

XEROX MICROFORMS SYSTEMS
University Microfilms

(313) 761-4700

Ann Arbor, Michigan 48106



The History of Philosophy in Eight Parts
By Thomas Stanley
**THE
HISTORY
OF
PHILOSOPHY,
In Eight Parts.**

By THOMAS STANLEY.



LONDON,
Printed for *Humphrey Moseley*, and *Thomas Dring*; and
are to be sold at the *Princes Armes* in Saint
Paul's Church-Yard, and at the *George* in
Fleet-street near *Cliffords-Inne*, 1656.

THE
HISTORY
OF
PHILOSOPHY,

The First Part.

Containing those on whom
the Attribute of
V V I S E
was conferred.



L O N D O N,
Printed for *Humphrey Moseley*, and *Thomas Dring*; and
are to be sold at the *Princes Armes* in Saint
Paul's Church-Yard, and at the *George* in
Fleet-street near *Cliffords-Inne*, 1 6 5 6.

MY HONOURED UNCLE
JOHN MARSHAM, Esq.

SIR,

I Send this Booke to you, because you first directed me to this designe; The learned *Gassendus* was my precedent; whom nevertheless I have not followed in his partiality: For he, though limited to a single person, yet giveth himselve liberty of enlargement, and taketh occasion from his subject to make the world acquainted with many excellent disquisitions of his owne. Our scope being of a greater latitude, affords lesse opportunity to favour any particular; whilst there is due to every one the commendation of their owne deserts. This benefit I hope to have received from the variety of the subject; but far more are those I owe to your encouragement, which if I could wish lesse, I should upon this occasion, that there might seeme to have been

been expressed something of choice and inclination in this action, which is now but an inconsiderable effect of the gratitude of,

Dear Uncle,

*Your most affectionate Nephew
and humble servant*

THOMAS STANLEY.

PREFACE.

History (which by expounding actions past teacheth to regulate the future, and furnisheth us with wisdom at the cost of other mens experience) is not unlike Painting: their scope is the same; and as in the latter it argues want of skill to look upon the whole draught with an indifferent eye, but to select and insist upon some chiefe particular is proper to an Artist; so he who rests satisfied with the generall relation of affairs, (not fixing upon some eminent Actour in that story) loseth it greatest benefit; since what is most particular, by its nearer affinity with us, hath greatest influence upon us.

Hence it is that there are two kinds of History; One represents generall affairs of State; The other gives account of particular persons, whose lives have rendred them eminent. Homer hath given an essay of each; of the first in his Iliads, a relation of a war betwixt different Nations; of the second in his Odysseys, confined to the person of Ulysses.

Now the life of man being either practick, busied in civill affairs of peace and war, or Contemplative, retir'd from publick businesse to speculation and study of wisdom, divine or humane, it followes that this personall history bee twofold likewise, describing either the actions of such persons as are wholly interested in affairs of state (properly compar'd to the persons of a dramaticall designe, whose single Characters and parts serve one onely to make up one joint plot. Such are most of those whose lives are related by Plutarch, & the twelve Cæsars of Sueronius) Or the lives of such as have been excellent in some kind of learn-
a ing;

Preface.

ing; Thus Antipho writ of Poets; Eudemus of Astrologers; Cicero and Plutarch of Orators, Suetonius of Grammarians. They who writ of Philosophers exceeded the rest far in number, of whom to give a particular account will be unnecessary, because their works are not extant, and therefore we shall onely name them, Actius, Anaxilides, Antigonus, Antisthenes, Aristocles, Aristoxenus, Callimachus, Clitomachus, Diocles, Diogenes Laertius, Eunapius, Heraclides, Hermippus, Helychius, Hippobotus, Ion, Idomeneus, Nicander, Nicias, Panætius, Porcius, Plutarch, Sotion and Theodorus.

Of almost all these (which is much to be deplored) there remaine not any footsteps; the onely Author in this kind for the more antient Philosophers is Diogenes Laertius, for the later Eunapius. And to make the misfortune the greater, that which Laertius gives us is so far short of what he might have done, that there is much more to be found of the same persons dispersed amongst other authors, which I have here collected and digested, with what diligence I could.

Nor is it unseasonable at this time to examine the tenents of old Philosophers, when so great variety of opinions daily spring up; some of which are but raked out of the ruines of antiquity, which ought to be restored to their first owners; others being of late invention will receive addition, when advanced to such height wee look down to the bottom from which Philosophy took her first rise, and see how great a progresse she hath made, whose beginnings are almost inscrutable.

Although some Grecians have challenged to their Nation the Originall of Philosophy, yet the more learned of them have acknowledged it derived from the East. To omit the dark traditions of the Athenians concerning Musæus, of the Thebans concerning Linus, and of the Thracians about Or-

Preface.

Orpheus, it is manifest that the original of the Greek Philosophy is to be deriv'd from Thales, who travelling into the East, first brought Naturall learning, Geometry, and Astrology thence into Greece, for which reason the attribute of wise was conferred upon him, and at the same time upon six others for their eminence in morality & politicks. Thus learning in the antientest times was by the Greeks called Sophia (wisdom), and the professour thereof, who raised his soul to an eminent degree of knowledge, Sophos (wise). Pythagoras first named it Philosophy (love of wisdom) and himself a Philosopher, affirming that no man is wise; but onely God.

* As concerning those who were honoured with this attribute of wise, Damon the Cyrenæan undervalues them all, especially the seven. Anaximenes saith, they were all addicted to Poetry; Dicæarchus, that they were neither wise men, nor Philosophers, but upright men and Lawgivers: Archetimus the Syracusan wrote concerning their meeting with Cypselus (Father to Periander) whereat he saith himself was present. Ephorus affirms they all met with Croesus, Thales onely excepted. Some say they met also at the Panionian feast, and at Corinth with Periander at Delphi.

There is some controversy concerning their sentences, of which some are ascribed to severall persons, as that,

Lacedæmonian Chilon this profest,

Nothing too much; a mean in all is best.

There is no lesse dissent concerning their number. Leandrius for Cleobulus and Myson, inserts Leophantus Son of * Gorfades a Lebedion, or Ephesian, and Epimenides the Cretan. Plato (in his Protagoras) substitutes Myson for Periander: Ephorus, Anacharsis for Myson. Some adde Pythagoras. Dicæarchus alledgeith four, acknow-
ledg'd

* Laert. vii.
Thales.

* Not Leophantus Gorfades as the Interpreters render.

Preface.

ledg'd by all Thales, Bias, Pittacus and Solon: then names six more, out of which are to be selected three, Aristodemus, Pamphilus, Chilon, the Lacedæmonian, Cleobulus, Anacharsis, Periander; some adde * Acusilaus Son of Caba or Scabra an Argive. Hermippus in his Treatise of the seven wise men saith, they were in all seventeen, of which seven were variously named, which were Solon, Thales, Pittacus, Bias, Chilon, Cleobulus, Periander, Anacharsis, Acusilaus, Epimenides, Leophantus, Pherecydes, Aristodemus, Pythagoras, Lasus of Hermionæa, Son of Charmantides, or (according to Aristoxenus) of Simbrinus, Anaxagoras. Hippobotus in his commentary of Philosophers reckons Linus, Orpheus, Solon, Periander, Anacharsis, Cleobulus, Myson, Thales, Bias, Pittacus, Epicharmus, Pythagoras.

Laertius reckons them thus, Thales, Solon, Chilon, Pittacus, Bias, Cleobulus, Periander; whereto he addes Anacharsis, Myson, Epimenides, and Pherecydes. These saith he were called the wise men, to whom some annex Pisistratus the Tyrant.

Amongst the Romans also three had the surname of Sapiens, M. Cato, C. Lælius, and L. Acilius.

* So Suidas
Ἀκούσιλος Ἀρ-
γείος: by which
Laertius is ex-
plain'd contra-
ry to the inter-
preters.

THALES



THALES.

THALES.

CHAP. I.

The Country and Parents of Thales.



Great wits, which have been happy in benefiting Posterity by their excellent inventions, have not alwaies had the fortune to enjoy the just reward, their glory being intercepted oftentimes by some later disguise of alteration or addition. It were therefore gratitude in us, who find our selves instructed by the Antients, to vindicate the memory of our masters by enquiring diligently the Authors of those labours whereof wee reap the Harvest. This kind of injury hath happened very considerably to *THALES* the wise man of *Miletus*, who first introduc'd Naturall and Mathematicall Learning into *Greece*, from whence it derived into us; but the honour of so noble a design, the ambitious opposition of some, the industry of others hath so obscur'd, that there is little of the reputation left to the deserving Author. I have therefore esteem'd it worth my pains, to digest what I could collect or observe of a person, to whom all lovers of Learning are so much oblig'd.

The Original of *Thales* is very obscurely delivered. Some conceive he was a Phœnician by birth, whose opinion seeming to be strongly founded upon *Laertius*, and the Authorities by him alledged, it is necessary that we begin with a disquisition upon his words, which are, as commonly rendred, these.

Now *Thales* was born, as *Herodotus*, *Duris* and *Democritus* affirm, his Father being *Examius*, his Mother *Cleobulina*, of the *Thelidæ*, who were Phœnicians, the most illustrious of all from *Cadmus* and *Agenor*, as *Plato* also saith] The Testimony of *Herodotus*, though * *Higynus* and * *Suidas* seem to understand it according to the common error, as if hee were born in Phœnicia, expressly confirms the contrary, being thus; *Thales* a *Milesian*, a farre off by descent a Phœnician; Whence we may gather, that the other two Authorities of *Duris* and *Democritus* imported little more, or at least nothing to a contrary sense. So likewise that of *Leander*, which is by * *Clemens Alexandrinus* cited jointly with *Herodotus*, to prove him of a Phœnician extract.

He was made free of *Miletus* when he went with *Neleus* who was banish'd out of Phœnicia] The learned * *Casaubon* to reconcile this

B

story

Astronom. Natione fuit Phœnicia, ut Herodotus Milesius dicit. VVhich doubtlesse is corrupt (for what Herodotus is that?) and to be re-ferred to this effect, Natione fuit Phœnicia ut Herodotus; Milesius ut alij dicunt.
* In Voce *Thales*.

story with that of *Neleus*, who was not banish'd out of *Phœnicia*, when he built *Miletus* for *ἔτι ἔλθει σὺν Νηλεὶ ἐκπορεύει φοινίκας* reads *ἐκπορεύει φοινίκας*, as if *Thales* being banish'd out of *Phœnicia* had gone with *Neleus* to *Miletus*; which alteration begetteth a very strange Anacronism, for this *Thales* was above four hundred years later then that *Neleus*. Therefore if *Laertius* meant the same *Neleus*, either he was strangely mistaken, or his text is corrupt, and ought to be understood of the Ancestors of *Thales*, to which sense it may be reduc'd with little alteration, thus, *ἔπολιτο γερουσίαν δὲ ἐν Μιλήτῳ ἔτι ἔλθον σὺν Νηλεὶ ἐκπορεύει φοινίκας*, as if they being *Phœnicians*, went into *Caria*, and became Citizens of *Miletus*, at what time *Neleus* Son of *Codrus*, being put before the Kingdom of *Athens* by his younger brother *Medon*, lead thither the Ionian Colonies, whereof *Miletus* (which he built) was the chief City. Of this Colony see *Herodotus*, *Strabo*, and *Eliau*.

But as most say he was born there, at *Miletus*, and of a noble race] So they render *ἰθαγενὴς*, but in opposition to the first opinion which onely mentions his Family, not Country, it may perhaps be understood here in the same relation: Some (saith he) think, he was of a *Phœnician* extract, of those who were incorporated at *Miletus*; others that he was of a *Grecian* Family, and that noble. Of this latter opinion is * *Plutarch* who reproves *Herodotus* for making *Thales* descended afar off from a Barbarian stock, and * *Hermippus*, who ascribes that saying to him, that he thanked the Gods he was a *Grecian*, not a Barbarian.

CHAP. II.

Of the time of his birth.

Pollodorus saith, that *Thales* was born the first year of the thirty fifth Olympiad; * *Demetrius Phalereus* saith, that he was honoured with the title of wife, when *Damasias* was Archon. *Damasias* was Archon according to * *Dionysius Halycarnassæus* the second year of the thirty fifth Olympiad, when *Ancus Martius* the fourth King of Rome began his reign.

Hereupon an anachronism of one year is supposed by very learned men, who would have *Thales* to be born the same year that *Damasias* was Archon. Whence * *Sigonius*, * *Vossius*, and others bring down the birth of *Thales* to the second year of this Olympiad; * *Scaliger*, * *Meursius*, * *Petavius* and others raise *Damasias* to the first year, that they may make his Magistracy agree with *Thales's* birth; neither rightly; for the office of *Damasias* relateth not to the birth of *Thales*. For the clearing whereof we must take notice, that *Damasias* in the Athenian Fasti is twice said

* *Laert.*
* *Laert.*

* *Lib. 3.*

* *De Atheniens*
tempor.
* *De scient. ma-*
them. 32. 8.
* *In Euseb.*
* *Archont. 1. 11.*
* *Rationar.*
temp. 1. 12.

said to be Archon, first in the second year of the thirty fifth Olympiad, the next year after the birth of *Thales*, and again the fourth year of the forty eighth Olympiad, when he obtained the title of wife; The latter we cannot mention without acknowledgement of the great light Chronology hath received by Mr *Selden's* *Marnora*, *Arundeliana*.

It will be also worth observance, that there was another of this name, whom *Eusebius* placeth at the eighth Olympiad, and *Laertius* and * *Plutarch* make contemporary with *Homer*, *Hesiod*, * *Vita Lycurg.* and *Lycurgus*. * *Scaliger*, who perceived the inconsistency of this * *In Euseb.* account, perceived not the reason of it; for * *Lycurgus* and *Iphi-* * *Phlegon fragm.* tus instituted the Olympick games twenty seven Olympiads before *Coræbus* was victor, who according to *Eusebius* is the first. These two *Thales* are by some confounded, *Eusebius* calls the first a natural Philosopher, whereas it is certain that kind of Learning was first introduc'd into Greece by the 2d. * *Suidas* cites *Phlegon*, * *In uacat. 1.* that the latter *Thales* flourish'd in the seventh Olympiad, which * *Phlegon* doubtlesse meant of the first. * *They* who place *Thales* * *Sec. St. Au-* about the seventh Olympiad, and make him contemporary * *gustin. de doct.* with *Romulus*, confound the latter *Thales* with the first, and the * *dei, lib. 1.* true Epoche of the Olympiads with the vulgar. For the first * *cap. 24. & 27.* *Thales* lived in the seventh Olympiad from the first of *Iphitus*; *Romulus* liv'd about the same distance from the Olympiad of *Coræbus*.

This time is mistaken by that learned Father *Clemens Alex-* andrinus, to prove *Thales* younger then the later Prophets. * *Thus* (saith he) It is demonstrated that they who prophesied in the * *Stromat. 1.* time of *Darius Hystaspes* in the second year of his reign, that is to say, *Aggeus*, *Zacharias*, and *Malachy*, who was one of the twelve, seeing that they prophesied in the first year of the forty eighth Olympiad, were more antient then *Pythagoras*, who is said to have been in the sixty second Olympiad; and then *Thales* eldest of the Greek Sages, who was about the fiftieth Olympiad as if this were not rather an argument to prove these Prophets contemporary with *Thales*, which *Eusebius* allows. * *About* the time (saith he) of *Cyrus King of Persia*, the seven wise men flourished; this was the time in which the last of the Hebrew Prophets prophesied, since *Troy* about six hundred years after *Moses*, no lesse then fifteen hundred years. But if with *Clemens Alexan-* andrinus we account these Prophets cotaneous with *Darius Hystaspes*, they will appear much younger then *Thales*, for *Darius* begun his reign in the last year of the sixty fourth Olympiad.

* *Prepar. E-*
vangel. 10. 4.

CHAP. III.

His Travells.

HE employ'd the first and greatest part of his time to *Creet*, to inform himself of the Mysteries of their Religion (for that Island was famous for the birth of *Jupiter*) as is acknowledged by himself in an * Epistle to *Pherecydes*.

That he travell'd also into *Asia* is affirmed in the same Epistles some say into *Phœnicia*, arguing from his Astrology which he is thought to have learned of the *Phœnicians*, Masters of that Sciences and particularly because he is said to have first observed the constellation of the Lesser Bear by which the *Phœnicians* sayled. * *Vossius* essays to prove the word *Cynosura* to be *Phœnician*, not as deriv'd from *κύων* and *σῦρα*, but from *κνκ* and *σῦρα* as being a Collection of lights; or *כוכב אור* *Umbilicus igneus*.

His last journey (being * in years) was into *Egypt*, to conferre (as he acknowledgeth in his Epistle to *Pherecydes*) with Priests and Astronomers. There he was instructed by the Priests at *Memphis*, particularly (saith * *Jamblicus*) by those of *Jupiter*. *Laertius* affirms he learnt Geometry of them; * *Plutarch* implies as much of his Philosophy.

He was there in the reign of * *Amasis*, by whom much favour'd and admir'd for many things, especially for measuring the height of the Pyramids by the shadow; untill at last accused to him of disaffection to Monarchs and that kind of Government, to which effect many bitter sayings of his were alledged concerning Tyrants. As when *Molpagoras* an eminent person of *Ionia* demanded what was the strangest sight he ever saw, he answered, a Tyrant old. Another time being at a feast where a question arose, what beasts were most dangerous of wild, saith he, a Tyrant, of frame, a Flatterer, and Princes (saith *Plutarch*) however they professe themselves far different from Tyrants, yet take no pleasure in such *Apothegmes*: hereupon he lost the favour of *Amasis*. Thus having studied Philosophy in *Egypt* he returned to *Miletus*, and * transported that vast stock of Learning which he had there collected into his own Country.

CHAP. IV.

How he lived at Miletus.

His life at *Miletus* (as * *Heracides* affirms) was retir'd and private; some report hee married and had a Son named *Cybius*, but the truer opinion is of those who say he lived unmarried,

married and made his * Sister's Son (whom * *Plutarch* calls *Cybius*) his Heir. * Hee put off his Mother when she first moved him to marry, by telling her it was not yet time, and when hee was more in years, being again solicited by her, hee answered, nor is it now time, meaning it was then too late. Being demanded why he took not some course to have issue, he answer'd *δὲ φιλομαχίαν*, which is the same in pronouncing with *δὲ φιλομαχίαν*, and may be taken either because he loved children, or did not love them, as * *Casaubon* conjectures; but perhaps his meaning may better bee gather'd out of another answer of his to the same question, * that he did not mean to draw voluntary cares upon his life, and disturb the quiet thereof; or from this story related by * *Plutarch*.

Solon coming to *Miletus* to visit him, told him that hee wondred hee wholly neglected marriage and issue. *Thales* at that time answered nothing, but some few daies after suborned a stranger to pretend that he came within ten daies from *Athens*; *Solon* demanded what newes from thence; nothing (answered the other as he was instructed) but the buriall of a young man attended by the whole City, being as was said Son of the most eminent person of the City, who at the same time was abroad in travell. Unhappy man (cries *Solon*) what was his name? I heard it answered the other, but have forgot; onely I remember he was very famous for Wisdom and Justice. *Solon's* fear encreasing upon every answer, he at last asked him if the Fathers name were not *Solon*, which the other affirming, he beat his own head, and did other actions accompanied with speeches proper to such as are transported with grief; whereupon *Thales* smiling, and interrupting him; These things, *Solon*, said he, deter'd me from marriage, which thus disorder even thee a most constant person, but be not troubled at this newes, it is counterfeit.

In this privacy of life he was solicited and sent unto by many Princes, whose invitations and amities, (* *Plutarch* saith) he refused; visited by many eminent persons.

* He is said to have cohobated some time with *Thrasybulus* (a man of excellent wit and judgement) who was King, or (according to the Greek word) Tyrant of *Miletus*; * though his reign continued but eleven months; * about the time that the *Milesians* enter'd into a League with *Alyates* the second then King of *Lydia*.

CHAP. V.

The attribute of wise conferred on him.

TH E attribute of wise, as * *Plutarch* and Saint *Augustine* observe, was conferr'd upon the rest in respect of their morall rules and practise, but upon *Thales* particularly for his specu-

* Laert.

speculative Learning. It was first bestow'd on *Thales*, at what time *Damascius* was Archon, under whom (according to * *Deme- trius Phalareus*) all the seven were called wise. The second *Damascius* was Archon in the third year of the 49th. Olympiad, which * *Salmasius* knew not, when to make the words of *Laertius* agree with the first *Damascius*, he misinterpreted *Eusebius* and *Clemens Alexandrinus*, and subverted all other accounts of the birth and death of *Thales*, whereas this fortunately complies with the times of all the seven.

The first was *Thales* justly preferr'd before the rest in respect of his great Learning, which he owed not to any master: The time when this honour was conferred on him, falls upon the fifty ninth year of his age.

The second, *Pittacus* of *Mitylene* who flourished in the forty second Olympiad, and died in the third year of the fifty second.

The third, *Bias* of *Priene* contemporary with *Pittacus*, living under *Alyattes* and *Croesus*.

The fourth, *Solon*, who was Archon at *Athens* the third year of the forty sixth Olympiad. He died Olymp. 55.

The fifth, *Cleobulus* of *Lindus*, coetaneous with *Solon*.

The sixth, *Myson* of *Chene*.

The seventh, *Chilon* of *Lacedaemon*, who was *Ephorus* Olymp. 56.

The credit and glory of these seven, was much encreased (saith *Plutarch*) by a Tripod sent round from one to another, by a mutual, noble and modest concession: the occasion related thus by *Laertius* and *Valerius Maximus*.

* Some young men of *Ionis* having bought a draught of the *Milesian* fishermen, when the net was drawn up, there was found in it a Tripod, [* a golden Delphick Table of great weight.] * Hereupon arose a dispute, [* those affirming they had bargain'd onely for the fish, the others that they bought the draught at a venture; by reason of the strangeness of the case, and value of the Tripod it was delivered to the City *Miletus*.] * The *Milesians* sent to the Oracle at *Delphi* about it, and received this answer.

Com'ft thou *Milesian* to consult my shrine?
The Tripod to the wisest I assigne.

Hereupon the *Milesians* by agreement presented it to *Thales*, he sent it to *Bias*, *Bias* to *Pittacus*, he to another, till it past through all the seven, coming at last to *Solon*, who affirming God to be the wisest, sent it back to *Delphi* [* giving him at once the title and reward of greatest wisdom.]

But *Callimachus* in his *Tambicks*, (continueth *Laertius*) relates it otherwise, that *Bathycles* an *Arcadian* left a cup, with order that it

* Val. Max.

should be given to the wisest, whereupon it was presented to *Thales*, and past about in course till it came to him again, who then dedicated it to *Apollo* *Didymæus*, with these verses, according to *Callimachus*.

Thales to him that rules th' *Ionian* State
This twice obtained prize doth consecrate.

In prose thus, *Thales* the *Milesian*, Son of *Examius*, to *Delphian* *Apollo* of the *Grecians* offers this twice received prize of eminence. He that carried the Cup from one to another, was *Thyrion* Son to *Bathycles*, [whither allude these Verses of * *Phœnix Colophonius*.] * *Athen. deipn.*

Thales, whose birth his Country blest,
Esteem'd of all men the best,
was of the golden Cup possesst.

Eudoxius of *Gnidus*, and *Euanthes* of *Miletus*, report that a friend of *Croesus* having receiv'd from him a golden Cup to be given to the wisest of the *Grecians*, deliver'd it to *Thales*, and that at last it came to *Solon*, who sending to the *Phythian* Oracle to know who was the wisest, was answer'd *Myson*; whom *Eudoxius* substitutes for *Cleobulus*, *Plato* for *Periander*; the Oracle concerning *Myson* was this.

O *Myson* I declare
Wiser then those that wisest are.

He that was sent upon the enquiry was *Anacharsis*. *Dædacus* the *Platonist*, and *Clearchus* affirm, that the Cup was sent by *Croesus* to *Pittacus*, and so carried about. *Andron* in *Tripode*, (which seems to have been a discourse wholly upon this subject, and is likewise cited by *Clemens Alexandrinus*, to prove that *Thales* and the other six flourish'd about the fiftieth Olympiad) writes, that the *Argives* propos'd this Tripod as a prize to the wisest of the *Greeks*, and that it was adjudg'd to *Aristodemus* a *Spartan*, who resign'd it to *Chilon*; *Aristodemus* is mentioned by *Alcæus*.

This speech we to *Aristodemus* owe,
Money's the man, none's poor and honest too.

There are who report that a ship richly laden, sent by *Periander* to *Thrasibulus* Tyrant of *Miletus*, was cast away in the *Coan* Sea, and the Tripod taken up by some Fishermen. *Phanodius* affirms it was lost in the *Athenian* Sea, and afterwards brought to the City, and upon consultation voted to be sent to *Bias*. Others say this Tripod was made by *Vulcan*, who gave it to *Pelops* as his wives Portion; from him it came to *Mene- laus*, and afterwards being taken away with *Hellen* by *Paris*, was by the *Lacedaemonian* [*Hellen*] thrown into the Sea, calling to mind * *Plut. vit. sol.*

[an

Plut. vit. fol.

[*an old Oracle] that it would prove in time to come the ground of many contentions. After this some Lebedians fishing thereabouts drew it up, and quarrelling with the fishermen about it, it was brought to Coos, but the controversy not decided, the business was sold to those of Miletus which is the chief City of that Country, they sent a messenger to demand it, and finding themselves slighted, made war upon the Coans, in which many being slain on both sides, the Oracle declared that the Tripod should be given to the wisest, whereupon both parties with joint consent presented it to Thales [* The Coans being willing to grant that to a private person, for which they before contested with all the Milesians] who dedicated it to Apollo Didymaeus; the effect of the Oracle to the Coans was this.

Plut. vit. fol.

This Contestation shall continue till
The golden Tripod into th' Ocean cast
By Vulcan, you present to one whose skill
Extends to things to come, present and past.

To the Milesians,

* Vit. fol.

Comest thou Milesian to consult my shrine? as before. Thus Laertius. * Plutarch addes, that Thales said, Bias was wiser than himself, whereupon it past to him, from him to another, as wiser; so passing in a circle from one to another, it came at last to Thales the second time. Finally it was sent from Miletus to Thebes, and dedicated to Ismenian Apollo. Theophrastus saith it was first sent to Bias at Priene; then by Bias to Thales at Miletus, so passing through all, it came again to Bias; and finally was sent to Delphi. This is most generally reported, saving instead of a Tripod, some say it was a Cup sent from Cræsus, others that it was left there by Bathycles.

Thus was the Priority of Thales confirmed by the Oracle, for which reason he is by Cicero and Strabo stiled Prince of the wise men, to whom the rest yielded the preheminance.

CHAP. VI.

Of his Philosophy.

* Apud
Laertian. & de
Natura Deor. l.
* Lib. 14.

* De plac. phil.
l. 3.
* Paranes. ad
Grac.
* Apologes.
* De fals. rel.
l. 5.

Thales (saith Laertius) is by many affirm'd to be the first that made disquisitions upon Nature. * Cicero (who taught the Greek Philosophy first to speak Latine,) acknowledges Thales to be the first Author thereof. * Strabo saith, that he first of the Grecians made enquiry into naturall Causes and the Mathematicks. * Plutarch calls him Inventor of Philosophy; Justine Martyr, * The most ancient of Philosophers; Tertullian, first of Naturall Philosophers; * Laertian, the first that made enquiry after Naturall Causes.

Sect.

Sect. 1. That Water is the Principle of all things.

IN his disquisition of the naturall Causes of things, he conceived water to be the first Principle of all naturall Bodies, whereof they consist, and into which they resolve. His reasons (as deliver'd by * Placit. philot. l. 3. * Plutarch, and repeated by * Stobæus) these. * Eclog. phys. l. 13.

First, because naturall Seed, the Principle of all living creatures, is humid; whence it is probable that humidity is also the principle of all other things.

Secondly, because all kinds of Plants are nourish'd by moisture; wanting which, they wither and decay.

Thirdly, because Fire, even the Sun it self and the stars are nourish'd and maintain'd by Vapours proceeding from water, and consequently the whole world consists of the same, whence Homer supposing all things to be engendred of water, saith,

Ἄλκυον ὅσπερ γένεσθαι πάντων τεύχεα

The Ocean whence all things receive their birth.

In pursuit (* as Aristotle saith) of this opinion, he assign'd water * Metaph. l. 3. the lowest place, holding (according to * Seneca) that the whole * Natur. quest. 6. Earth floats, and is carried above the water, whether that we call the Ocean or great Sea, or any simple moisture of another nature, or a moist element. By this water (saith he) the earth is sustained as a great ship, which presseth upon the water that bears it up, because the most weighty part of the world cannot be upheld by the Air, which is subtle and light. Thus is * Aristotle to be explain'd, who saith, Thales held, that the * Metaphys. l. 3. Earth being capable of swimming, resteth as wood or the like; now of such things, none swim upon Air, but upon water.

Upon this ground it was that he held water (as Laertius saith) to be the cause of Earthquakes. Thus * Seneca: He holds that the Globe * Nat. quest. 3. of the Earth is upheld by water, and carried as a bark, and floateth by the mobility thereof, at such time as it is said to quake. One of his reasons alledged by * Seneca, is this, because in all extraordinary moist- * Nat. quest. 6. onts thereof some new Fountains commonly issued, which if they incline to one side, and shew their keel asidelong, gather water, which, if it chance the burden they bear be overweighty, raiseth it selfe higher towards the right or left side.

From the testimony of Homer, by which Thales (according to Plutarch and Justine Martyr) defended this Tenet (that water is the principle of all things,) it is manifest it was deliver'd, (though imperfectly) by other Grecians before Thales; Plutarch * else where producing this Authority of * Hesiod.

* Ignis an aqua
utilior?
* Theogon.

παντὸν ἢ πρῶτον ἔχοντος γένεσθαι

Of all things Chaos was the first

D

ad-

addeth, the greater part of antient Philosophers called water Chaos *μῆλον* *ἡ πρώτη ἀπονομή*. The Scholiast of * Apollonius upon these words.

ἡ πρώτη ἀπονομή ἡ πρώτη ἀπονομή

The Earth of slime was made;

* Cited by Athenagoras. affirms (citing Zeno) that the Chaos whereof all things were made according to Hesiod was water, which settling became slime, the slime condens'd into solid Earth, to which adde this testimony of * Orpheus.

ἐν τοῖς ὕδασι, ἐν τοῖς κατὰ

Of water slime was made:

This opinion they borrow'd from the Phœnicians, with whom the Grecians had a very antient correspondence. Linus came from thence; Orpheus had his learning from thence; as Thales is conceived to have done likewise, which appears clearly in * Numenius, an antient Philosopher, who cites the very words of Moses for this opinion, The spirit of God moved on the face of the waters. There is an eminent place in * Eusebius to prove this; the divinity of the Phœnicians asserts the principle of this world to be a dark spirituall air, or the spirit of dark air; and Chaos troubled and involv'd in darknesse; that this was infinite and a long time had no bound, but (say they) the spirit being moved with the love of his own principles, there was made a mixtion, which mixture was called love; this was the beginning of the production of all things; but the spirit it self had no generation, and from this connexion of the spirit was begotten Mør, which some call slime, others corruption of watery mixtion, and of this was made the seed of all creatures, and the generation of all things.

* Strab. lib. 15. Nor were the Indians ignorant of this, as Megasthenes delivers their opinion. * They are of the same mind in many things with the Grecians, as that the world had beginning, and shall have end; that God its Maker and Governour goes quite through it; that all things had different beginnings, but that of which the world was made was water.

The word *ἀρχή*, Principle, because with Philosophers it includes the efficient cause, and consequently understood singly excludes the rest, that being the most noble, hath given occasion to some to mistake Thales, as is by acknowledging no other principle, he consequently accounted water to be God; but that Thales understands by Principle only the material Cause, we may easily gather from Plutarch, * who condemneth Thales for confounding a Principle with an Element, and for holding them to be both one; whereas (saith he) there is great difference Elements are compounded, Principles are neither compounded, nor are any compleat substance, Truly water, air, earth, fire we term elements, but principles we call other natures, in this respect that there is nothing precedent to them, whereof they are engendred.

For

For otherwise, if they were not the first, they would not be Principles, but that rather should be so termed whereof they were made. Now certaine things there are precedent whereof Earth and water are compounded, viz. The first informe matter, and the forme it selfe and privation. Thales therefore erres, affirming water to be both Element and principle of all things. Thus we see by Plutarch, that the objection can only be as to the name, not to reason of the names for the distinction of principle and element being not used in that time. Thales by principle, meant nothing of the efficient cause which is most certaine from Aristotle. Thales, saith, he affirms water to be the principle: wherefore he held the earth to be above the water, perhaps he conceived so, because he saw that the nutriment of all things is humid, that heat it selfe consists thereof, and that every creature lives thereby. He held that of which things are made to be the principle of all things, for these reasons he was of this opinion, as also because the seeds of all things are of a humid nature, and water is the principle of things humid.

Sect. 2. Of God.

Artullian saith, that Thales to Cræsus, enquiring concerning the Deity, gave no certaine account, but desired several times of liberating to no effect. He seemes to reflect upon the same or a like story to that which is reported of Simonides and Hieron.

But what the opinion of Thales was concerning God, may be gathered from two Apothegmes cited by Laertius, repeated with this glosse by * Clemens Alexandrinus. And what are not those the sayings of Thales that are derived from hence, That God is glorified for ever and ever, and he openly confesseth that he is called *ἀνέκωτος*, hee who knoweth Heavens. For Thales being demanded what God was, that (saith he) which hath neither beginning nor end. Another asking if a man might doe ill and conceale it from God. How saith he, when a man that thinks it cannot? Men ought to think (sayes * Cicero in his name) that the Gods see all things.

He acknowledged God the first of beings, and Author of the world, asserting (according to Laertius) that the most antient of all things is God, for he is not begotten; that the fairest is the world, for it is his work. This is confirmed by Cicero. Thales the Milesian (saith he) who first enquired into these things, said, that water was the principle of things, but that God was that mind which formed all things of water. If Gods may be without sense and mind, why did he joyn the mind to water, why water to the mind, if the mind can subsist without a body? Thus Cicero who understands Thales to intend the materiall principle to be co-eternall with the efficient; which Thales himselfe seems not to mean, when he declared God to be the first of Beings. But that the Mens of Anaxagoras, for the annexing of which to matter, he was so much famed, was no more then what he borrowed from Thales, the words of Cicero make good,

He

He affirmed that God by the immutable decree of his providence governs the world. *Thales* (saith *Stobæus*) being demanded what was most strong, answered Necessity, for it rules all the world. Necessity is the firm judgment and immutable power of providence. Hither we must likewise referre what is cited under his name by the same *Stobæus*, that the first mover is immovable, which **Aristotle* hath borrow'd from him, not owning the Author.

* *Physic. 8. 7.** *Admonit. ad gent.** *Herodot. lib. 2.*

Something imperfectly was before delivered by *Orpheus*, concerning God, alledged by **Clement Alexandrinus* and others; but as *Cicero* saith, *Thales* was the first among the *Grecians*, who made any search into these things; and that he brought it out of *Egypt*, the *Grecians* themselves deny not, *for they acknowledge, that they received the names of their Gods from thence, and beleaved the *Egyptians* to be the first, who looking up to the world above them, and admiring the nature of the universe, reflected upon the Deity.

SECT. 3. Of Demons.

* *Placit. Phil. 1. 8.** *Apolog.*

Thales (saith **Plutarch*) with *Pythagoras*, *Plato*, and the *Sticks* hold, that Demons are spirituall substances, and the *Hero's* souls separated from the bodies, of which sort, there are two, good, and bad, the good *Hero's* are the good souls, the bad, the bad. The same order **Athenagoras* attests to be observed by *Thales*, ranking the three degrees thus: First, that of the immortall Gods, next Demons, thirdly *Heroes*: This was followed by *Pythagoras*, that the Gods were to be preferred in reverence before Demons, *Hero's* before men.

* *De anima. 1. 8.** *de legib. 2.** *Vit. Pythag.*

He affirm'd (as *Stobæus* saith) the world to be full of these Demons. This is thought the meaning of that of **Aristotle*, repeated by *Cicero*, *Thales* thought that all things were full of Gods. The same assertion *Laertius* ascribes to *Pythagoras*, that all the aire is full of souls, which are *Hero's* and Demons.

This opinion was asserted by the *Greeks*, before the time of *Thales*, particularly by *Hesiod*; but whether that be argument enough, to deny, that *Thales* had it from the *Egyptians*, I question; that they held it in the same manner, we may learn by **Iamblichus*. Besides, *Pythagoras* and *Plato* (whom *Plutarch* joynes in this Tenet with *Thales*) drew their learning from the same fountain.

SECT. 4. Of the Soul.

* *De plac. Phil. 4. 2.** *De anima. 1. 2.** *Plato in timæ.*

Plutarch and *Stobæus* say, that *Thales* first affirm'd the soul to be *αὐτὴν κινῶσα*, a selfe moving nature. **Aristotle* that he calls it *ψυχή*, in respect to the motion it gives to other things, in which **Plato* in *timæ.* are included both parts of the definition of the **Platonists*, a substance

stance, having within it selfe a power to move it selfe and other things: which *Plato* argues to this effect: The first of motions is that whereby a thing moves it selfe; the second, that whereby it moves another: every thing that moves it selfe, lives; every living thing lives, because it moves it selfe, therefore the power of selfe motion is the essence of that substance which we call the soul, which soul is the cause of the first generation and motion of things which are, were, and shall be; and of all their contraries, as of all transmutation, the principall of motion, and therefore more ancient than the body, which it moves by a second motion. And afterwards declares these to be the names of the souls motion, to will, to consider, to take care, to consult, to judge rightly, and not rightly, to joy, to grieve, to dare, to fear, to hate, to love, and the like. These which are the first motions, and; upcipient of the second corporall, bring all things into augmentation, and decre. se, conversion, or condinnation, and descretion, or rarefaction. This opinion first raised by *Thales*, was entertained in the schooles with the assent of **Pythagoras*, *Anaxagoras*, *Socrates*, and *Plato*, till exploded by *Aristotle*, whose chief arguments against it were these. 1. That nothing is moved but what is in place, nothing in place but what hath quantity, which because the soul wants, none of the foure kinds of motion (viz. Lation, Alteration, diminution, accretion) are competent (per se) to her. Secondly, that selfe motion is not essentiall to the Soul, because she is moved accidentally, by externall objects. The first, if understood of Circumscription, not only denies the motion of all things, that are definitively in place, as spirits, but of the highest sphear, if compared with *Aristotles* definition of place; yet that some of these species of motion, though in a different extraordinary manner, are competent to the soul, and not accidentally, may be argued 1. From the further diffusion of the soul, according to the augmentation of the body. 2. From intellectiō, which is acknowledg'd a perfection, and consequently a kind of alteration, which that *Thales* understood to be one of the soul's motions, is clear from that Apothegme ascribed to him by *Laertius*, the swiftest of things is the mind, for it over-runs all things: Whence **Cicero* (confessing almost in the very words of *Thales*, that nothing is swifter then the mind, that no swiftnesse may compare with the swiftnesse of the mind) would interpret the *ἰσχυρά* of *Aristotle*, a continued and perpetuall motion.

* *Stob. Ecl. phys. lib. 1.*
* *Arist. de anima. l. 2.** *Tuscul. quest. 1.*

The second reason may be questioned by comparing the acts of the memory, and reminiscence; the first occasion'd by exterior things, yet objective only, so that the motion is within her selfe; but by the other she moves her selfe, from a privation to a habit, without the help of any exterior.

It is worth notice, that among these and other reasons alledged by **Aristotle* to destroy this assertion, one is the possibility of the resurrection of the body; but this is *ἡ ἀνάστασις*.

* *De anima. 1. 3.*

From the second part of the difference in the definition (viz. E from

from moving other things) *Thales* argued, that the *Load-stone*, and *Amber* had soules; the first because it drawes Iron, the second *Straw*. He further (saith *Laertius*) asserted those things we count inanimate, to have soules, arguing it from the *loadstone* and *Amber*: the reason of which latter example, * *Aldobrandinus* falsely interprets its change of colour, and jarring as it were at poison: But * *Aristotle* more plainly, for of those whom we mentioned, *Thales* seems to have taken the soul to be something *ἀνιμων*, apt to move, since he affirmed a stone to have a soul, because it moved Iron.

He asserted likewise the soul (of man) to be immortal, and according to * *Cherilus*, was the first that held so. * *Cicero* ascribes the originall of this opinion to *Pherecydes*, but it rather seems to have been brought by *Thales* from the Egyptians; that they held so * *Herodotus* attests.

SECT. 5. Of the World.

Thales held, * that there was but one world, and that * made by God; which truth was follow'd by all Philosophers, as * *Aristotle* confesseth, untill he rejected it, to defend, by the contrary an assertion equally false, that the world is everlasting, which could not be, saith he, if it had beginning.

That * the world being Gods work, is the fairest of things, whatsoever disposed in lively order, being a part thereof, for which reason *Pythagoras* (according to * *Plutarch*) called it first *κόσμος*.

That night is elder then day. This circumstance of the creation was held likewise by * *Orpheus*, and *Hesiod*, who had it from the *Phœnicians*; for this reason the * *Numidians*, * *Germans*, * and * *Gauls* reckoned by nights.

That the * world is animated, and that * God is the soul thereof, diffused through every part, whose divine moving vertue penetrates through the element of water. Thus explain'd by the *Hermesick* Philosophers; the divine spirit who produc'd this world out of the first water, being infused as it were, by a continuall inspiration into the works of nature, and diffused largely through, by a certain secret, and continuall act, moving the whole, and every particular according to its kind, is the soul of the world.

That the * World is contained in place. This agrees with the definition of place by space; but they who with *Aristotle* define place as superficies, though they hold the parts of the world to be in place, are forced to deny the whole to be so.

That in the world there is no vacuum, in which (as *Plutarch* observes) all Philosophers agree, who affirm the world to be animated, and govern'd by providence; the contrary defended by those who maintain that it consisteth of Atomes, is inanimate, not governed by providence.

That * matter is fluid and variable.

That * Bodies are passible and divisible, in infinitum, and continuous as are also a line, superficies, place, and time. * *Plut. de plac. phil. 1. 16.*

That * mistions made by composition of the elements.

That * the stars are earthly, yet fiery; * the Sun earthly. They who affirm the starres to be fiery, saith * *Aristotle*, hold so, as conceiving the whole superiour body to be fire. * *Plut. de plac. phil. 2. 13. Nichill. Tab. 2. sag in Arat.*

That the Moon is of the same nature with the Sun, that she is illuminated by him. *Plutarch*, and *Stobæus* affirm this to be first held by *Thales*, though *Eudemus* cited by *Theon* ascribe it to *Anaximander*. * *De cælo. 2. 7. Phil. de plac. phil. 2. 24.*

That the monthly occultations of the Moon are caused by the nearness of the Sun shining round her.

That there is but * one earth, * round, in fashion of a Globe, * seated in the midst of the world, to which relates that speech ascribed to him by *Cleodemus*, that, if the earth were taken out of the world, there must of necessity follow a confusion of all things. * *Plut. de plac. phil. 3. 9. Plut. de plac. phil. 3. 10. Plut. de plac. phil. 3. 11.*

That * the overflowing of *Nilus* is caused by the *Etesian* (yearly) winds, which rise with the Dog star, after the summer solstice, and beginning to blow from the North, spread (as * *Aristotle* describes them) into remote quarters. These (saith * *Plutarch*) blowing directly against *Egypt*, cause the water so to swell, that the sea driven by these winds, entereth within the mouth of that River, and hindereth it, that it cannot discharge itself freely into the Sea, but is repulsed. Whereupon (addes * *Diodorus Siculus*) it overflowses *Egypt*, which lyeth low and leuell. But this reason though it seem plausible, is easily disproved; for if this were true, all the Rivers which are discharged into the Sea, opposite to the *Etesian* winds, should have the same overflowing. Thus *Diodorus* in his excellent discourse upon this subject, which concludes with the opinion of *Agatharchides*, that it is occasion'd by rain, coming from the mountaines of *Ethiopia*. * *Sept. sap. conviv. Laert. Meteor. 2. 6. De plac. phil. Lib. 11.*

CHAP. VII.

Of his Geometry.

Puleius, who calls *Thales* the inventor of Geometry amongst the *Grecians*, is more just to his memory then *Anaxicles* and others, who ascribe the honour thereof to *Moeris*, or to *Pythagoras*, who by the acknowledgment of * *Iamblichus*, a *Pythagorean*, learnt Mathematicks of *Thales*. The originall and progresse of this science, to the perfection it received from *Pythagoras* (which gave occasion to that mistake) is thus delivered by *Proclus*. * *Isidor. lib. 4. Laert. vit. Pythag. De vita. Pythag. 1. 2. In Euclid. 2. 4.*

Geometry was invented by the Egyptians, taking its beginning from measuring fields, it being necessary for them, by reason of the inundation of *Nilus*, which washed away the bounds of their severalls. Nor is it to be wondered at, that as well this, as other sciences, should have their beginning from commodiousness, and opportunity; since, as is said in generation, is

That

* Supply the
breach in the
text,
καὶ ἀπὸ τοῦ
μοῦ αἰς τὸν
νοῦ ἡ μεταβα-
σις, &c. so Ba-
rocius translates

* Reads, αἰς τὸ
καὶ αἰνῶς τῆς
μετὰ μεταβα-
σις αἰνῶς,
καὶ ἡ μεταβα-
σις.

it proceeds from imperfect to perfect; therefore not without reason is the transition from sense to consideration, and from consideration to the mind. As therefore among the Phenicians, by reason of merchandise and traffick, the certain knowledge of numbers had its beginning; so likewise among the Egyptians, Geometry was found out upon the foresaid occasion; and Thales going to Egypt, first brought over this science into Greece: and many things he found out himselfe, and taught his followers the principles of many things, declaring some more generally, other things more plainly. Next him Anaximander, brother to Stesichorus the Poet, is remembered, * as having touched Geometry, of whom Hippias the Elcan makes mention, as eminent in that knowledge: After these Pythagoras considering the principles thereof more highly, advanced it into a liberall science.

SECT. 1. Propositions invented by him.

That he improved (as Proclus implies) the Geometry which he learnt of the Egyptians with many propositions of his own, is confirmed by Laertius, who saith, that he much advanced those things, the invention whereof Callimachus in his Iambiicks, ascribes to Euphorbus the Phrygian, as scalenous triangles, and others. Nor is it to be doubted, but that many of them are of those, which Euclid hath reduced into his Elements; whose design it was to collect and digest those that were invented by others, accurately demonstrating such as were more negligently proved, but of them only, these are known to be his.

[1. Every Diameter divides its circle into two equal parts.] This proposition which Euclid makes part of the definition of a Diameter, * Proclus affirms to have been first demonstrated by Thales.

2. [* In all Isosceles triangles, the angles at the base are equall the one to the other, and those right lines being produced, the angles under the base are equall.] * Proclus saith, that for the invention of this likewise, as of many other propositions, we are beholding to Thales, for he first observed and said, that of every Isosceles, the angles at the base are equall, and according to the ancients called equall like. These are three passages in the demonstration, which infer nothing toward the conclusion, of which kind there are many in Euclid, and seem to confirm the antiquity thereof, and that it was lesse curiously reformed by him.

3. [If two lines cut one the other, the verticle angles shall equall the one the other.] * Eudemus attests this theorem to have been invented by Thales, but first demonstrated by Euclid.

4. [* If two triangles have two angles equall to two angles the one to the other, and one side equall to one side, either that which is adjacent to the equall angles, or that which subtendeth one of the equall angles, they shall likewise have the other sides, equall to the other sides, both to both, and the remaining angle equall to the remaining angle.] * Eudemus

altri-

attributes this theorem (saith Proclus) to Thales, for showing the distance of ships upon the Sea, in that manner as he is said to do, it is necessary that he perform it by this.

Pamphila (saith Laertius) affirms, that he first described the rectangle triangle of a circle. * Ramus attributes to Thales (upon this authority of Laertius) the second, third, fourth, and fifth propositions of the fourth book of Euclid, which are concerning the adscription of a triangle and a circle, and consequently takes καταγράφει here to include both inscription, and circumscription; whereas in all those propositions, there is nothing proper to a rectangle triangle; so that if the word ἐπεσφύριον be retain'd, it must relate to the 31 proposition of the third book, whence may be deduced the description of a rectangle triangle in a circle. But because there is no such proposition in Euclid, and this hath but an obscure reference to part of that theorem; it is to be doubted that the Text of Laertius is corrupt; and the word (or mark) κύκλῳ insered by accident, without which these words καταγράφει τὸ τριγώνον ἐπεσφύριον exactly correspond with those of * Vitruvius, Pythagoricum trigonum orthogonum describere: by which he means (as he at large expresseth * elsewhere,) the forty fifth proposition of the first book of Euclid, that in rectangle triangles, the square of the hypotenuse, is equall to the square of the sides containing the right angle. That Vitruvius, Proclus, and others, attribute this invention to Pythagoras, confirms it to be the same here meant by Laertius; who adds, that Thales, for the invention hereof, sacrificed an Oxe, though others (saith he) among whom is Apollodorus, ascribe it to Pythagoras. And in the life of Pythagoras, he cites the same Apollodorus, that Pythagoras sacrificed a Hecatomb, having found out, that the hypotenuse of a right angled triangle, is of equall power to the two sides, including the right angle according to the Epigram

That noble scheme Pythagoras devis'd,
For which a Hecatomb he sacrific'd.

Cicero, though he differ in the Author, agrees in the quantity of the offering with Laertius; affirming, that Pythagoras upon any new invention, used to sacrifice an Ox: Which kind of gratitude begun by Thales, was imitated by others also, as by Perseus.

* Finding three spirall lines, in sections five,
Perseus an offering to the Gods did give.

F

SECT.

* Lib. 10. cap.

* Lib. 9. cap. 2.

* Procl in Euclid. lib. 2. def. 4. where the words perhaps are inverted, and for τριγώνον ὀρθογώνιον ἔστιν ὁ κύκλος ὅστις περιέχεται ἐν τριγώνῳ.

Sec^t. 2. Of his taking the height of the Pyramids.

THe Pyramids of Egypt are supposed by * Solinus, * Ausonius, * Ammianus, * Marcellinus, and * Cassiodorus, to cast no shadow at all, which (as Master Greaves hath observed in his excellent discourse upon this subject) must be meant either of the summer time, or, which is neerer the truth, that for three quarters of the year, they have none at mid-day.

For, that Thales by the shadow measured their height, is acknowledged. * Hieronymus saith; he measured the Pyramids by the shadow, observing when they are of equall bignesse. * Pliny affirmes, he found out a way to take the height of them, and all such like, by measuring the shadow, at what time it is equall to the body. But Plutarch hath given a more regular and exact account of his manner of operation, by erecting a staffe perpendicular upon the end of the shadow of the Pyramid, and by two triangles made by the beams of the Sun, he demonstrated, that what proportion there was between the shadows, the same was betwixt the Pyramid and the staffe: A demonstration so rational, that it is the ordinary way of taking heights by shadows, founded upon this theorem.

* Of equiangle triangles, the sides that are about equall angles are proportionall, and the sides that subtend the equall angles are homologous.

Which if Proclus had proceeded as far as the sixth book of Euclid, we should in all likelyhood have found ascribed to Thales; for the same argument wherewith Eudemus proves him inventor of the fourth theorem in the foregoing Section, whereby he took distances, is of equall force in this, whereby he took altitudes.

The height of the great Pyramid (which Thales measured) is by its perpendicular (according to Mr. Greaves) 499 feet, by its inclining ascent, 693 feet.

CHAP. VIII.

Of his Astronomy.

OMitting the fable of Orpheus's Harp, alluding to the seven Planets, and the observations of Hesiod, which were little more then of the rising and setting of some principall Starres, (so imperfect, that Plato calls all those who satisfie themselves with such superficial knowledge, Astronomers according to Hesiod) we may with Eudemus and others affirme, that Thales was the first of the Grecians that was skilfull in Astronomy. Which Science, * Pliny asserts to have been brought out of Phœnicia; * Aristotle that the Grecians owe much of it to the Egyptians, where it had

* Polyhist. cap. 25.
* Idyll. 2.
* Lib. 22.
* Var. 7. form. 15.

* Laert.

* Hib. 36. cap. 12.

* Euclid. lib. 6. prop. 4.

* Lib. 5. Cap. 17.
* de Culo. 2. 12.

had been of a long time practised: Thither indeed * Thales acknowledged that he travelled to confer with Astronomers.

* Epist. ad Pherecyd.

Sec^t. 1. Of the Celestiall Spheres.

THales, Pythagoras (saith * Plutarch, repeated by * Stobæus) with his followers affirm, that the Celestiall sphere is divided into six Circles (which they call Zones) whereof one is called Arcticke, and is always in view to us; one the summer Tropick, one the Equinoctiall, one the winter Tropick, one the Antartick circle, never seen by us. The oblique Circle called the Zodiack, lyeth under the three middle circles, it toucheth them all three as it passeth, and each of them is cut in right angles by the Meridian, which goeth from Pole to Pole. Unjustly therefore, is the invention of the Zones ascribed by * Posidonius to Parmenides; and that of the obliquity of the Zodiack by * others to Anaximander, Pythagoras, or Zenopodes.

* Eudemus saith, that he first observ'd the Tropicks; Laertius, that he first found out the accession of the Sun from Tropick to Tropick. The word τροπικὴ signifies not only the Solstices, but the Equinoxes likewise: * Sextus Empiricus. The Tropick signes are those into which the Sun coming, changeth and maketh conversions of the air: such a sign is Aries, and the opposite to it Libra; so also Capricorn and Cancer: for in Aries is made the vernal conversion, in Capricorn the winter, in Cancer the summer, in Libra the autumnall. This exposition Laertius confirms, when he saith that Thales composed only two treatises, one of the Tropicks, the other of the Equinoctialls, and that he distinguished the seasons of the year.

* Strab. lib. 2. Plin. 2. 8.

* Laert.

* Advers. mathematic. 5. 1.

Sec^t. 2. Of the Sun, Moon, and Starres.

HE first observed the Apparent diameter of the Sun, which is the angle made in the eye, to be the 720 part of his orbe: This doubtlesse is the meaning of Laertius, his words these, καὶ πρὸς τὸ οὐρανὸν ἀντιπαραστήσειν καὶ ἀντιπαραστήσειν αὐτὸν. Then which reading, which implies the Sun to be 720 times lesser then the Moon, nothing is more ridiculous; for knowing (as is granted by all) the cause of Eclipses, he must likewise know the Sun to be greater then the Moon, nor is it much mended by those who read αὐτὸν τὸ οὐρανὸν ἀντιπαραστήσειν. The text seems rather to require ἀντιπαραστήσειν for ἀντιπαραστήσειν or something to that effect, of which, thus * Archimedes, this we suppose when Aristarchus saith the Sun appeareth, as being the 720 part of the circle of the Zodiack; for he considered how he might by instruments take the angle made in the eye by the Sun's apparent diameter; but to take any such thing exactly is not easie, for ne. then the sight, nor the hand, nor the instruments wherewith the observation is made, are of exact sufficiency to demonstrate it exactly. This correction Apuleius thus confirms,

* in Arenario.

In his declining age he made an excellent demonstration of the proportion of the Sun, which I have not only learned (saith Apuleius) but confirmed by practise, how many times the Suns magnitude is comprehended in the circle which his motion makes. This, as soon as he found out, Thales shew'd to Mandraytus of Priene, who being infinitely delighted with this new and unexpected knowledge, bad him ask what he would in recompence for such an excellent invention: It will be reward enough for me, said Thales, if what you have learned of me, whensoever you communicate it to others, you professe me to be the Inventor.

* *Eacrt. & Achill. Tat. 1* *fag.* *limachus* *in Arat.* He first found out the constellation of the lesser Bear, * Cal-

*He to Miletus sail'd, inviv'd
By Thales glory, who quick-sighted
Is said to have mark'd the lesser Bear,
The starre by which Phœnicians steer.*

Higynus affirms that he first called it **Αρκτος**, the Bear.

SECT. 3. *Of Eclipses.*

HE was the first (saith Laertius) that foretold Eclipses, as Eudemus affirms in his *Astrologick history*; for which Zenophanes and Herodotus admire him; attested also by Heraclitus and Democritus. Theon, Smyrnaeus, and Clemens Alexandrinus cite the same place of Eudemus; the scope of whose book was the History of Astrologers, and what every one found out. Thus likewise Pliny, Amongst the Grecians, the first that search'd into Eclipses, was Thales, the Milesian.

*De placit.
phil. 2, 2.

* *Plut. de plac. phil.* 2. 28.

* Lib. I. f

* Plutarch affirms, that he was the first that observed the Eclipse of the Sun, and said, that it was occasion'd by the Moon, comming in a direct line underneath him, which may be seen in a basin of water, or looking glass. * That the Eclipse of the Moon is caused by the shadow of the earth, which being placed betwixt these two starres, darkens the lesser.

The testimony of Herodotus, alledged by Laertius is this: * A five years war was raised between the Lydians and the Medes, in which, sometimes the Medes had the better of the Lydians, sometimes the Lydians of the Medes, and one battle was fought by night: The war being thus equall on both sides, in the sixth year, the Armies being joyned, it happened that as they were fighting, the day on a sudden became night; which alteration of that day, Thales a Milejan had foretold the Ionians, designing the year wherein it should happen. The Lydians and Medes seeing the day turned to night, left off fighting, and laboured to conclude a mutuall peace, which by the mediation of Syennenses King of Cilicia, and Labnitus King of Babylon (whom Scaliger conceives to be Nebuchadnezzar) was concluded, with the marriage of Aryana daughter of Alyattes, with Astyages, son of Chaxares, ratified by drinking blood. This

This is the story of that memorable Eclipse, the time whereof is uncertain: * *Pliny* placeth it in the fourth year of the fortie eight Olympiad, before the building of *Rome*, 170 years: * *Solinus* in the 49 Olympiad, the 604 year after the destruction of *Troy*; which falls upon the first year of that Olympiad. * *Clemens Alexandrinus* (citing *Eudemos*) about the fiftieth Olympiad, at what time *Cyaxares* father of *Astyages* reigned in *Media*: *Alyattes* father of *Criæsus* in *Lydia*. *Eusebius* in the second year of the fortie eight Olympiad, 1430 years after *Abraham*. *Cleomedes* saith, it was totall in *Hellespont* in *Alexandria*, but of ten digits. * *Johannes Antiochenus* saith, it continued many hours; but they could not exceed three.

Oflatter writers differing accounts thereof are delivered by these.

Ricciolus placeth it before the incarnation 585 years, May 28. about 6 a clock in the afternoon, the digits eclipsed 12. 56.

Calvisius before the incarnation 607 years. Olymp. 43. 4. differing from *Pliny* 18. years.

The learned Bishop of *Armagh*, in the reign of *Cyaxares*: Olymp. 44. 4. the 147th year of *Nabonassar*, the fourth day of the Egyptian Month *Pachon*, according to the Julian account *Septemb. 20. feria 1.* beginning after Sun-rise 1^h. 3^m. 25^s. digits eclipsed 9. continuing almost two hours.

Petravius Olympiad 45. 4. Julian period 4117. before the incarnation 597, after the building of Rome 157. July 9. feria 3 beginning after midnight 4^h 45^m. digits eclipsed 9. 22^m. continuance full two howers.

Kocca confutes *Petavius*, because that eclips suits not with the circumstances of the story, as beginning too early in the morning, and being defective as to the quantity in *Pontus* and lesser *Asia*.

Lansbergius, Olympiad 48. 3. the 163 year of Nabonassar, the 12 day of 1st ybr, which is May 28. digits eclipsed 12. 20^m. in Hellespont: 10. 12^m. in Alexandria.

Kepler, Scaliger, Buntingus, and Salius, follow Pliny: digits eclipsed (according to Buntingus) 11. 30^m.

Neither is it easie to determine whether this variety arise from the incertainty of the Astronomers, or of the Chronologers.

SECT. 4. Of the Year.

Laertius saith, that he distinguished the seasons of the year, that he first called the last day of every month ~~thirtieth~~ the thirtieth day: that he divided the year into three hundred sixty five daies.

This calculation of the year he seem'd to have learned in Egypt, where it was in use, thus explained and commended by * Herodotus, the Egyptians were of all men the first that found out the year, distinguishing it into twelve months; this they gathered from the starres, and more judiciously (in my opinion) then the Grecians, for as much as the Grecians every third year, intercalate a month to make up the time; but the Egyptians to the number of 360 daies, which twelve months make, adde yearly five daies, whereby the accompt of the circle of time returning into its selfe is made good.

This was called in latter times, the Egyptian year (perhaps because used by Ptolomy, who lived in Egypt) in distinction from the Julian year, which was then used in all the western parts, and hath the addition of six howers: The most perfect is the Gregorian, consisting of three hundred sixty five daies, five houres, forty nine Minutes, twelve seconds.

SECT. 5. His Astrological Predictions.

Thales being earnestly addicted to Astrologie, became obnoxious to the censure of some persons. As he was led abroad one night by an old woman, his Maid (a * Thracian) to look upon the Starres, he fell into a ditch (wherein she purposely led him) to whom as he complained, Thales, said she, do you think, when you cannot see those things that are at your feet, that you can understand the heavens?

He was also, for preferring this study before wealth, reproved by some friends, not without reproach to the Science, as conferring no advantage on its professors; whereupon he thus vindicated himselfe and the art from that aspersion. When they upbraided him, saith * Aristotle, with his poverty, as if Philosophy were unprofitable, it is said, that he by Astrology, foreseeing the plenty of Olives that would be that year, before the winter was gone (antequam florere cæpissent, saith * Cicero) gave earnest, and bought up all the places for oyle at Miletus, and Chios, which he did with little mony, there being no other chapman at that time to raise the price; and when the time came that many were sought for in haste, he setting what rates on them he pleas'd, by this means got together much money, and then shew'd, that it was easie for Philosophers to be rich, if they would themselves, but that wealth was not their aim. To this Plutarch alludes, when he said, that Thales is reported to have practised Merchandise.

CHAP.

CHAP. IX.

His Morall Sentences.

OF his Morall Sentences those are first to be remembred which * Plutarch mentions upon this occasion.

* Sept. sep. conv.

Amasis King of Egypt entring into contestation with the King of Ethiopia concerning wisdom, propounded these questions to be resolved by him; what is oldest of all things, what fairest, what greatest, what wisest, what most common, what most profitable, what most hurtfull, what most powerfull, what most easie?

The answers of the Ethiopian were these, the oldest of things is time, the wisest Truth, the fairest Light, the most common Death, the most profitable God, the most hurtfull the Devill, the most powerfull Fortune, the most easie that which pleaseth. Thales demanded of Niloxenus, whether Amasis approved these solutions? Niloxenus, who was sent by Amasis into Greece with these other questions to be resolved by the Sages, answered that with some he was satisfied, with others not; and yet, replies Thales, there is not one but is erroneous and betrays ignorance. As for the first, how can it be defended that Time is the oldest of things, when one part of it is past, the other present, the third yet to come, for that which is to come must in reason be esteemed younger then all men or things? Next to to affirme the truth is wisdom, is as much as if we should say, that the Light and seeing are all one. Againe, if he esteeme Light faire, why doth he forget the Sunne? His answers concerning God and the Devill are bold and dangerous, but that of Fortune most improbable, for if she be so powerfull, how comes it that she is so easily changed. Nor is Death the most common, for it is not common to the Living. The most ancient of things is God, for he never had beginning or birth, the greatest place of the world containeth all other things, place containes the world; the fairest the world, for whatsoever is order dispos'd is part thereof. The wisest is time, for it hath found out all things already devis'd, and will find out all that shall be; the most common hope, for that remaines with such as have nothing else; the most profitable, Vertue, for it maketh all things usefull & commodious; the most hurtfull vice, for it destroyeth all good things; the most powerfull Necessity, for that onely is invincible; the most easie, that which agreeth with nature, for even pleasures are many times given over and cloy us.

* Etiam apud Stob. serm. 109.

Etiam apud Stob. serm. 46.

To which Apothegmes these are added by Laertius, The swiftest of things is the mind, for it over-runs all. Hee affirmed that there is no difference betwixt life and death; being thereupon asked why hee did not die; because saith he, there is no difference, to one who asked which was eldest, night or day, he answered night by a day. Another enquiring whether a man might do ill and conceale it from the Gods; nor think it, said he. To an Adulterer questioning him if hee might not cleare himselfe by oath,

* In Hippia.

* Who renders
ταυτην γαρ εστιν
αδρυχα εν
πρακτικων
των αρχαιων
πειδωτων και
αυτης παραμε-
βουανος το ετα-
ρονος, ες τα
αρχαια εβδω-
λοι, in quam
cum introduc-
isset ex pristini
alveo stuvum,
iterum cum ubi
exercitus tra-
jectus esset in
suum alveum
refunderet.
* In Nubes.

vided, (which * Lucian saith, was done in one night) it became fordable on either side: Some say that the old channell was quite made up, but that I do not believe, for then, how could they in their return passe over. That this is the meaning of Herodotus, mistaken by * Valla, will appear from the * scholiast of Aristophanes, who relates it in the same manner, not without applauding Thales for his excellency in Mechanicks.

He was a great enemy to Tyrants, and accounted all Monarchy little better, as appears by Plutarch, who makes him speak thus: As for taking one for the other, (viz. a Monarch for a Tyrant) I am of the same mind with the young man, who throwing a stone at a Dog, hit his step-Mother; it is no matter, said he, for even so, it lights not amiss, Truly I always esteemed Solon very wise, for refusing to be King of his own Country: and Pittacus, if he had not taken upon him a Monarchy, would never have said, how hard it is to be a good man: and Periander being seiz'd (as it were an hereditary disease derived from his father) by the same Tyranny, did very well to endeavour as much as he could to disengage himselfe from it, by frequenting the conversation of the best men, inviting Sages, and Philosophers, and being invited by them, not approving the dangerous counsell of Thraſibulus, my countryman, who perswaded him to take off the heads of the chieft. For a Tyrant, who chooseth rather to command slaves then free-men, is like a husbandman, who preferreth the gathering of locusts, and catching of foul, before reaping of good corn. These sovereign authorities have only this good, in recompense of many evils, a kind of honour and glory, if men be so happy, that in ruling good men, they themselves prove better: as for such, who in their office aim at nothing but security, without respect of honour or honesty, they are fitter to be set over beasts then men.

In the same Symposium, he gives this account of Monarchy, Democracy, and Oeconomicks. That Prince is happy, who lives till he is old, and dies a naturall death. That common-wealth is best ordered, where the citizens are neither too rich, nor too poor. That house is best, wherein the Master may live most at ease.

CHAP. XI.

Of his writings.

Some affirme (saith Laertius) that he left nothing behind him in writing. Others that he writ,

* De civit. dei.

Of naturall Philosophy: Saint * Augustine saith, that Thales, to propagate his doctrine to succession, searched into the secrets of nature, and committing his opinions to monuments and Letters, grew famous.

* Laert.

Of Nautick Astrology (mentioned by * Simplicius) which is by some ascribed to Phocis, a Samian.

Of the Tropicks and Equinoctials: which two treatises Laertius, saith, he composed, as judging thereof easie to be understood. These seem

seem to be those Astrologicall writings which * Lobon, an Argive, who writ concerning the Poets, affirmeth to have extended to two hundred verses.

Of Meteors: a treatise in verse, mentioned by Suidas.

The history of his own times: if we may give credit to * Johannes Antiochenus, who saith, These things Thales, Castor, and Polybius most wise Authors, committed to writing, and after them Herodotus the historian: but perhaps this may be no more probable, then that Polybius and Castor should precede Herodotus.

Admiral, of which those that are cited by Laertius, we have inserted among his morall sentences, for such they were, tending to the instruction of the common people, a kind of loose verse, coming nere prose, whence Demosthenes makes two kinds of Poets, τῶν ἐμπροσθεν καὶ τῶν ἀδμύρων, (as Casaubon observes) those that write in meter, and (if we may so term it) those that write in blank verse. Whatsoever Laertius in the lives of the seven wise-men produceth in this kind, seemeth not to be taken out of any Poet, but to have been written by the wise-men themselves:

Epistles, of which two only are extant, preserved by Laertius.

Thales to Pherecydes.

I Hear, that you first of the Ionians, are about to publish a discourse to the Greeks concerning Religion, and * justly you conceive that your worke ought rather to be laid in a publick library, then transmitted to uncertain persons: if therefore it may any way please you, I will willingly confer with you about that which you have written, and if you desire, will visite you at Syrus; for neither myselfe, nor Solon the Athenian should deserve the titles of wise-men, if we, who sail'd to Creet to informe ourselves of matters there, and into Egypt, to confer with Priests and Astronomers, should not likewise make a journey to you: Solon also, if you think fit, will come. You who affect home seldome passe into Ionia, nor care to enjoy the society of strangers; we, who write nothing: spend our time in travelling through Greece and Asia.

But the interpreters render this to another effect.

Thales to Solon.

If you leave Athens, you may, in my opinion, settle your selfe (with those you take along with you) at Miletus, for here is nothing to trouble you. If you dislike that we Milesians are governed by a Tyrant (for you are averse to all Monarchs, even elective) yet may you please your selfe in the society and conversation of me your friend. Bias likewise hath sent to invite you to Priene; if to abide at Priene please you better, we will also come and dwell there with you.

CHAP.

CHAP. XII.

His Auditors and Schollers.

THe first eminent person of those who heard *Thales* and profess'd his Philosophy, was *Anaximander sonne of Praxi-des* a Milesian, who flourish'd in the time of *Polycrates Tyrant of Samos*.

Next is *Anaximenes* a Milesian also, sonne of *Euristratus*, (who according to *Eusebius*) flourish'd in the second yeare of the 56th Olympiad. He was Scholler to *Anaximander* and *Parmenides*; But that he heard *Thales* also, he acknowledgeth in an * Epistle to *Pythagoras*.

We may (as in that Epistle *Anaximenes* doth) amongst the disciples of *Thales* reckon *Pythagoras* the Samian, institutor of the Italic Sect, who being from his youth particularly addicted to investigation of Religious mysteries, addrest his first journey to *Thales* at *Miletus*, as to one that best could further his deligne, being (according to * *Jamblichus*) not fully 18. yeares old; which if we follow the accompt of *Euseb. us* for his birth (the fourth yeare of the seventieth Olympiad) and that of *Socrates* for his age eighty yeares (for the rest, the farther they exceed that time, are so much the more incapable of reconciliation) will fall about the second yeare of the fifty fourth Olympiad, which is the 82. of *Thales*. From *Thales* he received the Rudiments of that Excellence which he afterwards attained. This is acknowledged by * *Jamblichus*. *Thales*, saith he, entertain'd him very kindly, admiring the difference between him and other youths, which exceeded the same hee had receiv'd of him. After that he had instructed him as well as he was able in the *Mathematicks*, alledging for excuse his old age and infirmity, he advis'd him to goe to *Egypt*, and to converse with the *Memphian Priests*, especially those of *Jupiter*, of whom he himselfe had in his Travells learned those things, for which by many he was esteem'd wise; and * again, among other things *Thales* chiefly advis'd him to husband his time well, in respect whereof he abstain'd from wine and flesh, onely eating such things as are light of digestion, by which meanes he procur'd shortnesse of sleepe, wakefulnesse, purity of minde, and constant health of body.

CHAP.

CHAP. XIII.

Of his Death.

T*Hales* having now liv'd to a great age, being full of honour and wisdom, * died in the first yeare of the fifty eight * *Laert.* Olympiad (when according to *Pausanias Erxylides* was Archon) as he was beholding the Olympick games, oppress'd with heate, thirst and the burden of his yeares which amounted to ninty two. *Laertius* under-reckons him to have lived but eighty seven yeares, having before acknowledged his birth to have beene in the first of the 35. Olympiad: * *Petavius* over-reckons, who makes him live to the end of the 58. which could not be, because he died spectator of the Olympick Games. * *Lucian* and * *Sir-* * *Rational.* * *temp. 1. 12.* * *De longevit.* * *Chronol.* cellus more, who say he lived 100 yeares. *Socrates* comes nearest to the truth, who allows him to have lived 90. yeares, and to have died in the 58. Olympiad; for from the first of the 58. is 23. entyre Olympiads.

The manner of his death gave *Laertius* occasion to favour him with this Epigram.

Viewing th' Olympick games Elean Jove
Thou didst wise Thales from that his race remove
Nigher thy selfe; and 'twas well done, now old
He could not well from Earth the Starrs behold.

He was buried according to his owne appointment in a poore obscure part of the *Milesian* field, where he presag'd that in future times their Forum should be; upon his Tomb this distich,

Narrow the Tomb, the same then heaven more wide
Of wisest Thales, whom this earth doth hide.

There was also a statue erected in honour of him bearing this subscription.

Milesian Thales this doth represent,
who all in wise Astrology outwent.

* There were five more of this name mentioned by *Demetrius* * *Laert.* the *Magnesiā*, an orator of *Calatis*, an affected imitator. A Painter of *Sicyonia*, of a great spirit. The third very antient, contemporary with *Hesiod*, *Homer* and *Lycurgus*; The fourth mentioned by *Duris*: the fift of later times, by *Dionysius* in *Criticis*. * *Laert.* * *Vit. Socrat.* *tus* names *Pherecydes* as a detractor from *Thales* the Philosopher.

SOLON.

SOLON.

CHAP. I.

Solon his Parents, Country, and Condition.

Plut.



*D*iloches, cited by Didymus affirms, that Solon's father was named *Euphorion*, but by the unanimous consent of all other writers, he was called *Execestides*, a person though of small fortune and account among the Citizens, yet of the most noble family in Athens, descended from *Codrus*, *Solon deriving himself from *Nelens*, son of *Codrus*, and from Neptune: *His Mother neer of kin to the Mother of *Pisistratus*; *his Parents had another Son named *Dropides*, Archon, the year after *Solon*, from him was *Plato* descended.

* Laert.
Plut.
* Laert. vit.
Proclus in Ti-
mæum:

Solon was born (according to *Laertius*) at *Salamis*, for which reason he desired at his death that his body might be carried thither; but from his Parents and the place of his residence, he was surnamed *Athenian*.

* Plut.

* His father by munificence and liberality brought his estate so low, as to want even necessaries: *Solon* (ashamed to receive from any, being of a house which used to maintain others) betook himself to Merchandise: others say, he travelled rather to improve his knowledge and experience, for he was a professed lover of wisdom, and even to his last used to say, *I grow old learning*; riches he esteemed not much, but to grow rich like

—him who abounds.

*In heaps of gold, as in rank corn his grounds
In Mules and Horses, whilst his numerous wealth
Made pleasing by uninterrupted healths
If to compleat these joys, he be possest
Of wife and children, he is truly blest.*

And elsewhere.

*Riches I wish, not riches that are plac'd
In unjust means, for vengeance comes at last.*

That he was profuse and delicate, and more luxurious in his verses than becometh a Philosopher, is attributed to his practising Merchandise, such persons requiring more than ordinary de-



SOLON.

delicacies and freedoms in recompense of their many and great dangers. That he was rather in the number of the poor than of the rich, is apparent from these his verses.

*Many unjust grow rich, and pious poor,
We would not change our Virtue for their store.
For constant Virtue is a solid base:
Riches from man to man uncertain pass.*

* Aristotle ranks Solon amongst the inferior sort of Citizens, which (saith he) is manifest from his Elegies, meaning perhaps, some of these which Plutarch cites. * Lucian saith, he was extremely poor: Paleologus, that he neither had nor valued wealth. * Polit. 4. 11. * In Scytha. * Orat. 1.

CHAP. II.

How by his means the Athenians took Salamis, Cyrrha, and the Thracian Chersonesus.

Many (saith * Demosthenes) of obscure and contemptible have become illustrious by profession of wisdom. Solon both living and dead flourish'd in extraordinary glory, to whom the utmost honours were not denied, for he left a monument of his valour, the Megarean Trophy, and of his wisdom, the recovery of Salamis; the occasions these.

* The Island Salamis revolted from the Athenians to the Megarenses; * the Athenians having had a long troublesome war with the Magarenses for its recovery, grew at length so weary, that giving it over, they made a Law, forbidding any upon pain of death to speak or write any thing to persuade the City to re-attempt it: Solon brooking with much reluctance this ignominy, & seeing many young men in the City desirous to renew the war, (though not daring to move it, by reason of the Edict) counterfeited himselfe mad, which he caused to be given out through the City, and having privately composed some elegiack verses and got them by heart, came skipping into the Forum with his Cap (or as Laertius saith, a Garland) on; the people flocking about him, he went up into the place of the Cryer, and sung his Elegy beginning thus,

*A crier I, from Salamis the fair,
Am come in verse this message to declare:*

* The lines wherewith they were most excited were these.

*Rather then Athens would, I ow'd my birth
To Pholegondrian, or Sicinian earth:
For men where ere I goe will say this is
One of the Athenians that lost Salamis.*

And,

And,

*Then lets to Salamis, renew our claime,
And with the Isle recover our lost fame.*

* Plut.

* This Poem was intituled *Salamis*, it consisted of a hundred verses, very elegant: when he had made an end of singing, it was much applauded by his friends, particularly by *Pisistratus*, who excited the Citizens to follow his advice: By this means the law was repealed, the war recommenced, wherein *Solon* was made Generall: the common report is, that taking *Pisistratus* along with him (whence it is, that some ascribe the whole glory of the action to *Pisistratus*, of whom are *Frontinus*, *Aeneas*, and *Justine*) he sailed to *Colias*, where finding all the women celebrating the festivall of *Ceres*, he sent a trusty messenger to *Salamis*, who pretending to be a runaway, told the *Megarenses*, that if they would surprise the principall women of *Athens*, they should go immediately with him to *Colias*: The *Megarenses* believing what he said, manned a ship, and sent it along with him; *Solon*, as soon as he saw the ship come from the Island, commanded the women to retire, and as many beardlesse young men to put on their gownes, head-tyre, and shoes, hiding daggers under their Garments, and so danced and plaid by the Sea-side, till the enemy were landed, & their ship at anchor: By this time the *Megarenses*, deceived by their outward appearance, landed in great hast, and came upon them, thinking to take them away by force, *but they suddenly drawing their swords, shew'd themselves to be men, not women: *the *Megarenses* were all slain, not one escaping, the Athenians going immediately to the Island took it.

* Polyæn lib. 1.

* Plut.

* Plut.

* Others deny it was taken in this manner, but that first receiving this answer from the Delphian Oracle,

*Let sacrifice be to those Hero's paid,
Who under the Asopian ground are laid,
And dead, are by the setting Sun survey'd.*

Solon by night sailed to the Island, and sacrificed burnt offerings to the Heroes, *Periphemus*, and *Cicbris*; then he received five hundred men of the Athenians, with condition, that if they gained the Island, the supream government thereof should be in them: Shipping his men in fisher boats, attended by one ship of thirty Oars, they cast anchor by *Salamis*, near a point opposite to *Eubœa*: The *Megarenses* who were in *Salamis* hearing an uncertain rumor hereof, betook themselves confusedly to armes, sending forth a ship to bring them more certain intelligence from the enemy, which *Solon*, as soon as it came neer, took, and killing the *Megarenses*, manned with choice Athenians, whom he commanded to make directly for the City, with all possible secrecy; in the mean time, he, with the rest of the Athenians, at-

at-

assaulted the *Megarenses* by Land, and whilst they were in sight, they who were in the ship, making hast, posselt themselves of the Town. This relation is confirmed by their solemnitie, an Athenian ship comes thither first in silence, then falling on with cries and shouts, an armed man leaps forth, and runs directly towards the *Scirradian Promontory*, against those that come from the Land: hard by is the Temple of *Mars* built by *Solon*, for he overcame the *Megarenses*, and let go ranomelesse all those that escaped the misery of the war: * *Ælian* saith, he took two ships of the *Megarenses*, wherein he put Athenian Officers, and Soldiers, bidding them put on the armour of the enemy, whereby deceiving the *Megarenses*, he slew many of them unarmed. * Var. hist. 7. 19.

* But the *Megarenses* persisting in obstinacy, to the losse of many lives on both sides, the businesse was referred to the *Lacedæmonians* to be decided; many affirme *Solon* alledg'd the authority of *Homer*, inserting a verse into his catalogue of ships, which he thus recited at the triall.

*Ajax twelve vessell brought to Salamis,
And where the Athenian men had stood, rank'd his.*

(By which second verse of his own making and addition he crinc'd, that *Salamis* of old belonged to the Athenians.) But the Athenians esteem this relation fabulous, affirming, *Solon* demonstrated to the Judges, that *Phyleus* and *Eurifaces*, sons of *Ajax*, being made free denizons by the Athenians, delivered this Island to them, and dwelt, one at *Branco*, in *Attica*, the other in *Melita*, whence there is a Tribe named *Philaide*, from *Phileus*, of which was *Pisistratus*. * He overcame the *Megarenses* in an oration, getting the better of them, not with specious words, but weight of argument: * more cleerly to convince them, he instanced in the buriall of the dead, and inscription of the names of townes, used by those of *Salamis*, * as he shew'd, by digging up some graves, after the manner of the Athenians, not of the *Megarenses*, for in *Megara* they buried their dead with their faces to the east, in *Athens*, to the west. But *Heræas* of *Megara* denying this, affirms, the *Megarenses* buried also with their faces toward the west; for further confirmation, *Solon* alledg'd, that the Athenians had for each man a severall Coffin, the *Megarenses* buried three or foure in the same. It is said also, that *Solon* was much helped by certain Oracles of *Apollo*, wherein he calls *Salamis Ionia*. This cause was decided by five Spartans, *Critolaidas*, *Amomphoretus*, *Hyssechidas*, *Anaxilas*, and *Cleomenes*. * Plut.

* By this action, *Solon* grew into great esteem and honour, but he became [not long after] much more admired and cried up by the Greeks, for speaking concerning the Temple at *Delphi*, The *Cyrreans* committed many impieties against *Apollo*, and cut off

K

part

* Plut.

part of the land belonging to him.] * Solon declared, that it behoved them to relieve it, and not to suffer the Cyrrhæans to prophane the Oracle, but that they should vindicate the Gods cause. The *Amphictions* thus instigated by him, undertook the war with much eagerness, as *Aristotle* affirms, ascribing to Solon the honour of that Enterprize. *Æschines* saith, the motion made by Solon was confirmed by the Oracle. Some affirme he was made General, others *Alcæon*: But the whole Army of the Greeks was (according to *Pausanias) led by *Clisthenes*, Tyrant of *Sycionia*, along with whom they sent Solon from Athens to be his counsellor. *Suidas saith, he was chosen counsellor by those, who were pickt out for the service of that war. *Polyan. lib. 3. *Pausan. * Whilst *Clisthenes* besieged *Cirra*, * they enquired concerning the victory, and from the *Pythian Oracle*, received this Answer.

This Cities fort you shall not take before
Blew *Amphitrites* swelling billowes roare
Against my water wash't grove, and hallow'd shore.

whereupon Solon advi'd to consecrate the *Cyrrhæan* field to *Apollo*, by which means the sea should touch sacred land. * He used also another stratagem against the *Cyrrhæans*; the River *Plistus* which ran through the Citie, he diverted another way, the Town holding out against the besiegers, some drunk well-water, others rain, which they saved in Cisterns. He caused roots of *Hellebore* to be thrown into *Plistus*, and when he found it was fully poison'd, turned the River again into its proper channell: The *Cyrrhæans* drinking greedily of that water, were taken with a continuall flux, and forced thereby to give over the defence of their works: the *Amphictions* being posses of the Citie, punished the *Cyrrhæans*, and aveng'd the Gods. These two stratagems were ascribed to *Clisthenes*, the first by **Poliæus*, the second by **Frontinus*, but the reason is apparent, he doing them by the direction of Solon. * Solon perswaded also the Athenians to reduce into their power the *Thracian Chersonesus*.

CHAP. III.

How he composed differences and seditions at home, and was made Archon.

* Plut.

THE Cylonian impiety had for a long time vexed the Citie, ever since the complices of *Cylon*, having taken sanctuary, were perswaded by *Megacles* the Archon to put themselves upon a tryall, they laying hold of a threed which was tyed to the image of *Vallas*, when they came neer the images of the furies, the threed broke of it selfe, whereupon *Megacles* with the other Archons fell upon them, as persons disown'd by the Goddesse; those that were without the Temple they stoned, those

those who run to the Altars, they were murdered; they only escaped who fled to their wives, whence being called impious, they were accounted odious: those that remained of the *Cylonians* were grown very rich, and had perpetuall enmity with the family of *Megacles*; at what time this dissention was highest, and the people thereby divided into factions, Solon being of much authority amongst them, taking with him the chiefest of the City, interposed betwixt them, and with intreaties and advice perswaded those who were called impious to submit to the judgment of three hundred of the chief Citizens: *Miro* was their accuser, they were condemned, the living to be banished, the bones of the dead to be digged up, and thrown beyond the confines of the country.

During these commotions, the *Megarenses* took *Nysæa*, and recovered *Satanis* from the *Athenians*; the City was full of superstitious terrors and apparitions; the Priests declared, that the entralls of the sacrificed beasts imported great crimes and impieties, which required expiation. * There was also a great plague; * the Oracle advi'd them to lustrate the City; to this end they sent (* *Nicias*, son of *Niceratus* with a ship) * to fetch *Epimenides* out of *Creet*, who coming to *Athens*, was entertained by Solon as a guest, conversed with him as a friend, instructed him in many things, and set him in the way of making Lawes. This lustration of the Citie *Eusebius* under-reckons, placing it in the second year of the fortie seventh Olympiad, whereas Solons being Archon, which certainly happened after this, was in the third of the fortie sixt. *Suidas* seems to over-reckon, ranking it in the fortie fourth: the opinion of **Laertius* agrees best with the circumstances of the story, that it was in the fortie sixt. * In *Epimenid.*

* The commotions of the *Cylonei*, being thus appeased, and the offenders extirpated, the people fell into their old difference about the government of the commonwealth, whereby they were divided into as many factions, as the Province contained distinctions of peoples: the Citizens were Democraticall, the countrymen affected Olygarchy, the maritimes stood for a mixt kind of government, and hindred both the other parties from having the rules at the same time the City was in a dangerous condition, by reason of a dissention betwixt the rich and the poor, arising from their inequality, the businesse seemed impossible to be composed, but by a Monarchy; the commons were generally oppressed by the mony which they had borrowed of the rich, and either had tilled their land, paying to them the sixth part of the crop, whence they were called *Hektemoræ*, and *Thetes*, or ingaged their bodies to their creditors, whereof some served at home, others were sold abroad, many also (there being no law to the contrary) were necessitated to sell their children, and leave the City, through the cruelty of these usurers,

furers, the greatest part (such as had most courage amongst them) assembling together, mutually exhorted one another not to indure these things any longer, but choosing some trusty man to be their leader, to discharge those that paid not their money at the set day, to share the land, and quite invert the State of the common-wealth. The discreetest amongst the Athenians looking upon *Solon* as a person free from any crime, (neither engaged in the oppressions of the rich, nor involved in the necessities of the poor) intreated him to take charge of the common-wealth, and to compose the differences of the people. *Phanias* the Lesbian affirmeth, that for preservation of the State, he deceived both parties, promising under-hand to the poor, a division of the land; the rich, to make good their contracts; but that he first made scruples of undertaking the businesse, deterred by the avarice of the one, and insolence of the other; he was chosen Archon, next after *Cleombrotus* (*in the third year of the forty sixth Olympiad) at what time he made his lawes also, being at once a peace-maker, and a law-giver, acceptable to the rich, as rich, and to the poor, as good; the people had often in their mouths this saying of his, *equality breeds no strife*, which pleased alike both parties, one side understanding it of number and measure, the other of worth and vertue; upon which hope, the most powerfull of both factions courted him much, and desired him to take upon him the tyranny of that common-wealth, which he had now in his power, offering themselves to his assistance: Many also of the moderate part seeing how laborious and difficult it would be to reform the state by reason and law, were not unwilling to have a Prince created, such an one as were most prudent and just: some affirme he received this Oracle from *Apollo*,

*Sit at the helm of state, their Pilot be,
The common-wealth's glad to be steer'd by thee.*

But he was most of all reproved by his familiar friends, for being deterred by the name of a Tyrannie, as if the virtue of a King were not diffus'd through the Kingdome, instancing in *Tynondas* long since Tyrant of *Eubœa*, and *Pittacus* at present of *Mytelene*: nothing they alledg'd could move him, he told them a Tyranny was a faire possession, but it had no passage out: to *Phocus* writing thus in verse,

*That I preserv'd free my native soile,
Nor did with bloody Tyranny defile
My honour, I not blush at by this deed,
All that was done by others I exceed.*

Where-

Whereby it appears, he was of great authority before he writ his Lawes. The contumelies of such as reproved him for declining the government, he thus exprest in verse:

*Nor wise is Solon, nor good counsell knowes,
For he resists the good that God bestowes,
The prey within his power he did behold,
But would not draw the Net; thoughts meanly cold:
Had but his soul with noble aims been fir'd,
The Kingdome for one day he had desir'd,
Then split, and all his family expir'd.*

CHAP. III.

What alterations he made during his government, and first of the Sifachthia.

* **T**Hough he refused the tyranny, yet he behaved not himselfe remissely in the government, not complying with the powerfull, nor making lawes to please those who had chosen him, where things were tollerable, he corrected nor altered nothing; fearing, lest if he should change and confound the common-wealth in every particular, he should want strength to settle it again, and to temper it with the best reasons but such things unto which he conceived he might perswade the obsequious, and compell the refractory, those he enacted; joyning (as he said) force and justice, whence, being afterwards demanded if he had given the *Athenians* the best lawes, the best (saith he) they would receive.

* The first change he made in the Government was this, hee * *Plut.*
(* introduced the *Sifachthia* which was a discharge of bodies and goods, or * *Laert.*
as as *Hesychius* defines it, a law for remission of private and publick debts, so called from shaking off the oppression of usury: * for at that time they engaged their bodies for payment, and many through want were constrained to serve their creditors, he therefor ordain'd) that for the time past, all debts should be acquitted, and for the future, no security should be taken upon the body of any; this by a moderate term he called *Sifachthia*; there want not (of whom is *Androtion*) who affirmed he contented the poor, not by an absolute discharge of the debt, but by moderating the interest, which he called *Sifachthia*; whereto he added the increase of measures, and valuation of money; for the *Mina* which was before 73 drachmes, he made a hundred: by this means the poorer sort paid a greater summe in lesse coyne, which was a great ease to the debtor, and no wrong to the creditor: but the greater part hold it was an absolute discharge, which agreeth best with the verses of *Solon*, wherein he boasteth he had removed the bounds throughout the land,

L

freed

* Lib. 1.

* Plut.

* Plut.

fixed such as were under oppression, called home those, who being forced to travail, had forgotten their native language, and others that were at home under bondage, set at liberty. The same Law, *Diogenes Siculus observes to be among the Egyptians, conceiving Solon (though as yet he had not been there) derived it from them.

* But in this design a great misfortune befell him; whilst he endeavoured to redress the oppression of usury, and was studying how to begin an oration suitable to the thing, he acquainted his intimate friends in whom he reposed most confidence, *Conori, Clinias, and Hipponicus*, that he meant not to meddle with land, but to cut off all debts; they (preventing the Edict) borrowed of the rich great summes of money, wherewith they purchased much land; the Edict being published, they enjoyed their purchase, without satisfying their creditours: *Solon* was much blamed, as not defrauded with the rest, but as being a defrauder with those, and a partaker of their counsellage; but this imputation was immediately washed away with five Talents, so much he had forth at interest, which he first, according to the law, blotted out, (*Laertius* saith six, perswading others to do the like) others, of whom is *Polyzelus* the Rhodian, fifteen; but his friends were ever after called *Xanthogenides*.

* This pleased neither party; he discontented the rich by cancelling their bonds, the poor more, not making good a parity of estates, which they expected, as *Lycurgus* had done, he being the eleventh from *Hercules*, having reigned many years in *Lacedaemon*, great in authority, friends, and wealth; whereby he was able to make good what he thought convenient for the state, rather by force than perswasion, even to the losse of his eye, effected as a thing most expedient to the preservation and peace of the common-wealth, that none of the Citizens were either rich or poor: but *Solon* attained not this in the common-wealth, he was one of the people, and of a mean degree; yet he omitted nothing within his power, carried on by his own judgment, and the faith which the Citizens had in him; that he displeased many, who expected other things, is thus acknowledged by himselfe.

*Before they look'd upon me kindly, now
with eyes severe, and a contracted brow:
Had any else my power, he would exact
Their riches, and their fattest milk extract.*

But both parties soon found how much this conduced to the generall good, and laying aside their private differences, sacrificed together, calling the sacrifice *Παναχθία*.

CHAP.

CHAP. 5.

How he divided the people into Classes, and erected Courts of Judicatory.

Hereupon they chose *Solon* reformer and Lawgiver of the Commonwealth, not limiting him to any thing, but submitting all to his power, Magistracies, Convocations, Judgements, Courts to take an accompt of them, to prescribe what number and times he pleased to disanull or ratifie of the present law what he thought good.

* First, then he quite abolished all the Lawes of *Draco*, except for murder, because of their rigidnesse and severity, for he punished almost all offences with death; as that they who were surprised in Idleness should be put to death; they who stole hearbs or apples should undergoe the same punishment with such as had committed murder, or sacriledge; whence *Demades* wittily said, *Draco* writt his lawes not in inke, but blood; he being asked why he punished all offences with death, answered, he conceived the least deserved so much, and he knew no more for the greatest; **Herodotus* alluding to his name, said his lawes were not of a man, but of a Dragon, they were so rigid; And *Aristotle* saith, there was nothing in them extraordinary and worthy of memory, but that severity and greatnesse of penalty which was so excessive, that not by any edict or commands, but by a silent and expressed consent amongst the Athenians they were laid aside; afterwards they used the milder lawes made by *Solon*, differing even in name, the first being called *Nomia*, the latter *thesis*. *Those of *Draco* were made in the 39th Olympiad, 47 yeares (as **Vlyian* accompts) before these of *Solon*.

* Next, *Solon* (being desirous that all offices might continue as they were, in the hands of the rich, but that other priviledges of the Common-wealth, from which the people were excludet, might be promiscuously disposed,) tooke an accompt and valuation of the people [* and divided them into foure orders] those whose stock of dry and liquid fruits amounted to 500. measures he ranked in the first place, and called *Pentacosioedimni*; [* these paid a talent to the publique treasury.] In the second classe were those who were able to maintaine a horse, or received 300. measures, these he called [* for that reason] *horsemen*; they paid halfe a talent. The third classe were *Zengitæ* (* so called because) they had 200. measures of both sorts, *these paid 10. mine, the rest were all called *Thetes*, whom he suffered not to be capable of any Magistracy, neither did they pay any thing, but onely had so far interest in the common wealth, as to have a suffrage in the publique Convocation, & at Judgements, which at first seemed nothing, but afterwards appeared to be of great consequence;

for

for in whatsoever was brought before the Judges, he gave them leave (if they would) to appeale to the common forum; moreover writing his lawes obscurely and perplexedly, he increased the power of the forum, for not being able to determine controversies by the Law, they were forced to have recourse to the Judges, as Masters of the law; this equality he himselfe thus expresseth,

*The Commons I sufficient power allow
Honour from none I tooke, on none bestowd,
Those who in power or wealth the rest outshin'd,
In bounds of moderation I confin'd;
To either part I was a firme defence,
And neither did allow preheminnce.*

* Epist. 90.
* Lib. 2.

Hither * Seneca alluding saith, Solon founded Athens upon equall right and * Justine he carried himselfe with such temper between the commons and the Senate, that he attracted equall favour from both, he suffered no man (saith * Aeneas Gazeus) to have a peculiar law, but made all men subject to the same.

* Plut.

* He likewise (continues Plutarch) constituted the court of the Areopagus, consisting of the yearely Archons, whereof himselfe (being the chiefe) was one; perceiving the people to be much exalted and emboldened by the remission of their debts, he ordained a second Court of Judicature, selecting out of each tribe (which were in all foure) a hundred persons, who should resolve upon all decrees before they were reported to the people; nor should any thing be brought to them, untill it had first past the Senate: the supream Senate he appointed Judge and preserver of the lawes, conceiving the City would be lesse apt to float up and downe, and the people become more settled, relying upon these two Courts, as on two Anchors; thus the greater part of writers make Solon institutor of the Court of Areopagus, (of whom also is * Cicero) which seems to be confirmed, in that Draco never mentions the Areopagites, but in criminall causes alwaies names the Ephetae; but the eighth law of the thirtieth table of Solon hath these words, Those who were branded with infamy before Solon was Archon, let them be restored to their fame, except such as were condemned by the Areopagites or by the Ephetae, &c. And it is certaine, that the Court of Areopagus was long before Solons time, untill then consisting promiscuously of such persons as were eminent for Nobility, power, or riches, but Solon reformed it, ordaining none should be thereof, but such as had first undergone the office of Archon. See Meursius Areop. cap. 3.

* Lib. 8. cap. 6.
* Schol. Aristot. in Nub.

* Pollux saith, that Solon ordained a thousand men to judge all accusations; * Demetrius Phalereus, that he constituted the Demarci, first called Naucrari.

CHAP.

CHAP. VI.

His Lawes.

HAVING thus disposed the common-wealth, and Courts of Judicature, he in the next place applied himselfe to making lawes, which he performed so excellently, that he is generally remembered under that notion, which Minos of Crete, and Lycurgus of Lacedaemon, whose lawes those of Solon exceeded, (as * Tacitus saith) both in exquisitenesse and number: * of how much greater esteem they were then all before them, may be computed from this, * Annal. 3. Man. 1. d. 1. that they were the last, and continued alwaies in the City: They, for whom log. in protrept. they were made, thought them more illustrious then their publick ornaments, which transcended these of all other Cities, more impregnable then their Tower, which they accounted the strongest of all upon earth, and far better then these things wherein they gloried most: * nor were they of lesse esteem among forraign nations, in so much that the Romans * agreeing concerning lawes in generall, but differing about the law-giver, sent Embassadors to Athens, Sp. Posthumius Albus, A. Manlius, P. Sulpitius Camerinus, commanding them to transcribe the renowned lawes of Solon: * which transferred out of the books of * Auct. Vi. A. de Solon the Decemviri expounded in the twelve Tables. Hence * Ammian. 21. anus Marcellinus saith, that Solon assisted by the sentences of the Egyptian Priests, having with just moderation framed lawes, added also to the Roman state the greatest foundation.

* Liv. lib. 3.

* Auct. Vi. A. de
* Liv. 21.

Of his lawes, these have been preserved by Plutarch, and others.

* If any man were beaten, hurt, or violently treated, whosoever had the means and will, might sue the offendour. Thus (saith Plutarch) he * Plut. wisely brought the Citizens to a mutuall sence of one anothers hurts, as if done to a limb of their own body.

* Of infamous persons, let all such as were infamous before the government of Solon, be restored to their fame, excepting whosoever were condemned by the Ephetae, or in the Prytaneum by the Magistrates, banished for murder, theft, or aspiring to tyrannie: This was the eighth Law of the thirteenth Table. There were two kinds of infamy, by the lesser a man was degraded and made incapable of all honour or office in the common-wealth; by the greater, he and his children were lyable to be killed by any man, and he not to be questioned for it.

* Of his lawes, those seem most singular and paradoxall, which * Plut. declare him infamous, who in a sedition takes neither part: it is cited out of Aristotle by * Agellius in these words: If through discord and dissention, any sedition and difference divided the people into two factions, whereupon with exasperated minds both parties take up armes and fight; he, who at that time, and upon that occasion of civill discord

* Lib. 2. cap. 12.

discord shall not engage himselfe on either side, but solitary and separated from the common will of the City withdraw himselfe, let him be deprived of house, country and goods by banishment. * He would not that any one saving himselfe harmlesse, should be insensible of the common calamity, or boast himselfe to have no share in the publick grief; but that instantly applying himselfe to the better and juster side, he should interest himselfe in the common danger, and assist, rather then out of all hazard, expect which side should get the better. When we did read (saith Agellius) this law of Solon, a person indued with singular wisdom, at first were-mained in great suspence and admiration, enquiring for what reason he judged those worthie of punishment, who withdrew themselves from sedition and civill war; then one whose sight pierced more deeply into the use and meaning of the law, affirmed, the intent thereof was not to encrease, but appease sedition; and so indeed it is, for if all good persons, who in the beginning are too few to restrain a sedition, should not deterre the distracted raging people, but dividing themselves, adhere to either side, it would follow, that they being separated as partakers of both factions, the parties might be remper'd and govern'd by them, as being persons of greatest authority; by which means they might restore them to peace, and reconcile them, governing and moderating that side whereof they are, and desiring much rather the adverse party should be preserved then destroyed. * Cicero citing this law, averreth the punishment to have been capitall, perhaps understanding infamy here of the more severe kind.

Aburd & ridiculous (saith Plutarch) seemeth that Law which alloweth an inheritrix, if he who possesseth her by law as her Lord and Master be impotent, to admit any of her husbands neereft kindred. But some averre it is just, as to those, who though they are impotent, yet will marry rich heires for their mony, and by the priviledge of law wrong natures for when they see it lawfull for the heir to admit whom she pleaseth, either they will refrain from such marriages, or undergoe them with the reproach of avarice and dishonesty: It is well ordered also, that she may not admit any one, but only whom she will of her husbands kindred, whereby the issue may be of his family and race. * Hither likewise it tends, that the Bride be shut up in a room with the Bridegroom, and eat a Quince with him. (Intimating, according to * Plutarchs interpretation, that the first grace of her lips and voyce should be agreeable and sweet) and that he who marieth an heir, be obliged to visit her thrice a month at the least: For though they have not children, this argues a respect due to a chaste wife, and prevents or reconciles unkindnesse and dissention.

Those words of the former law, He who possesseth her by law as her Lord and Master, have reference to another Law of his, men.

* Plut.

* ad attic. 10.

* Plut.

* In praecept. conjugal.

mentioned by * Diodorus Siculus, that the next of kin to an heir might, by law require her in marriage, and she likewise might require him that was next of kin who was obliged to marry her, though never so poor, or to pay 500 Drachms for her dowry. Hereto * Terence alludes.

* Hec. All. 1. Scen. 2.

The Law commands an heir to marry with
Her Husbands next of kin, and him to take her.

And to the putting her off without a dowry of 500 drachms, (that is five minæ) * elsewhere.

* Phorm. act. 2. Scen. 3.

Though I be injur'd thus, yet rather then
I'll be contentious, or bound still to hear thee,
Since she's my kinswoman, take hence with her
The Dowry: the law enjoynes me, here's five pound.

* In all other marriages he forbad dowries, ordaining that a Bride should bring with her no more then thre gowns, and some slight household-stuffes, of small value, the particulars whereof were expressed, as * Pollux seemes to imply, for he would not that marriage should be mercenary or vendible, but that the man and woman should go habit for issue, love, and friendship. Hither * Isidor alludes, amongst the Athenians, legall marriage was said to be contracted, in respect of issue.

That Law of his also was commended, as * Demosthenes and Plutarch attest, which forbad to revile the dead, Let no man revile any dead person, though provoked by the revilings of his children. * To esteem the deceased holy is pious, to spare the absent just, to take away the eternity of hatred civill.

* He forbad to revile any living person at sacred solemnities, Courts of Judicature, and publick spectacles, upon penalty of three drachms to be paid to the reviled person, two more to the common treasury. To moderate anger no where he accounted rude and disorderly, every where difficult, to some impossible. A law must be accommodated to what is possible, intending to punish some few, to advantage not many to no purpose.

* His law concerning testaments is much approved, for before, no man had power to make a will, but his goods and lands continued in the family of the deceased person: Solon made it lawfull for him that had no children to give his estate to whom he pleased. he preferred friendship before kindred, and favour before necessity, and ordered, that wealth should beat the disposal of him in whose hands it was: yet he permitted not this rashly, or absolutely, but conditionally. If he were not wrought upon by sickness, potions, bandages, or the blandishments of a wife. Justly he esteemed it all one whether a man be seduced by indirect means, or violently constrained, thus comparing deceit with force, and pleasure

* Plut.

*Orat. in Lept.

pleasure with pain, as being of equall power to put a man out of his right mind. This Law is mentioned likewise by *Demosthenes.

*He also limited the visits, mournings, and feasts of women, by a law which curbed their former licentiousness. *Her who went abroad, he permitted not to carry with her above three gowns, nor more meat and drink then might be bought with an obolus, nor a basket above a cubit in bignesse, nor to travell by night, unlesse in a chariot, and with torch-light: He forbade them to tear their cheeks to procure mourning and lamentation, at the funeralls of those, to whom they have no relation. He forbade to sacrifice an Ox at funeralls, and to bury more then three garments with the dead body; not to approach the monuments of strangers unlesse at their exequies. Of which (saith Plutarch) our lawes are full: *Cicero also affirms, that the lawes of the twelve Tables for contracting the pomp of funeralls, and concerning mourning, are transferred from those of Solon, who (as Phalerens writes) as soon as funeralls began to be solemnised with pomp and lamentation, took them away: which Law the Decemviri put into the tenth table, almost in the very same words, for that of 3 neighbourhods and most of the rest are Solons, that of mourning in his expresse words, Let not women tear their cheeks, nor make lamentation at a funerall.*

*De leg. lib. 2.

*Plut.

*Considering that the City grew very populous, many recurring thither from all parts of Attica, for liberty and security, that the country was for the most part barren and bad, that such as trade by sea import nothing for those, that have not wherewith to batter or exchange with them, he added the Citizens to arts, and made a law, that the son should not be obliged to maintain his father, if he had not brought him up to a trade (mentioned also by *Vitruvius, *Galen, *Theophylact, and others) and commanded the court of Areopagus to examine by what gain every man maintained himselfe, and to punish idle persons, whom he made liable to the action of every man, and at the third conviction punished with infamy. This law, *Herodotus, and *Diodorus Siculus affirms to have been in use amongst the Egyptians, made by Amasis, and from them divided by Solon to the Athenians.

*Praefat. lib. 6.

*Exhort. Vrat.

ad artes.

*Lipist. 7.

*Lib. 7.

*Lib. 1.

*Plut.

*Yet more severe was that mentioned by Heraclides of Pontus, which disengaged the sons of concubines from maintaining their fathers. He who transgresseth the bounds of marriage, professeth he doth it not out of desire of issue, but for pleasure, and therefore already hath his reward, and can expect to have no further tye upon those he begets, whose birth is their shame.

*Plut.

*Lysias in Ora.

de exco. Era.

in lib.

*Orat. in

Timarch.

*Most incongruous seem those laws of Solon which concern women, for he permitted that, whosoever surpris'd an adulterer (with the wife or *concubine of any) might kill him, (or exact mony of him) he that ravished a free woman was fined 100 Drachmes, he that plaid the pandor, 20 (*Aeschines saith to die) except to such women

women as were common. He also forbade any man to give his sister or daughter to that profession, unlesse himselfe first surpris'd her with a man. This (saith Plutarch) seemes absurd, to punish the same offence sometimes severely with death, sometimes with a pecuniary mulct, unlesse, because at that time mony was very rare in Athens, the scarcity thereof aggravated the punishment.

*He assigned five hundred drachmes to the victor of the Isthmian *Plut. games, a hundred to the Victor of the Olympick: attested also by Laertius, who saith, he contracted the rewards of the Athletas, judging them dangerous victors, and that they were crowned rather against, then for their country.

*Whosoever brought a hee-wolfe nas to receive five drachms, for a shee *Plut. wolfe one; according to Demetrius Phalereus, this being the price of a sheep, that of an Ox. It is customary with the Athenians, that such as have grounds fitter for pasture then plowing, make war with the wolves.

*Forasmuch as there is such scarcity of Rivers, Lakes, and *Plut. Springs in the country, that they are constrained to dig wells, he made a Law, where there was a common well within a Hippicon, they should make use of it. (A Hippicon is the distance of foure furlongs) they that lived further off should procure water of their own, and if when they have digged ten fathom deep, they find not any, they might be allowed to fill a picher of six gallons twice a day at their neighbours well.

*These exact rules he prescribed for planting: whosoever planted any young Tree in his ground, should set it five foot distant from his *Plut. neighbours, who a Fig-tree or Olive-tree, nine: Because the roots of these spread far, nor is their neighbourhood harmlesse to all, but sucks away the nourishment, and to some their blatt is prejudiciall.

*Whosoever diggeth any hole or ditch must make it so far distant from his *Plut. neighbours, as it is deep. These are confirmed by *Cassius, adding 3 *Lib. 4. ad leg. 12. tab. whosoever makes a hedge to divide himselfe from his neighbour, must not exceed his own bounds; if a wall, he must leave the space of a foot, if a house, two feet, if a well, a fathom.

Whosoever placeth a hive of bees, should observe the distance of thirtie feet, from those that were before plac'd by his neighbour.

*He commanded the Archons to curse him who exported any thing out of the Country, or that he should pay a hundred Drachmes to the pub- *Plut. like treasury, whereby they are not to be rejected, who say, that of old the exportation of figgs was prohibited, and that he, who discover'd exporter, was called a Sycophant.

*He made a law concerning such as should be hurt by a dog, *Plut. wherein he ordained, the dog that bit to be bound in a chaine foure cubits long.

*This law concerning Denization is difficult, That none should *Plut. be made free of the City, except such as were banish'd for ever out of their own Country, or came to Athens with their whole families to exercise some

trade; this he did not to drive away forraigners, but to invite them to Athens by certainty of admittance into the City, conceiving such would be faithfull, those out of necessity, these out of good-will.

* Plut. * Likewise to be feasted in the publike hall was the peculiar institution of Solon, which he called *Agon*, not permitting the same person to eat there frequently: but if he who were invited, would not accept of it, he was punished, conceiving this a contempt of the publike honour, that an inordinate appetite.

Hitherto Plutarch; these following are recited by Laertius.

* Laert. * Orat. in Timarch. * If anyone maintain not his Parents, let him be infamous, as likewise he that devours his patrimony. Hither * Aeschines alludes; in the fourth place with whom hath he to do? If any man by prodigality hath consumed his patrimony or hereditary goods; for he conceived, he who had ordered his own family ill, would in the same manner take care of the common-wealth; neither did the law-giver imagine it possible, that the same person should be privately wicked, and publickly good, or that it were fitting such a one should go up into the chair, who took more care to frame an oration, then to compose his life.

* He forbade such as haunted common women to plead; confirmed by Aeschines. * In the third place with whom hath he to do? If any man (saith he) be a haunter of common women, or procure money by such means; for he conceived, such a one as sold his own fame for money, would easily sell the business of the state. And * Demosthenes, it is worth inquiry and consideration, Athenians, how great care, Solon, the author of this law, had in the common-wealth in all those which he made, and how particularly solicitous he was herein above all other things, which as it is evident by many other lawes, so also by this, which forbids those *qui se prostituerunt*, either to plead or judge in publick.

* He augmented the rewards of such as should die in war, whose sons he ordered to be brought up and instructed at the publick charge. * Aristides, thou alone of all men didst ordain these three things by law, that such as died for their country should be annually praised publickly at their sepulchers, their children, till grown men, maintained at the publick charge, then sent back to their fathers house with compleat armess; likewise that infirm Citizens should be maintain'd at the publick charge. * Plato adds that the same indulgence was allowed to the parents; you know the care of the common wealth, which in the lawes concerning the children and parents of such as died in the war, commands the supream Magistrate to take care, that the parents of those that died in the war, above all other Citizens should not receive any injury. The state brings up the children also: Hereby, saith Laertius, they became eager of fame and honour in war, as Polyzelus, as Cynegirus, as all those in the Marathonian fight: to whom may be added Harmodius, Aristogiton, Miltiades, and infinite others.

* Let

* Let not a guardian marry the mother of his ward, nor let not any one be ward to him, who, if he dies, shall inherit his estates; confirm'd by * Syrianus, * Marcellinus, and others, who adde, that the same law forbade the ward to marry her guardians son.

* Let not a graver keep the impression of any seal after he hath sold it. * If any man put out the eye of another, who had but one, he shall lose both his own.

His law concerning theft, Laertius expresseth thus; What thou laidst not down, take not up, otherwise the punishment death. * Aeschines adds, if they confessed themselves guilty: others affirm the punishment was only to pay double the value, of whomis * Agellius and * Hermogenes, who affirme, the law made that distinction betwixt sacrilege and theft, punishing the first with death, the latter with double restitution. * Demosthenes clears this, reciting this law exactly in these words, If any man steal in the day time above fiftie drachms, he may be carried to the eleven officers, if he steal any thing by night, it shall be lawfull for any to kill him, or in the pursuit to wound him, and to carry him to the eleven officers. Whosoever is convicted of such offences, as are liable to chaines, shall not be capable of giving bail for his theft, but his punishment shall be death, and if any one steal out of the Lyceum, or the Academy, or Cynosarges, a garment or a small vessell of wine, or any other thing of little value, or some vessell out of the Gymnasia, or havens, he shall be punished with death; but if any man shall be convicted privately of theft, it shall be lawfull for him to pay a double value, and it shall be also at the pleasure of the court, besides payment of money, to put him in chaines five daies, and as many nights, so as all men may see him bound. * Even those who stole dung, were by Solon's law liable to punishment.

* That if an Archon were taken drunk, he should be punished with death.

To those recited by Laertius, adde these collected from others.

He allowed brothers & sisters by the same father to marry, & prohibited only brothers & sisters of the same wenter; Whereas contrariwise (saith * Philo) the Lacedaemonian law-giver allowed these, and prohibited those. Hence * Cornelius Nepos affirms, Cimon married his sister Elpinice, invited, not more by love, then the Athenian custom, which allowes to marry a sister by the same father.

* He writ according to the manner of the antients, severally concerning the discipline of Matrons, for a woman taken in adultery he permitted not to weare ornaments, nor to come into publick Temples, lest by her presence she should corrupt modest women; if she came into a temple, or adorned her selfe, he commanded every one to rend her garments, to tear off her ornaments, and to beat her, but not to kill, or maim her; By this means depriving such a woman of all honour, and giving her a life more bitter then death. This is also confirmed by * Demosthenes, who addes, If any man surprise an adulterer

terer, it shall not be lawfull for him who took them to have the woman in marriage, if he continue to keep her as his wife, let him be infamous.

* Demosth. Orat. in Macartar.

* Let the dead bodie be laid out within the house, according as he gave order, and the day following before Sun-rise carried forth; whilst the body is carrying to the grave, let the men go before, the women follow; it shall not be lawfull for any woman to enter upon the goods of the dead, and to follow the body to the grave, under threescore years of age, excepting those within the degree of consens, nor shall any woman enter upon the goods of the deceased after the body is carried forth, excepting those who are within the degree of consens.

* Cicero de leg. 2.

* Concerning sepulchers, he saith no more, then that no man shall demolish them, or bring any new thing into them; and he shall be punished, who ever violates, casts down, or breaks any tomb, monument, or columne.

* Elian. var. hist. 2. 42. &c.

* If any one light upon the dead body of a man unluried, let him throw earth upon it.

* 5. 14. * Demosth. in Lipton.

* who ever shall dislike a received Law, let him first accuse it, then if it be abrogated, substitute another: The manner whereof is largely expressed by Demosthenes.

* Declam. 18. * Pyrrh. Hipp. 3. 24.

He ordained (according to * Libanius) that Children should be obliged to perform all due offices to their parents. * Sextus saith, he made a Law of indemnity, whereby he allowed any man to kill his son; but * Dionysius Halicarnassensis affirms, he permitted them to turn their children out of dores, and to disinherit them, but nothing more.

* Lib. 2.

* Eschin. in Ctesiph.

* He ordained that all such as declined to be engaged in war, or forsook the Army, or was a Coward, should have all one punishment, to be driven out of the bounds of the forum, not permitted to wear a garland, or to enter into publick Temples.

* Demosth. Orat. in Timocr.

* If any one be seized on, for having abused his parents, or forsaken his colours, or being forbidden by law, hath gone into places where he ought not, let the eleven officers take and bind him, and carry him into the Heliea, it shall be lawfull for any one that will to accuse him, and it be cast, it shall be at the judgment of the Heliea to impose what punishment or fine they should think fit, if a fine; let him be kept in fetters till it be paid.

* Athenaus. de- ipu. lib. 15.

* He permitted not a man to sell unguents, as being an effeminate office.

* Eschin. in Ctesiph.

* As concerning Orators, he ordered, that the Eldest of the citizens should goe up first into the pleaders chaire modestly without tumult and perturbation to move, he out of experience should conceive best for the commonwealth; then that every Citizen according to his age should severally and in order declare his judgement.

* Liban. declam. 13.

* He ordered that a Citizen of Athens should be tried no where but at Athens.

* Stob. 112.

* He commanded that no young man should beare the office of a Magistrate, nor be admitted to counsell, though he were esteemed exceeding wise.

For

* For the common people he ordained flow punishments, for Magistrates and Rulers of the people sodaine, conceiving those might be punished at any time, but that the correction of these would admit no delay.

* Demosth. in Aristogit.

* As for the Gods and their worship, hee decreed nothing, nor against Parricides, answering those who questioned him about it, he did not thinke any could be so wicked.

* Maxim. Tyr. 39.

* Cicero. orat. pro S. Rosc. Amer. & Lacti.

CHAP. VII.

Of the Axes and Cyrbes, Senators Oath, and other institutions of Solon.

* These Lawes he ratified for a hundred yeares; They were * carried in different tables; * Those which concerned private actions, in oblong quadrangular tables of wood, with cases, which reached from the ground and turned about upon a pin like a wheele, whence they were called * Axes, * placed first in the tower, then brought into the Prytanæum that al might see them, where there were some remaines of them in Plutarch's time. Those which concerned * publike orders and sacrifices, in triangular tables of stone called * Cyrbus, either from * Cyrbus who tooke the account of every mans estate, or from the Corybantes, to whom the invention thereof is by some ascribed. These were placed in the Porticus regia; * Both the Axes and Cyrbes were written after the same manner as oxen to turne in ploughing (Harpocration) whence Demosthenes calls that law the lowest which beginneth on the left side.

* The Senate tooke one common oath to make good the lawes of Solon for a hundred yeares, each of the Thesmothetæ sworne in the Forum at the Criers stone, if he violated them, to dedicate a golden statue of equal weight with himselfe at Delphi.

Some particulars of the oath imposed by Solon mentioned by severall Authors (as, not to abrogate his lawes, by Plutarch, to admit no young man to be judge, by * Stobæus; to heare impartially both the plaintiffe and defendant, by * Demosthenes;) argue it to bee the same which the same * Author delivers in these words.

"I will declare my opinion according to the lawes of the Athenians, and five hundred Senators. By no assistance from me shall Tyranny or oligarchy bee admitted. I will never side with him who hath corrupted the people or intends or indeavors it. I will never suffer any new tables or any division of those already received, or a parity of lands or goods. I will never call home any banished or confined person, I will consent that he be expelled the City who denies these lawes decreed by the Senate, confirmed by the people. I will never permit

* Agyll. 2. 12.

* Plut. Etymol.

* Pollux. 8. 10.

* Ammon. de differ. voc.

* Suid.

* Schol. Aristot. in Arer.

* Didym. apud Harpocration.

* Plud.

* Serm. 112.

* Orat. de coron.

* Demosth.

“ permit any to be injured; I will never constitute any Magistrate before he hath given account of his last Magistracy. I will never permit the same man to be chosen twice in one yeare, or at once to hold two offices. I will neither take, nor suffer any to take bribes or rewards. I am thirty yeares old, I will heare impartially both plaintiffe and defendant, & condemne without excuse those that deserve it. I sweare by Jove, by Neptune and by Ceres, may they destroy me, my house and children, if I observe not all these particulars. Hence perhaps it is that

* *Apoll. Del.*

* *Hesychius* affirms *Solon* in his lawes to have ordained an oath by three Gods.

Considering the irregularity of moneths, and the course of the Moone, which agreed not alwaies with the rising and setting of the Sun, but some times overtooke and went past him in one day, he called that day the *Annadria*, last and first, attributing that part which precedes the conjunction to the last moneth, the rest to the beginning of the next. Thus * *he taught the Athenians to accommodate the reckoning of their dayes to the motion of the Moone*: * and was (as it appears) the first who understood rightly that of *Homer*.

* *Laert.*
* *Plut.*

When one moneth ended and the next began:

The day following he called *Nemusia*, The new moone: from the twentieth day to the thirtieth he reckon'd not by addition but by subtraction, in respect of the moones decrease: of this see

* *The clouds,*
* *Ar. 4. scen. 2.*
* *Laert.*

* *Aristophanes.*

* He ordered the verses of *Homer* to be recited successively, that where the first ended the next should begin; whence *Diuchides* saith, he illustrated *Homer* more then *Pisistratus* (by whom the *Rhapsodies* were first collected) the principall verses were

They who inhabit Athens, &c.

* *Athen. deign.*
* *13.*
* *Self. Empiric*
* *advers Mathem.*
* *6.*

* He first tollerated common Curtesians, and with the money they paid to the State erected a Temple to *Venus mercetrice*.

* Hee first taught Souldiers to march by the sound of Fifes and Harpes, observing a kinde of measure in their pace.

CHAP. VIII.

How he entertained Anacharsis, his Travells to Egypt, Cyprus, Miletus, Delphi, Corinth, and Creet.

* *Laert.*
* *Plut.*

* **I**N the forty seventh Olympiad (according to * *Socrates*) *Anacharsis* came to *Athens*; *Eucrates* being Archon, * he went immediately to the house of *Solon*, and knocking at the doore, said he was a stranger desirous of his friendship and Hospitality: *Solon* answered, *it is better to contract friendship at home, then you that*

that are at home, (replies *Anacharsis*) *make me your friend and guest.* *Solon* admiring his acutenesse, entertained him kindly, and kept him sometime with him, whilst he was imployed about publick affairs, and ordering his lawes; which *Anacharsis* understanding, smiled, that he undertook to curb the injustice and covetousnesse of Citizens by written ordinances, nothing differing from cobwebs, holding fast the weak and poor, whilst the powerfull and rich break through them; whereto *Solon* answered, that men stand fast to those covenants, which it is not convenient for either party to break: He gave the Citizens such lawes, as it was evident to all, that to keep, were better then to transgresse; but the event agreed more with the conjecture of *Anacharsis*, then the expectation of *Solon*.

* *Plut.*

* After his lawes were promulgated, some or other coming daily to him; either to praise, or dispraise them; or to advise him to put in or out whatsoever came into their minds, the greater part to have the meaning explained, questioning how every thing was to be understood, and intreating him to unfold the sence; he (considering, that not to satisfie them, would argue pride, to satisfie them would make him lyable to censure) determined to avoid ambiguities, importunities, and occasions of blame; (for as he said

*In things that are not small
'Tis hard to sing to all.)*

Colouring his travail with being Master of a Ship, and having obtained leave of the Athenians to be absent ten years, he put to sea, hoping in that time his lawes would become familiar to them.

* *Plut.*

* The first place of his arrivall was *Egypt*, where he dwelt, as himselfe saith,

At Nilus mouth, neer the Canobian shore.

He studied Philosophy awhile with *Psenophis*, of *Heliopolis*, and *Sonches* of *Sais*, the most learned of those Priests, by whom, *Plato* affirms, he was taught the Atlantick language, which he afterward began to explain in verse; when he questioned them in antiquities, the elder said to him, *O Solon, Solon, you Greeks are alwaies children, there is not one Greek an old man.*

* Thence he went to *Cyprus*, where he was much favoured by *P. Iocypus*, one of the Kings of that country, who had a little Town built by *Demophoon*, son of *Theseus*, upon the River *Clarius*, in a strong place, but rugged and barren: *Solon* perswading him, there lying a pleasant plain underneath it, to transferre the Town thither, making it more spacious and delightfull: *Solon* being present at the doing hereof, took care it might be peopled, and assisted the King to contrive it, as well for health as strength

strength; whereupon many came into *Philocyprus*, whom other Kings æmulated; for this reason he ascribed the honour thereof unto *Solon*, naming the Citie (which before was called *Apea*) from him, *Soli*. This foundation he mentions in his Elegies, addressing his speech to *Philocyprus*.

*Maist thou in Cyprus long as King abide,
And ore this people and this Town preside;
In a fleet Vessell from this haven may
Cythera crown'd with violets me convey.
Her kind aspect and happinesse may she
Grant to this Town, a safe return to me.*

He visited *Thales* also at *Miletus*, whose imposture towards him (related already in *Plutarch's* words) receive from *Tzetzes*.

*Solon's friend Thales lead a single life,
By Solon often mov'd to take a wife;
These a Milesian (Thales so contriv'd)
Meeting, pretends from Athens late arriv'd:
Solon asks curiously what newes was there;
One that's abroad, saith he, hath lost his heir,
The Citty waited on his obsequies.
Was it not Solon's son, Solon replies?
To this the stranger (as suborn'd) assents:
He with torn hair in cries his passion vents;
Whom Thales (tenderly embracing) leave
This grief, saith he, I did thee but deceive;
'Tis for these reasons Marriage I decline,
Which can deject so great a soule as thine.*

Whether it belong to this deceit, or to a real loss * *Dioctides*, and * *Stobæus* report, that weeping for the death of his Son, one told him, but this helps nothing, he answered, and therefore I weep.

* At *Delphi* he met with the rest of the wise men, and the year following at *Corinth*, by *Perianders* invitation, which was as *Plutarch* implies, long before *Pisistratus* came to raig; nor doth * *Dion Chrysostom* intend the contrary, though so interpreted by * a learned person, his words importing only this; *Solon fled not the Tyranny of Periander, though he did that of Pisistratus*.

That he went also to *Creet* (perhaps to visit *Epimenides*) is evident, from an * *Epistle of Thales*.

CHAP.

CHAP. IX.

The attribute of wise conferred on him: his morall Sentences.

* **W**hen *Damascius* (the second) was Archon, (in the yeare * *Laert.* of the 49. Olympiad) all the seven received the attribute of wise: of these was *Solon*, upon whom (* *Themistius* saith) * *Orat. 4.* it was conferr'd as "an honorable title full of dignity: * *Plutarch* * *Vit. Sol.* avers that "all of them (except *Thales*) were so called from their "skill in civill affaires. And againe, * "In Philosophy *Solon* "chiefly affected (as did likewise most of the wise men) that "part of morality which concerns politricks; * and speaking of * *Macisphilus*, "he was not (saith he) an orator of those Philo- * *Vit. Themist.* sophers who are called naturall, but embraced that wisdom "which teacheth government of a State, and prudence in publicque actions, which he retained as a Sect delivered by succession from *Solon*. Whence * *Macrobius* instanceth *Solon*, as "skill- * *Somm. Scip.* full in that kind of learning which draweth Philosophy dee- 2.17. per, and establisheth a state.

Hereto may bee added his morall learning, for which (though *Socrates* reduced it first to a Science, and was thereupon honored as the inventor thereof) the seven were so famous, that some affirme the title of wise was given them only for excelling others in a laudable course of life, and comprehending some morall rules in short sentences; of these they had three sorts, *Apothegmes*, *Precepts* and * *Adphora*.

Of his *Apothegmes* *Laertius* recites these, "Speech is the image of Action; He is a King who hath power. Lawes are like cob-webs which entangle the lesser sort, the greater breake through: Those who are in favour with Princes resemble counters used in casting accoynpts, which sometimes stand for a great number, sometimes for a lesser; so those are sometimes honored, sometimes cast downe. Being demanded how men might be brought to doe no wrong, if saith he, they who have received none, and those who are wronged be alike concern'd: Satiety comes of riches, continually of Satiety.

* *Plutarch* and others, these; "He conceived that City to be * *Vit. Sol.* best govern'd, where the people as eagerly prosecute wrongs "done to others as to themselves. * Being demanded how a * *Sympos. Sept.* City might be best ordered, he answered if the Citizens obey'd Sapi. "the Magistrates, the Magistrates the lawes; hee affirmed that "King and Tyrant should become most glorious, who would "convert his Monarchy to Democracy. He esteemed that Family best, wherein wealth is gotten not unjustly, kept not un- "faithfully, expended not with repentance.

* *Laert.*
* *Serm. 121.*

* *Laert.*

* *Orat. 37.*
* *1 Menysim.*

* *ad Pherecyd.*

* *Arist. Ethic.*
10.8.

* Hee defined "the happie those who are competently furnished with outward things, act honestly, and live temperately; which definition *Aristotle* approves.

* *Cicer. Epist.*
15. ad Brut.
* *Val. Max. 7.2.*

* He said, "a commonwealth consists of two things, reward and punishment.

* "Seeing one of his friends much grieved, he carried him to the Tower, and desired him to view all the buildings below, which observing, the other to have done, now saith he, think with your selfe, how many sorrowes have heretofore and doe at present dwell under those roofes, and shall in future ages: and forbear to be troubled at the inconveniencies of mortality as they were only yours. He said also, that if all men should bring their misfortunes together in one place, every one would carry his owne home againe, rather then take an equal share out of the common stock.

* *Stob. Serim. 34*

* "Being in drinking, demanded by *Periander*, whether hee were silent through want of discourse, or through folly, answered, no fool can be silent amidst his cups. * He said, that City was best ordered, wherein the good were rewarded, the bad punished.

* *Johan. Salisb.*
polier. 8. 14.
* *Orat. in Timocrat.*

* "He said, a man ought to fear nothing, but that his end exclude not Philosophy.

* *Demosthenes* recites a discourse which he used to the Judges, in accusing one who had moved a pernicious law, to this effect; "It is a Law generally received in all Citties, that he who makes false mony should be put to death. Then he demanded of the Judges, whether that Law seemed to them just and commendable, whereunto they assenting, he added, that he conceived mony to be used amongst Citizens, in respect of private contracts; but that lawes were the mony of the common-wealth: therefore Judges ought to punish those, who embased the mony of the common-wealth much more severely, then those who embase that of private persons: and that they might better understand it to be a farre greater offence to corrupt lawes, then adulterate coyne, he added, that many Citties use mony of silver allaid with brasse or lead, without any prejudice to themselves; but whosoever should use lawes so adulterated, could not escape ruine and death.

* *Laert.*

* *Mimnermus* writing thus,

*From trouble and diseases free,
At threescore years let death take me.*

He reproved him, saying,

*By my advice, that wish extend,
Nor for his counsell sleight thy friend.
Alter thy song, and let it be,
At fourescore years let death take me.*

His

His morall precepts are thus delivered by * *Demetrius Phalereus*, some whereof are cited by *Laertius*. "Nothing too much; Sit not as judge, if thou dost, the condemned will esteem thee an enemy. Fly pleasure, for it brings forth sorrow. Observe honesty in thy conversation more strictly then an oath. Seal words with silence, silence with opportunity. Lie not, but speak the truth. Consider on serious things. Say not ought is juster then thy Parents. Procure not friends in haste, nor procur'd, part with in haste. By learning to obey, you shall know how to command. What forfeiture you impose on others, undergoe your selfe. Advise not Citizens what is most pleasant, but what is best. Be not arrogant. Converse not with wicked persons. Consult the Gods. Cherish thy friend. Reverence thy Parents. Make reason thy guide. What thou seeest speak not. What thou knowest conceal. Be mild to those that belong to thee. Conjecture hidden things from apparent.

His particular sentence according to * *Didymus* and *Laertius* * *Clem. Alex. Strom. 1.* was, *Nothing too much*; according to *Ausonius*, *Know thy selfe*, who ascribes these also to him;

*Him I dare happy call whose end I see,
Match with thy like, unequals not agree.
By fortune guided, none to honour raise,
A friend in private, chide, in publick praise;
Honours atchiev'd created far exceed;
If fates be sure, what helps it to take heed?
And if unsure, there is of fear lesse need.*

Of his *admonitions* *Laertius* mentions these.

*Of every man be carefull, lest he bear
A sword conceald within his breast, a cleer
Aspect, a double tongue, a mind severe.*

CHAP. X.

*How he opposed Pisistratus, and
reprehended Thespis.*

* DURING the absence of *Solon*, the former dissention broke forth again in the City: *Lycurgus* was head of the country men, *Megacles* of the Maritimes, *Pisistratus* of the Townsmen, who were most violent against the rich; *Solon's* lawes were still observed in the City, but the people aimed at novelty and change, not as thinking it most just, but in hopes to be Masters of other mens goods, and to suppress the adverse party. *Solon*, whilst things stood thus, returned to *Athens*, where he was much

much revered and honoured by all, but could not speak or act in publick; through the weaknesse of his body and spirits, yet privately taking every one of the Commanders apart, he endeavoured to reconcile their differences, wherein *Pisistratus* seemed the most ready to be perswaded, with whom he had a very antient friendship, grounded aswell upon their kindred, as upon the good qualities of *Pisistratus*, then whom (as *Solon* used to say) there could not be a person of more worth, if he were cured of his ambition.

* *Plut.*

* About this time (according to *Plutarch*) which was in the fiftieth Olympiad, *Thespis* began to present Tragedies (which *Suidas* erroneously accounts ten Olympiads latter, as is observed by *Meursius*) the people were much taken with the novelty of the thing, for as yet there were no contentions therein. *Solon* naturally desirous to hear and learn, and by reason of his age indulging more to ease and pleasure, feasting and musick, went to see *Thespis* himself act, as was then the manner; the Play ended, he went to *Thespis*, and asked him, if he were not ashamed to speak so many lies before so great an auditory? *Thespis* answered, it was no shame to act or say such things in jest. *Solon* striking the ground hard with his staffe, replied, but in a short time, we who approve this kind of jest shall use it in earnest, in our contracts and transactions. * In fine, he absolutely forbid him to teach or act tragedies, conceiving their falsity unprofitable, whereto he dissimulated the deceit of *Pisistratus*, who soon after, * having wounded himselfe, came into the Forum in a Chariot, pretending to have been so used by his enemies in the behalfe of the common-wealth, and inflamed the people with much rage. *Solon* coming near to him, son of *Hippocrates* (saith he) you act *Homers* *Ulysses* ill in using the same means to deceive the Citizens, wherewith he (whipping himself) deluded the enemy. Immediately the people flocked in to defend *Pisistratus*: *Aristo* mov'd he might be allowed a standing guard of fiftie men: *Solon* rose up to oppose it, using speeches, the effect whereof, he afterwards thus exprest in verse.

*If evill your impieties befall,
Gods not the Author of those mischiefs call,
Your selves the causes, have given power to those,
who in requitall, servitude impose.
Lion whom the footsteps of the fox pursue,
whose souls deceit and vanity endue:
The mans smooth tongue and speech you only heed,
But never penetrate into the deed.*

He also foretold them the aimes of *Pisistratus*, in an elegy to this effect.

Vapours

*Vapours condens'd in gender hail and snow,
And thunder doth from radiant lightning flow.
The sea is troubled by the raging wind,
when not disturb'd by that, nothing more kind.
A Citty by great persons is o'rethrown,
And taught beneath a Monarchy to groan.*

But seeing the poorer sort much addicted to *Pisistratus*, and tumultuous, the richer afraid, consulting their safetie by flight, he retired, saying, Athenians, I am wiser then some, valianter then others, wiser then those who understand not the deceit of *Pisistratus*, valianter then those, who understand it, yet hold their peace, through fear. The Senate being of the same faction with *Pisistratus*, said he was mad, whereto he answered,

*A little time will to the people cleer
My madnesse, when 'th' midst truth shall appear.*

The people having granted *Pisistratus* his request concerning a guard, question'd not the number of them, but conniv'd so long at his pressing and maintaining as many souldiers as he pleased, that at last he possess himselfe of the Tower whereupon the Citty being in a tumult, *Megacles*, with the rest of the *Alcmaeonide* fled. *Solon* now very old, and destitute of those that might back him, went into the Forum, * armed with a spear and shield, and made an oration to the people, partly accusing them of folly and cowardise, partly inciting them not to forsake their libertie, using this celebrated speech, "It had been far easier to have suppress'd this tyranny in the growth, but much more noble to cut it off now it is at the height. No man daring to hear him, he went home, and taking his armes, set them in the street before his door (*Laertius* saith, before the *Magazin*) saying, "I have helped my Country and the Law as much as lay in me; or as *Laertius*, "O Country, I have assisted thee both in word and deed. *Plutarch* addes, that from that time he lived retired, addicted to his study; and told by many the Tyrant would put him to death, and demanded wherein he confided so much, he answered, in his age: but *Laertius* affirms (which seemes truer) that as soon as he had laid down his armes, * *Lib. 17. cap.* he forsook the Country: and * *Agellius*, that in the reign of *Scorvius* 21. *Tullius*, *Pisistratus* was Tyrant of Athens, *Solon* going first away into voluntary exile.

* *Laert.*

Q

CHAP.

CHAP. XI.

How he travelled to Lydia, and Cilicia.

Solon at his departure from Athens received invitations from many; by Thales desired to come to Miletus, by Bias, to Priene, by Epimenides, to Crete, by Cleobulus to Lindus, as is evident from their severall letters to that effect: even Pisistratus pressed him to return home by this Epistle.

Pisistratus to Solon.

“Neither am I the only person of the Greeks, nor am I
“without right to the Kingdome I possesse, as being
“descended from Codrus: that which the Athenians having
“sworn to give to Codrus and his heirs, took away, I have re-
“covered; no otherwise do I offend either God or man; I take
“care that the common-wealth be governed according to the
“lawes you ordained for the Athenians, and that better then
“by a Democratic: I suffer none to do wrong; neither do I
“enjoy any priviledges of a Tyrant, more then honour and
“dignity, such rewards only as were conferr’d upon the antient
“Kings; every man payes the tenth of his estate, not to me, but
“to the maintenance of publick sacrifices, or other charges of
“the common-wealth, or against time of war. You I blame not
“for discovering my intents, you did it more in love to the
“state, then in hate to me; besides, you knew not what go-
“vernment I meant to establish, which if you had, perhaps you
“would have brooked my rule, and not banisht your selfe;
“returne therefore home, and believe me without an oath:
“Solon shall never receive any displeasure from Pisistratus, you
“know my very enemies have not, and if you will vouch-
“safe to be of my friends, you shall be of the first, for I never
“saw anything in you deceitfull or false; if otherwise, you
“will live with the Athenians, use your freedom, only deprive
“not your selfe of your country for my sake.

Solon returned this answer.

Solon to Pisistratus.

“Beleeve I shall not suffer any harm by you, for before you
“were Tyrant, I was your friend, and at present am no
“more your enemy, then any other Athenian who dislikes
“Tyrannie: whether it be better they be governed by a single
“person, or by a Democratic, let both parties determine. I
pro-

“pronounce you the best of Tyrants; but to returne to A-
“then, I think not fitting, lest I incur blame, who fenced a re-
“quality in the Athenian common-wealth, and would not ac-
“cept of the Tyranny; by returning, I shall comply with thy
“actions.

Craesus also sent to invite him, to whom he thus answered.

Solon to Craesus.

“I Love your humanity towards us, and by Pallas, but that I
“affect above all things to live under a Democratic, I should
“much sooner choose to live in your Kingdome, then at A-
“then, whilst Pisistratus rules there by force; but it is most plea-
“sing to me to live where all things are just and equal; yet will
“I come over to you, being desirous to become your guest.

Solon upon this invitation went to Sardis, where Craesus (saith Herodotus) received him kindly: after the third or fourth day the Officers at Craesus appointment lead him into the treasures, to shew him all their greatnesse and riches; when he had beheld all, Craesus spoke thus unto him, “Athenian guest, be-
“cause we have heard much fame of your wisdom and expe-
“rience, having out of love to Philosophy travelled into many
“Countries, I have a desire to enquire of you if ever you saw
“any man whom you could call most happy. This he deman-
“ded, hoping himselfe to be esteemed such, Solon nothing flatter-
“ing him, answered according to the truth, saying, “O King,
“Tellus the Athenian. At which speech Craesus wondering,
“Why do you judge Tellus the most happy? Because (replied
“Solon) in a well ordered state, he had children honest and
“good, and saw every one of those have children all living;
“thus having passed his life as well as is possible for man, he
“ended it gloriously: a fight happening between the Athenians
“and their neighbours in Eleusis, he came in to their succour, and
“and putting the enemy to flight, died nobly; the Athenians
“buried him in the place where he fell, with much honour.
“Whilst Solon recounted the happinesse of Tellus, Craesus being
“moy’d, demanded to whom he assign’d the next place,
“making no question but himselfe should be named a second.
“Cleobis (saith he) and Biton, they were Argives by birth,
“they had sufficient wherewithall to maintain themselves;
“and withall, so great strength of body, that both were
“alike victors in the publick games, of whom it is thus
“reported; the Argives celebrating the festivall of Juno; it
“was necessary their Mother should be drawn to the Tem-
“ple by a pair of Oxen, there being no Oxen in the field
“ready, these young men, streitned in time, underwent the

"the yoke, and drew the chariot of their Mother fortie five
 "stadia, till they came to the Temple; when they had so done,
 "in the sight of all the people, they obtain'd the happiest end
 "of their daies, whereby the God declared it better for a man
 "to die then to live; the Argive, pressing about them, the men
 "applauding the piety of the Sons, the Women the happinesse
 "of the Mother, the Mother her selfe infinitely joyed with the
 "action, and the glory thereof, standing before the image, pray-
 "ed the Goddesse to give her sons, *Cleobis and Biton* the best thing
 "that could happen to man; after this prayer, having sacri-
 "ficed and feasted, they lay down to sleep in the Temple, and
 "never waked more, but so ended their daies: their Images (as
 "of most excellent persons) were made by the Argives, and set
 "up at *Delphi*. These *Solon* ranked in the second degree. Here-
 "at *Cræsus* growing angry; stranger (said he) doth our happi-
 "nesse seem so despicable, that you will not rank us equall
 "with private persons? He answered, do you enquire *Cræsus*
 "concerning human affairs of me, who know, that divine pro-
 "vidence is severe and full of alteration? In proceſſe of time we
 "see many things we would not, we suffer many things we
 "would not; let us propose seventy yeers, as the term of mans
 "life, which yeares consist of twenty five thousand and two
 "hundred daies, besides the additionall month, if we make one
 "year longer then another by that Month, to make the time
 "accord the additionall months, belonging to those seventy
 "years, will be thirty five, the daies of those months a thou-
 "sand and fiftie, whereof one is not in all things like another:
 "so that every man, O *Cræsus*, is miserable! you appear to me
 "very rich, and are King over many, but the question you de-
 "mand I cannot resolve, untill I hear you have ended
 "your daies happily; he who hath much wealth is not happier,
 "then he who gets his living from day to day, unlesse fortune
 "continuing all those good things to him, grant that he die
 "well. There are many men very rich, yet unfortunate, many
 "of moderate estates, fortunate, of whom, he who abounds in
 "wealth, and is not happy, exceeds the fortunate only in two
 "things, the other him in many; the rich is more able to satisfie
 "his desires, and to overcome great injuries; yet the fortunate
 "excells him, he cannot indeed inflict hurt on others, and sat-
 "isfie his own desires, his good fortune debarres him of these:
 "but he is free from ills, healthfull, happy in his children,
 "and beautifull, if to this a man dies well, that is he whom you
 "seek, who deserves to be called happy; before death he can-
 "not be stil'd happy, but fortunate; yet for one man to obtain
 "all this is impossible, as one country cannot furnish it selfe
 "with all things, some it hath, others it wants, that which
 "hath most is best; so in men, no one is perfect, what one hath,
 "the

"the other wants; he who hath constantly most, and at last
 "quietly departs this life, in opinion, O King, deserves to bear
 "that name. In every thing we must have regard to the end,
 "whether it tends for many, to whom God dispenceth all good
 "fortunes; he at last utterly subverts. This story is related by
Plutarch, also mentioned by *Laertius*, who addes, that *Cræsus*
 "being magnificently adorned and seated on his Throne, asked
 "him, whether he had ever seen any thing more glorious? who answer-
 "ed, *Cocks, Pheasants, & Peacocks*, who are much more beautiful in their
 "naturall power. * *Solon* after this discourse with *Cræsus*, not soothing * *Herodot.*
 "him, or making any esteem of him, was dismissed, and ac-
 "counted unwise, for neglecting the present good in regard to
 "the future. * *Æsop*, the writter of fables was at that time at
Sardis, sent for thither by *Cræsus*, with whom he was much in * *Plut.*
 "favour; he was grieved to see *Solon* so unthankfully dismiss'd, and
 "said to him, *Solon*, we must either tell Kings nothing at all, or
 "what may please them. No, saith *Solon*, either nothing at all, or
 "what is best for them. Thus was *Solon* much despised by *Cræsus*. * *Herod.*
 "Afterwards *Cræsus* being taken prisoner by *Cyrus* was at
 "his command fettered and set upon a great pile of wood to be
 "burned: as he was in this posture, it came into his minde what
 "*Solon* had divinely said to him, that no living man is happy; as
 "soone as he remembred those words, he fell into a great de-
 "fection of Spirit, and sighing deeply, named *Solon* thrice, which
 "*Cyrus* hearing, commanded the interpreters to aske upon
 "whom he called, they went to him and asked, he was silent,
 "at last pressing him further he answered, upon him who I desire
 "above all wealth, might have spoken with all tyrants; "not underſtan-
 "ing, after much pressure and importunity, he told them, *Solon*
 "an Athenian came long since to him, and beholding all his wealth, & valu-
 "ed it at nothing, moreover that all which he told him had come to passe, nor
 "did it more belong to him then to all mankind, especially to those who think
 "themselves happy. "Whilst *Cræsus* said this, the fire began to kin-
 "dle, and the outward parts thereof to be seized by the flame.
 "*Cyrus* being informed by an interpreter of all that *Cræsus* said,
 "began to relent, knowing himselfe to be but a man, who de-
 "livered another man, nothing inferiour to him in wealth, to
 "be burned alive, fearing to be punished for that act, and con-
 "sidering that nothing was certain in human affairs, he com-
 "manded the fire to be instantly quenched, and *Cræsus*, and
 "those that were with him to be brought off, * whom ever * *Plut.*
 "after as long as he lived, he had in esteem. Thus *Solon* gained
 "praise, that of two Kings, his speech preserved one, and instru-
 "cted the other.

Plutarch relates this done in the former ten years travail of
Solon, upon the finishing of his lawes, whence he maketh an A-
 pology for the incongruity thereof, with the rules of Chrono-

logy, which had leſſe needed, if with *Laertius*, he had placed it after *Piſiſtratus* his uſurpation of the tyranny.

Laertius ſaith, he went from hence to *Cilicia*, and built there a Gitty, called after him *Soleis*, whither he brought alſo ſome few Athenians, whoſe language growing corrupt by that of the country, they were ſaid to ſolæiſe; of this is the Etymologiſt doubtleſſe to be underſtood, who derives *Σολαίικος* ἀπὸ *σολών* καὶ *ἰκίων* (ſo read we, not *ἀπὸ* *Σολωνος* καὶ *ἰκίων*.) This is alſo attested by *Suidas*, as a diſtinct relation from that of *Cyprus*, in confirmation whereof *Laertius* addes, the Cilicians were called *Solenſes*, the Cyprians *Solii*.

CHAP. XII.

His death.

Plut. *De longavis.* *Plaut.* **H**eracclides affirms, *Solon* lived long after *Piſiſtratus* began to reign; ** Lucian* that his life extended to a hundred years; with whom thoſe beſt agree, who ſay (as *Suidas* relates) he lived in the ſiftie ſix Olympiad; ** but* according to *Phanias*, *Piſiſtratus* took the Tyranny upon him, when *Comias* was Archon, and *Solon* died, *Hegelstratus* being Archon, who ſucceeded *Comias*, which was in the firſt year of the ſiftie ſiſt Olympiad. If this latter opinion had not every where taken place of the other, the diſagreement betwixt the time of *Solon's* death, and *Cræſus* reign had not been urged by many, as an argument againſt the ſtory of their meeting.

Var. hiſt. 8. 16. ** Elian* ſaith, very decrepit in *Cyprus*, (as is likewiſe attested by ** Lib. 5. cap. 3.* ** Valerius Maximus*, and ** Suidas*.) ** and* left order with his friends that they ſhould carry his bones to *Salamis*, & there cauſing them to be burnt, ſcatter the aſhes all over the country; which ſtory *Plutarch* (though he counts it fabulous) acknowledgeth to be attested by many Authors of credit, particularly *Aristotle*.

Laertius confirms it by the testimony of *Cratinus*, who makes him ſpeak thus;

*The Island I inhabit, ſown
As ſame reports, in Ajax Town:*

** Val. Max. 8. 7.* ** Job. 29.* That deſire of knowledge which he uſually profeſt continued with him to his end, ** confirmed* the laſt day of his life; his friends ſitting about him, and falling into ſome diſcourſe, he raiſed his weary head, and being demanded why he did ſo, he answered, that when I have learnt that, whatſoever it be, whereon you diſpute, I may die: ** His* brothers ſon ſinging an ode of *Sappho*, he delighted therewith, bad him teach him it, and being demanded

manded why, that, ſaid he, I may learn whiſt I depart out of this life.

After his death, the Athenians erected his ſtatue in braſſe, before ** the* checker'd cloiſter'd ** in* the forum: Another was ſet up at *Salamis*, hiding (as *Demosthenes* and *Eſchines* deſcribe it) ** Panſan. Attic. Demosth. in Aristog. 2. Elian. var. hiſt. 8. 16.* the hand within the garment, in the ſame habit wherein he uſed to make ſpeeches to the Athenians; perhaps the ſame that carried this inſcription,

*Fam'd Salamis, the Perſian pride caſt down,
And gave to Solon birth, the lawes renown.*

Laertius beſtows this Epigram upon him,

*A ſorraig Cyprian fire burn'd Solon, yet
Salamis keeps his bones, their aſhes wheat;
His Soul to heaven mounts with his lawes, ſo light
A burthen, they not clog, but help his flight.*

CHAP. XIII.

His writings properly

His excellency, both in Rhetorick, and Poetry is attested by many: *Cicero*, ** Before Solon*, ſaith, no man is recorded for eloquence. ** And again*, ** Lycurgus* and *Solon* we place in the number of the eloquent. ** Dion, Chryſoſtome, Ariſtides, Lycurgus, Solon, Epaminondas*, and if there be any other in the ſame kind, ought to be eſteemed Philoſophers in the common wealth, or Oratours, according to ingenious true Rhetorick. ** Ariſtides*, ** Solon* is ſaid to have ſung thoſe things which concern the *Megarensis*, but neither his Lawes nor Orations, which ſometimes he made for the rich to the commons, ſometimes for the commons to the rich, did he ſing or compriſe in verſe, but uſed a rhetorical form, excellently demonſtrating in all theſe, that he deſerved to be eſteemed an Oratour and a Wiſe-man, having attained both thoſe titles and faculties.

As to Poetry, *Plutarch* averres, he addicted himſelfe thereto from the beginning, not in ſerious matters, but ludicrous, uſed (as it ſeemes) for his exerciſe and paſtime; afterwards he included many Philoſophicall ſentences in verſe, and many affaires of ſtate, not in relation to hiſtory, but to vindicate his own actions, ſometimes alſo to correct and reprove the Athenians. *Plato* ſaith, ** that* at the Apaturian feaſt, the boyes uſed to repeat his poems; and that if he had applyed himſelfe to nothing but Poetry as others did, and had finiſhed the hiſtory he brought out of *Egypt*, and had not been conſtrained to ſtrain-

"strained by seditions and other distractions to lay aside that
"study, neither *Hesiod*, *Homer*, nor any of the Poets would have
"been more famous.

Of his writings in *Prose*, we must with *Laertius* name in the
first place his

Lawes, of which already.

Oration to the people.

* *Eclig. dist.*

* *Antic.*

* *In Orat. mpt.*

* *καὶ ποίη.*

His *Poems* are cited under that generall title by * *Phrynicius*,
their particular subjects and titles these.

Exhortations to himselfe, mentioned by *Laertius*, * *Aristides*, and
Suidas.

Elegies:

Salamis, of which *Chap. 2.*

Of the *Athenian common-wealth*, which *Laertius* affirms to have
extended to two thousand verses, according to * *Pausanias*, and
* *Philo*, *Elegiack*.

* *Antic.*

* *πρὸς κοινόν.*

Iambicks, mentioned by *Laertius*, cited by *Athenaeus* and *Ari-*
stides.

Epodes, mentioned by *Laertius*.

Elegies to *King Cypranor*, cited by the author of *Aratus*, his life.

Asquiva, cited by *Laertius*.

Some (saith *Plutarch* *infirm*, he began to reduce his own
Lawes into verse. *(size)*

The last work he taken plote concerning the Atlantick
speech or fable, which beginning late, he was deterred by the
greatnesse of the work, as *Plutarch* saith, and prevented by
death.

Besides those *Epistles* already alledged, these are preserved
also by *Laertius*.

Solon to Periander.

"YOU send me word, there are many who plot against you;
"if you should put them all to death, it would advan-
"tage you nothing; some one there may be of those, whom you
"suspect not, who plots against you, either fearing himselfe, or
"disdaining you, or desirous to ingratiate himselfe with the
"City, though you have done him no injury; it is best, if you
"would be free from jealousy, to acquit your selfe of the cause,
"but if you will continue in Tyranny, take care to provide a
"greater strength of strangers then is in your own City; so shall
"you need to fear no man, nor to put any to death.

Solon

Solon to Epimenides.

"NEITHER are my lawes likely to benefit the Athenians long,
"nor have you advantaged the City by lustration; for
"divine right and law-givers cannot alone benefit Cities; it
"importeth much of what mind they are who lead the com-
"mon people; divine rights and lawes, if they direct them well,
"are profitable, if they direct them ill, profit nothing; neither
"are those lawes I gave in any better condition; they who had
"charge of the common-wealth, not preventing *Pisistratus* his
"usurpation of the tyranny, lost the City, of which, when I
"foretold them, I could not be believed; the Athenians would
"rather credit his flatteries, then my truth; wherefore laying
"down my armes before the Magazin, I said, that I was wiser
"then those who did not see *Pisistratus* aimed at the Tyranny;
"and stouter then those who durst not resist him: they repu-
"ted *Solon* a mad-man. Lastly, I made this profession, O coun-
"try! behold *Solon* ready to vindicate thee in word and deed:
"they again esteem'd me mad. Thus I being the only person
"that oppos'd *Pisistratus*, I came away from them; let them
"guard him with their armes if they please; for know (dear
"friend) the man came very cunningly by the Kingdome, he
"complied at first with the Democratic, afterwards wounding
"himselfe, came into *Elia*, crying out, he had received those
"hurts from his enemies, and required a guard of foure hun-
"dred young men, which they (not harkening to me) granted;
"these carried halberds: after this, he dissolved the popular
"government; truly I laboured in vain to free the poorer sort
"from mercenary slavery, when they all now serve one *Pisistra-*
"tus.

Such fragments of his Poems as have been hitherto prefer-
ved are thus collected.

Out of his Elegies.

Sprung from *Mnemosyne* and *Joves* great line,
Spirian Muses, to my prayer encline,
Grant that my life and actions may call down
Blessings from heaven, and raise on earth renown:
Sweet to my friends, and bitter to my foes,
To these my sight bring terror, joy to those.
Riches I wish, not riches that are plac'd
In unjust means, for vengeance comes at last.
Riches dispenc'd by heavens more bounteous hand,
A base on which we may unshaken stand.
But that which men by injuries obtain,

S

That

That which by arts and deeds unjust they gain
Comes slowly, swiftly by reveng'd pursued,
And miserie like a close spark include,
Which soon to a devouring flame dilates,
Wrong is a weak foundation for estates.
Jove doth the end of every thing survey:
As sodain vernall blasts chase clouds away.
Ransack the bottom of the roaring main,
Then swiftly overrun the fertile plain,
Ruffling the wealthy ears; at last they rise
To Joves high seat, a calm then smooths the skies.
The Sun's rich lustre milily gilds the green
Enamell of the meads, no clouds are seen,
Such is Joves heavie anger diff'ring far
From men, whose every trifle leads to war:
They are not hid for ever, who offend
In secret, judgment finds them in the end.
Some in the act are punisht, others late,
Even he who thinks he hath deluded fate;
At last repents it in just miseries,
Which Nephewes for their Ancestors chastise.
We think it fares alike with good and bad;
Glory and selfe-conceit our fancies glad
Till suffering comes, then their griev'd spirits bleed,
Who did before their soules with vain hope feed.
He whom incurable diseases seize,
Sooths his deluded thoughts, with hopes of ease.
The coward's valiant in his own esteem,
And to themselves, faire the deformed seem.
They who want means, by poverty oppress
Believe themselves of full estates posses.
All is attempted, some new seas explore
To bring home riches from a forraign shore:
Seas, on whose boisterous back secur'd they ride,
And in the mercy of the winds confide:
Others to crooked ploughes their Oxen yokes,
And Autumn with their plants and fetts provoke.
Some Vulcan's and Minerva's arts admire,
And by their hands, their livelyhoods acquire.
Others the fair Olympian muses trace,
And lovely learning studiously embrace.
One by Apollo is prophetick made,
And tells what mischiefs others shall invade:
With him the Gods converse, but all the skill
In birds or victims cannot hinder ill.
Some to Peonian knowledge are inclin'd,
Nor is the power of simples unconfin'd.

The

The smallest hurts sometimes increase and rage, and
More then all art of physick can assuage;
Sometimes the fury of the worst disease,
The hand by gentle stroking will appease.
Thus good or bad arrives as fates design;
Man cannot what the Gods dispense decline.
All actions are uncertain, no man knows
When he begins a work, how it shall close.
Some, who their businesse weigh with prudent care,
Of the issue intercepted are:
Whilst others who have rashly ought design'd,
An end successfull of their labours find.
There is no bound to those who wealth acquire,
For they who are posses of most, desire more.
As much again, and who can all content,
Even those full blessings which the Gods have lent,
Man variously to his own harm applies,
Whom Jove by means as various doth chastise.

Again.

Our City never can subverted be
By Jove, or any other Deitie;
For Pallas eye surveyes with pious care
The wals, which by her hand protected are:
Yet the inhabitants of this great Town,
Fondly inclin'd to wealth, will throw it down;
And those unjust great persons who are bent
Others to wrong, themselves to discontent;
For their insatiate fancies have not power
To enjoy the sweetnesse of the instant hour;
But by all wicked means, intent on gain,
From hallowed, nor from publick things refrain.
Riches by theft and cozenage to possesse,
The sacred bounds of justice they transgresse.
Who silent sees the present, knows the past,
And will revenge these injuries at last:
Causing a cureless rupture in the state,
And all our liberties shall captivate.
Rouse war from his long slumber, who the flower
Of all our youths shall bloodily devour.
For Cities which injuriously oppose
Their friends, are soon invaded by their foes.
These are the common evils; of the poor
Many transported to a forraign shore,
To bondage there, and fetters shall be sold.

Each

SOLON.

Each private house thus shares the publick fate,
 Nor can exclude it with a bar'd-up gate;
 For scaling furiously the higher walls,
 On those whom beds or corners hides, it falls.
 My soule, Athenians, prompts me to relate
 What miseries upon injustice wait:
 But justice all things orderly designs,
 And in strict fetters the unjust confines.
 What's soure, she sweetens, and allayes what cloyes,
 Wrong she repells, ill in the growth destroyes,
 Softens the stubborn, the unjust reformes,
 And in the state calmes all seditious stormes:
 Bitter dissention by her raigñ suppress,
 Who wisely governe all things for the best.

Another.

NO man is blessed, bad is every one
 That feels the warmth of the all-seeing Sun.

Another.

Let me not die unpitt'd, every friend
 With sighes and tears my latest hower attend.

CHI.




CHILON.

CHILON.

CHAP. I.

Chilon his life.

 **CHILON** was a Lacedæmonian, son of Dama-^{* Laert.} getus, corruptly termed in ^{* Stobæus, Page 6.} He was eminent amongst the Greeks for two predictions. ^{* Serin. 28.}

The first to Hippocrates, ^{* to whom (being a} private person ^{* Herodot. lib. 1. Laert.}) hapned a great prodigie at the Olympick games: having prepared an offering, and filled a Cauldron with flesh and water, it boiled over without fire: This portent Chilon (accidentally present) beholding, advised him that he should not take a wife by whom he might have issue; that if he had one, he should put her away, and if a son, turn him out of doors: Hippocrates not following this advice, brought up his son Pisistratus, who in the sedition of the Maritimes and countrymen at Athens, those led by Megacles, these by Lycurgus, stirred up a third faction, and gained the tyranny.

^{* He was much renowned also for his prediction concerning Cythera} ^{* Laert.} a Lacedæmonian Island; examining the Scituation thereof, would to God (said he) it had never been; or since it is, it might be swallowed up by the sea, and wisely did he foresee. Damaratus, a Lacedæmonian exile, counselled Xerxes to seize upon that Island, which advice if he had followed, would have ruined all Greece. His words (according to ^{* He-rodotus} ^{* Lib. 7. 235:}) were these. You may effect your desires, if you send three hundred ships to the Lacedæmonian coast; there lies an Island, named Cythera, of which Chilon, a person of greatest wisdom amongst us, said, it were better for the Lacedæmonians that it were under water than above: he, it seems, expected from it some such thing as I am now going to declare, not that he foresaw your Navy, but doubting any in the same kind; Let your men issue out of this Island upon the Lacedæmonians, to strike them into terror. ^{* Afterwards,} in the time of the Peloponnesian war, Nicias taking the Island, placed some Athenians therein, who much infested the Lacedæmonians. ^{* Laert.}

Laertius saith, that he was old in the fifty two Olympiad, at what time Æsop flourished: that he was Ephorus in the fiftie sixt. (Cajaubon reads the fiftie five) but Pamphila (continueth Laertius) saith in the sixt. He was first Ephorus, when Euthydemus was Archon, as Socrates also affirms, and first appointed the Ephori to be joyned with Kings, which Satyrus saith, was the institution of Lycurgus. Hence it is doubtfull

T

whether

whether *Chilon* was *Ephorus* in the sixth Olympiad, or in the fiftie sixth; the latter is more probable, in as much as he bore that office when *Euthydemus* was Archon at *Athenes*, which was in the fiftie sixth Olympiad, as appears by the *Marmor Arundelianum*, where for *Euthydemus* is corruptly read *Chilon*, rendred *Archonte populo*. But it is likewise true, that the Ephori were first created about the sixth Olympiad, when *Polydorus* and *Theopompus* were Kings of *Lacedemon*; a hundred and thirty yeares after *Lycurgus*, as *Plutarch* (in his life) affirms, from which time there were five annuall Ephori chosen in *Lacedemon*, whereof the first is called *ἀρχαρχος*, because the year had its denomination from him: the first of the first election was *Elatus*; *Chilon* in the fiftie sixth Olympiad was the first of the five of his year; which might perhaps give the occasion of the mistake to them, who take him to be the first of that institution, of whom is *Scaliger*.

* *Plut. vit. Lyc.*
* *Chil.*

* In *Euseb. p.*
67:
* *Laert.*

* *Laert.*

* How he behav'd himself in this office, may be gathered from his speech * to his brother, displeased that himselfe was not *Ephorus* at the same time: "I can bear injuries, saith he, you cannot."

He was so just in all his actions, * that in his old age he professed, he never had done any thing contrary to the conscience of an upright man, only that of one thing he was doubtful; having given sentence against his friend according to law, he advised his friend to appeal from him (his Judge) so to preserve both his friend and the law: * *Agellius* relates it thus: "When his life drew towards an end, ready to be seized by death, he spoke thus to his friends about him: My words and actions in this long term of years, have been (almost all) such as I need not repent of, which perhaps you also know; truly even at this time I am certain, I never committed any thing, the remembrance whereof begets any trouble in me, unless this one thing only, which whether it were done amisse or not, I am uncertain: I sat with two others as Judge upon the life of my friend; the law was such, as the person must of necessity be condemned; so that either my friend must lose his life, or some deceit be used towards the Law: revolving many things in my mind for relief of a condition so desperate, I conceived that which I put in practise to be of all other the most easie to be born: Silently I condemned him, and perswaded those others who judged to absolve him: Thus preserved (in so great a businesse) the dutie both of a judge and friend; but from that act I receive this trouble, that I fear it is not free from perfidiousnesse and guilt, in the same businesse, at the same time, and in a publick affair, to perswade others, contrary to what was in my own judgment best."

CHAP.

CHAP. II.

His morall sentences, precepts, and verses.

OF his Apothegmes, these are remembered by *Laertius*; he said, providence of future things collected by reason, is the vertue of a man. Being demanded wherein the learned differ from the unlearned? he answered in a good hope? what is hard? to conceal secrets, to dispose of leisure well; and to be able to bear an injury.

* Being invited to a feast by *Periander*, (with the rest of the wise men,) he would not promise to come before he knew what other company would be there, saying, a man is necessitated to brook an ill companion in a ship at sea, or in a tent in a camp; but to mixe indifferently with all sorts of people at a feast is indiscretion. Upon the same occasion *Plutarch* recites these sentences of his; A Prince must not think upon any transitory mortall things, but only upon the eternall, and immortall. That common-wealth is best where the people minde the Law, more then the Lawyers. A family must resemble as much as possible a City governed by a King. * Hearing a man say he had no enemies, he asked him if he had any friends; concerning love and hate necessarily must follow one another.

* *Plutarch.*
* *Simpos. sept. sap.*

His morall precepts are thus delivered by * *Demetrius Phalereus*. * *Stob. serm.*
Know thy selfe. Speak not much in thy drink, for thou wilt transgress. 28.
(On as *Laertius* rule thy tongue, especially at a feast) Threaten not free persons, for it is not just. (Laertius, threaten none, for that is like a woman) Speak not ill of thy neighbour, if thou dost, thou shalt hear what will trouble thee. Go slowly to the feasts of thy friends, swiftly to their misfortunes. (Laertius, go more readily to a friend in adversity then in prosperity.) Celebrate marriage frugally. Speak well of the dead. Reverence thy elder (Laertius, honour age) Hate him who is inquisitive into the businesse of others. Preferre losse before unjust gain (for that (addes *Laertius*) brings grief but once, this for ever) Derive not the unfortunate. If thou art strong, behave thy selfe mildly, that thou maist rather be respected then fear'd (Laertius, of thy neighbours. Learn to) Order thy house well. Let not thy tongue run before thy mind. Bridle thy anger. Covet not impossibilities. In the way hasten not forward. Shake not thy hand, (Laertius, in discoufse) for it is like a mad-man. Obeey the Lawes: Be reconciled to those who have wrong'd you, but revenge contumelies. To which *Laertius* addes these, To preserve thy selfe. Not to hate divination, make use of divination.

* *Pliny* speaking of authority, saith, that men ranked *Chilon* amongst Oracles, consecrating thre precepts of his at *Delphi*, in golden letters, which are these: Every man to know himselfe, and to desire no thing too much; the companion of anothers money and strife is misery.

* He only kept within bounds the two most fierce affections of the soule, Love, and Hate, saying, Love with such limitation, as if by chance you might chance to hate: hate so farre, as that perhaps you might hereafter love.

Auso-

Ausonius ascribes to him the effect of these verses.

*Me, may the mean not fear, nor great despise,
Have death and health alike before thine eyes.
The benefits thou givest, remember never,
Of those thou dost receive, be mindfull ever.
Learn of thyselfe and friend to overcome crosse fate,
Age, youth resembling, is a light estate,
Youth, age resembling, is a greater weight.*

*His particular sentence was, To a surety, losse is near.
Of his *Adagia*, *Laertius* mentions this, as most eminent.*

*Gold's worth we by the touchstone find,
Gold is the touchstone of the mind.*

** He asked *Aesop* what *Jupiter* was doing, who answered,
pulling down the high, and raising the low.*

* *Laert.*

CHAP. III.

His death, and writings.

* *Laert.*

HE died (according to * *Hermippus*) at *Pisa*, embracing his son, victor in the Olympick games, of the castus, the weaknesse of his age overcome with excesse of joy; all who were present at that great assembly attended on his funeralls, as is affirmed by * *Pliny* and *Laertius*, who hath this Epigram upon him,

*To thee illustrious Pollux thanks I pay,
That Chilon's son the Olive bore away:
The father died ore-joy'd his child to see
So crown'd: a happy death! such befall me:*

Upon his statue, this inscription.

*The birth of Chilon warlike Sparta grac'd,
who of the seven, in the first rank was plac'd.*

* He was short in speech, whence *Aristagoras* calls that manner of speaking *Chilonian*: * *Ausonius* also alludes hereto in the speech he makes under his name.

* He writ Elegies extending almost to two hundred verses: there is likewise an Epistle of his extant to this effect.

* *Laert.*

* *Luc. sept. sup.*

* *Laert.*

Chilon to Periander.

“ **Y**OU send me word of an expedition you are preparing against forraigners, intending to go on person with your Army: a monarch, I think, hath little safetie, even at home.
“ That Tyrant I esteem happy who dies at home a naturall death.

PIT.

PITTACVS.

CHAP. I.

Pittacus his life.



PITTACVS

PITTACVS was of Mitelene (the chief City of Lesbos) son of Caicus, * or (rather) Hyriadius, a Thracian, his Mother a Lesbian, born in the thirtie two Olympiad. * Laert. & Suid. * So the vatican M. S. of Suidas, is better then the printed editions, which read *and*, * Suid.

Laertius saith, he flourished in the fortie two Olympiad; * at that time he gave testimony of his great courage and love to his Country, in killing (assisted by the brethren of Alcaeus the Poet) Melanchnrus, tyrant of Lesbos and Mitelene.

* Pittacus grown eminent by this action, was by the Miteleneans made Generall, and * sent with a fleet against the Athenians, with whom they had a long contest concerning the Achillæan fields; the ground of their difference this: * Pisistratus took Sigeum by force from the Miteleneans, and seiled there (as King) Hegesistratus his naturall Son, by an Argive woman, who kept it, not without much dispute; for betwixt the Miteleneans and Athenians there was a long war, those sallying out of the Achillæan Town, these out of Sigeum: * those lay claim to the Town, as built by Archicanalles of Mitelene, of the stones of old Troy (for the Lesbians challenged the greatest part of Troas as their hereditary right, where they had built many houses, some, saith Strabo, standing at this day, others demolished) * these opposed their claim; alledging the Æolians had no more right to this Ilian country, then themselves or any other of the Greeks, who assisted Menelaus in the recovery of Hellen. * The Athenians sent thither as Generall Phryno, a tall robust person, who had been victor in all the Olympicke exercises; perhaps the same whom Eusebius names in the thirtie six Olympiad. * Pittacus having been severall times worsted in battle, at last challenged Phryno to single combat, and met him, being armed with the weapons of a fisherman, hiding a net under his shield, wherewith catching Phryno suddenly, he slew him with his trident and dagger, and by his death recovered the field. From this stratagem of Pittacus, was derived the like kind of fighting amongst the Roman gladiatours, called Retiarii (described by * Lipsius) as is expressly observed by Polyenus * Saturnal. * 1

and * Festus.

* But this war ended not so; untill at last both parties referred

red themselves to *Periander*, * choosing him *Umpire*; he awarded that each side should keep what they were in possession of, whereby *Sigeum* fell to the Athenians. * *Demetrius* argues *Timæus* of falsehood, for affirming *Periander* built *Achilleum* (a small town, where was the tomb of *Achilles*) in opposition to the Athenians, of *Ilian* stones, and thereby to have aided *Pittacus*: but neither was it built of such stones (saith *Strabo*) nor was *Periander* the founder: how could he be chosen arbitrator, whose actions had declared him an enemy?

* Hereupon *Pittacus* was highly honoured by the *Mitelenæans*, who (* being infested by banished persons, under the leading of *Antimenides*, and *Alcæus* the Poet) * either in obligation to his merit, or confidence in his equity, by their free votes (* though *Alcæus* denie it) instated him in the Tyrannie; * with many acclamations of praise, and a great concourse of people (as is manifest from *Alcæus*, who for that reason reprehends them.) * They also with generall consent offered him great gifts, and bad him take of that field which he recovered from the Citizens as much as he would. He darting his spear, demanded only so much as that had passed over, which he dedicated to *Apollo*, called (even to the time of *Plutarch*, and *Laertius*) the *Pittacean* field: * *Socrates* averres, he took part of it for himselfe, saying, the halfe was more then the whole: * Thus he diverted his mind from the gift, conceiving it not fitting to diminish the glory of the vertue, by the greatnesse of the reward.

* Being posselt of this power, he shewed the moderation wherewith his breast was furnished, towards *Alcæus* the Poet, who had behaved himselfe pertinaciously against him, with bitter hate and scurrilous wit (whereof see many instances in *Laertius*) *Pittacus* only inform'd him how able he was to oppress him.

During his government, he made many Lawes, one whereof is mentioned by * *Cicero*, forbidding any man to go to the funerall of such as he was not of kinto. Another by * *Aristotle*, that whosoever being drunk, should strike any man, should pay double as much as if he had been sober; or as *Laertius* delivers it, whosoever offended, being drunk, should pay a double forfeit; which he did to restrain the *Mitelenæans* from drunkennesse, because their Island abounded in wine. His usuall exercise, even whilst he was King, (as *Clearchus* affirms) was to grind corn, esteeming it a healthfull exercise, much commending a mill, that in so little room, it afforded exercise to many. There was a song, * called for that reason *ᾠὴν ἀρχαίου*, of which *Thales* * affirms he heard a she-slave in *Lesbos* sing the beginning as the ground, which was thus.

*Grind, grind my Mill again,
For Pittacus the Lesbian King
To grind doth not disdain.*

Being

Being well in years, he was constrained to take upon himself the leading of an Army, whereupon he said, *it is hard to be good*; which * *Simonides* mentions, saying,

* Hence correct
Suidas, who
saith *Simon*.

*Hard to be truly honest, this
The Pittaceian sentence is.*

Plato also remembers it in his *Protagoras* (where *Simonides* reproves *Pittacus* for saying, it is hard to continue good, which he affirms to be easie, but to become good, hard; wherein he differs from *Laertius* his expression of it.

* He continued in the government of the Kingdom ten years, * *Laert.* * *Valerius Maximus* saith, only as long as the war with the Athenians concerning *Sigeum* lasted, but afterwards as soon as peace was obtained by *Victory* (having in this time settled the affairs of the commonwealth) he laid it down, notwithstanding the *Mitelenæans* cried out to the contrary, lest he should continue Lord of the Citizens longer then the necessities of the Kingdome required, and lived ten years after a private person.

He went to *Sardis* at what time (as some say, though others apply it to *Bias*) *Crœsus* having made the Grecians in Asia tributary, had given order for the building of a Navy to invade the Islanders: as soon as he came thither, *Crœsus* asked him what newes from Greece? He by his answer, diverted the King from going forward with his building ships: the Islanders, saith he, have bought a world of horses, intending an expedition against *Sardis*; and *Crœsus* thinking he had spoken truth, answered, I wish the Gods would put it in their minds to come against the *Lydians* on horse-back; he replied, it is not without reason, great King, that you wish and hope to catch the Islanders on horse-back in the continents and what think you the Islanders wish more, then (hearing your preparation to set out a Navy against them) that they may catch the *Lydians* upon the Sea, and revenge the cause of those inland Grecians whom you have reduc'd to servitude. *Crœsus* much delighted with this speech, and dissuaded (for it seemed to him he spoke very ingeniously) from building a Navy, gave it over, and contracted amity with the *Ionian* Islands.

CHAP. II.

His morall sentences, precepts, and verses.

OF his Apothegmes, *Laertius* recites these. The Gods themselves cannot resist necessity. Power shoves the man. Being on a time demanded what is best, he answered, to do the present well. To *Crœsus*, who asked which was the greatest government, that of various (wood saith he) meaning the Law, (carved) in wooden tables. To a *Phocæan*, who said, I must seek an honest man: though you seek much, (saith he) you shall not find

find him. To some who demanded what was most pleasing, he answered, Time. He said it was the part of wise men to foresee inconveniencies and prevent them before they came, of valiant men to order them well when they come.

* Sympos. sept.
sap.

Add these from * Plutarch, That Prince is happy, who can make his subject afraid, not of him, but for him. That commonwealth is best ordered, where the wicked have no command, and the good have. That house is best ordered, which needs nothing either of ornament or necessity.

* Athen. deign.
ib. 10.

* He counselled Periander to shun drunkenness and excess in feasting, least he should be known to be what he was, not what he seemed.

* Laert.

* To a young man asking his advice concerning marriage, what directions he gave, is thus exprest by Callimachus.

An Acarnean stranger Pittacus
Hyrrhadius son of Lesbos question'd thus;
Father a double match is offered me;
The birth and means of one with mine agree;
The other far exceeds me, which is best?
By your advice my aime shall be addrest.
Lifting his staffe (his ages sole defence)
He poynting said, go fetch advice from thence.
(There he espied some boyes by chance at play,
As they were whipping topps along the way)
Follow their steps saith he. When nigh he drew,
He heard them say, an equall take to you;
By which direction guided, he forsook
The richer fortune, and the equall took;
Be you (as he) by this wise counsell lead,
And take an equall to your Marriage bed.

* From. vinth.

Whither Eschylus (as is observ'd by his Scholiast) alluded saying,

wife, truly wife was he
who first sententiouslie
His judgement thus exprest,
An equall match is best.

* Stob. 28.

His Moral precepts are thus collected by * Demetrius Phalereus.
" Know opportunity; What thou intendest, speake not before
" thou dost it, for being frustrate of thy hope, thou wilt be de-
" rided. Use thy friends. What thou tak'st ill in thy neigh-
" bour, doe not thy selfe. Reproach not the unhappie, for the
" hand of God is on them. Restore what is committed to thy
" trust. Beare with thy neighbour. I ove thy neighbour. Re-
" proach not thy friend, though he recede from thee a little; nor
" wish well to thy enemy, it is against reason. It is hard to fore-
" see

" see the future, what is past is certaine, what is to come ob-
" scure. The earth is faithfull, the sea faithlesse; Gaine insati-
" able. Acquire, honesty, Seeke Obsequiousnesse, Love Disci-
" pline, Temperance, Prudence, Truth, Faith, Experience,
" Dexterity, Society, Diligence, Oeconomy and Piety.

Ausonius cites these as his;

None know to speak who know not to refraine;
One goodmans praise fore many ill mens gaine.
He's mad who envies in the happy, pride;
Or grief in the unhappie doth deride.
Who makes a law must not that law transgresse,
Pursue all friends thou canst in happinesse,
And to the fewest trust in thy distresse.

* Of his Equiva, these were most celebrated,

* Laert.

who hath a quiver and a bow
Against a wicked man should go
Whose doubtful tongue never exprest
The faithlesse meaning of his breast.

His particular sentence was, Know opportunity.

CHAP. III.

His Death; Brother, Wife, Son, Writings.

* He lived to a full age, above seventy yeares, or (following * Laert.
the account of Suidas for his birth) eighty. * Lucian ex- * Long. 40.
ceeds, who reckons him amongst those who lived 100. yeares;
for he * dyed when Aristomenes was Archon, in the third yeare of * Laert.
the 52. Olympiad, upon his Monument this Epitaph,

Weepe citizens as sacred Lesbos weeps
For Pittacus; this Tombe his ashes keeps.

He had a brother who dying without issue, his estate de-
volved to Pittacus; whereupon refusing the wealth Croesus
offred him, he said, he had more by halfe then he desired.

He married a wife of birth higher then himself, sister to Draco
son of Penthius; she behaved her self imperiously towards him,
whereof * Plutarch gives this instance; Having invited some friends,
she came in and overthrew the table; he seeing his guests troubled said, * De anim.
" Each of you hath some misfortune, he is happiest who hath no more then tranquil.
this. Laertius saith, the advice he gave concerning equall marri-
age (chap. 2.) was out of a resentment of his own troubles.

X

* He

• Laert.

* He had a son named *Tyrreus*, who at *Cuma* sitting in a Barbers shop (as was used amongst the antients by such as loved to discourse of newes) was casually killed by a brasier with a blow of a hatchet; The *Cumeans* tooke the offender and sent him to *Pittacus*, He being informed of the accident, set him at liberty saying, pardon is better then penitence.

Of his writings *Laertius* mentions

Asquiva, already cited,
Elegies amounting to 600 verses.
Of lawes in prose; directed to his own Countrymen.

Epistles of which this is preserved;

Pittacus to *Cræsus*.

"You command me to come to *Lydia* to behold your wealth;
"without fight whereof I can easily beleeeve the son of *Alyattes*,
"to be the richest of Kings, and therefore need not in that re-
"spect go to *Sardis*; for I want not gold, but have enough even
"for my friends also; yet I will come to you to enjoy your con-
"versation as a Guest.

• Laert.

* There was another *Pittacus* called the Lesser, a Lawgiver; mentioned by *Phavorinus* and *Demetrius*.



BIAS.

BIAS.

CHAP. I.

Bias his life.

* **B**IAS was of *Priene*, sone of *Tutamis*; some affirm he was rich, others, that he had no estate, but lived as an inmate. *Sayrus* ranketh him first of the seven wise-men; the occasion whereby that title was conferred on him, was this; he redeemed some captive Messenian virgins, brought them up as his daughters, gave them portions, and so sent them back to their Parents: a Tripod being afterwards found at *Athens* (as was related in the life of *Thales*, the place only different) with this inscription in gold, *To the wife*. These virgins (as *Sayrus* affirms) or (as *Phanodicus*) their father came into the congregation, and pronounced *Bias* wise, declaring what he had done for them: hereupon the Tripod was sent to him, which *Bias* beholding, averred *Apollo* to be the most wise, and would not accept it; some affirm he dedicated it to *Hercules* at *Thebes*, as being descended from the Theban Colony, sent to *Priene*. That he made good this attribute, there are many instances; * *Alyattes* besieging *Priene*, *Bias* turned out of the Town two exceeding fat mules, which coming to the camp, *Cræsus* wondered to see *their plenty extended to the very beasts, and desirous of reconciliation, sent a messenger to them. *Bias* causing many heaps of sand to be made, and covered over with wheat, shewed them to the messenger; whereof *Alyattes* informed, was more eager of peace then before, and sent immediately to desire *Bias* to come to him; but I (answered he) wish *Alyattes* may feed on onyons, meaning to weep.

* Some ascribe it to *Bias*, the diversion of *Cræsus* his expedition against the Greek Islands, by others imputed to *Pittacus* related in his life.

* *Cyrus* having taken *Cræsus*, sent an Army against the Grecians; the Ionians much troubled, assembled at the *Panionium*, where *Bias* gave them wise advice, which had they followed (saith *Herodotus*) they might have been the happiest of all the Greeks: He counselled them to joyne together in one fleet, to saile to *Sardinia*, and there build one City common to all the Ioni-

Ionians; whereby they might preserve themselves from bondage, happy in possessing an Island far greater then all the rest, and commanding them; but if they continued in *Ionis*, there was no apparent hope of liberty. This advice was justified, the Ionians being subdued.

* *Val. Max. 7. 2.* Bias (his country Priene invaded by enemies, all, whom the cruelty of war suffered to escape, flying away laden with the most precious of their wealth) being demanded why he carried none of his goods with him. I (saith he) carry my goods with me: He bore them (addes *Valerius Maximus*) in his breast, not to be seen by the eye, but prized by the soul; enclosed in the narrow dwelling of the mind, not to be demolished by mortall hands, present with those who are settled, and not forsaking such as flee.

* *Plut. conv. sept. sap.* He refused not the amity of Kings, (as *Thales* did) particularly, that of *Amasis*, King of *Egypt*, who sent him a victim, commanding him to take from it the best and worst part. Bias sent him the tongue, for which ingenuity, he was much admired.

* *Plut. ibid.* Another question of *Amasis* he resolved, whilst he was at *Corinth* (invited thither with the rest of the wise-men by *Periander*) where *Niloxenus* brought him this letter.

Amasis King of *Egypt* saith thus to Bias, wisest of the Greeks: the King of *Aethiopia* contendeth with me for prebeminence in wisdom; master'd in other things, he in conclusion requires an absurd strange thing, that I drink up the seas this proposition if I resolve, I shall have many of his Townes and Citties; if I resolve not, I must lose all those which are about *Elephantina*. Powder it, and send *Niloxenus* back with all speed; what ever we can do for your friends and Country, shall not be wanting.

Having read the Letter, Bias with a short pause, recollecting himselfe, and having whispered to *Cleobulus* who sat next him. "What (saith he) *Naucratis*, *Amasis*, who commands so many men, and possesseth so excellent a Country, will he, for a few obscure contemptible villages, drink up the sea? Bias (saith *Niloxenus* smiling) consider, as if he meant to do it, how it might be effected. Bid the *Aethiopian* (replied Bias) withhold the rivers from running into the sea, untill he hath drunk off that which is now seas for the imposition concernes that only which is such at present, not what shall be hereafter. *Niloxenus* embraced him with joy, the rest applauding his solution.

CHAP.

CHAP. II.

His morall sentences, precepts, and verses.

His Apothegmes are thus delivered by *Laertius* and others. He is unfortunate, who cannot bear misfortune. It is a disease of the mind to desire such things as cannot be obtained, and to be unmindfull of the miseries of others. To one that asked what is hard, he answered, to bear courageously a change to the worse. Being at sea in company with wicked, who, a storm arising, called upon the Gods; hold your peace, saith he, lest they know you are here. To a wicked man enquiring what was piety, he was silent, the other asking the reason of his silence; I answer not, saith he, because you enquire after that which nothing concernes you. Being demanded what is sweet to mankind, he answered, Hope. It is better to decide a difference betwixt our enemies then friends, for one of the friends will certainly become an enemy, one of the enemies, a friend. Being asked what a man did with delight, he answered, gain by labour. We should so live, as though our life would be both long and short: So love, as if hereafter we might hate, conversing in friendship with caution, remembering that it may possibly convert to enmity.

* To one demanding whether he should take a wife; she must be (saith * *Agel. 5. 11.* he) either fair or foul; if fair, she will be common, if foule, a pennance.

* That Tyrant shall gain most glory, who first himselfe obeyes the lawes of his country: That common-wealth is best ordered, wherein every man fears the Law more then a Tyrant. That family is best ordered, where the Master behaves himselfe voluntarily within dores, as he doth without by constraint of the Law.

* Those who busie themselves in vain knowledge, resemble an Owle, which seeth only in the night, but is blind in the light; so is their mind sharp-sighted in vanity, dark at the approach of true light. * *Stob. serm. 28*

Ausonius hath these under his name.

What is our chiefest good? a conscience free.
Our greatest ill? mans, mans worst enemy.
Poor? th'avaricious. Rich? who nought desires.
A wifes best dower? the same chaste life acquires.
Chast? she of whom report dares speak no ill.
Wife? who hath power to hurt, but wants the will.
A fool? who wants the power, and yet would kill.

His morall precepts, according to * *Demetrius Phalereus* these. * *Stob. serm. 28.*
"Most men are evil. (* His particular sentence) Before you do
"any thing, behold your face in a glasse; if it seem handsome,
"do handsome things; if deformed, supply the defects of nature. * *Laert.*

Y

"Pra-

As the ...
... ..

... ..

... ..

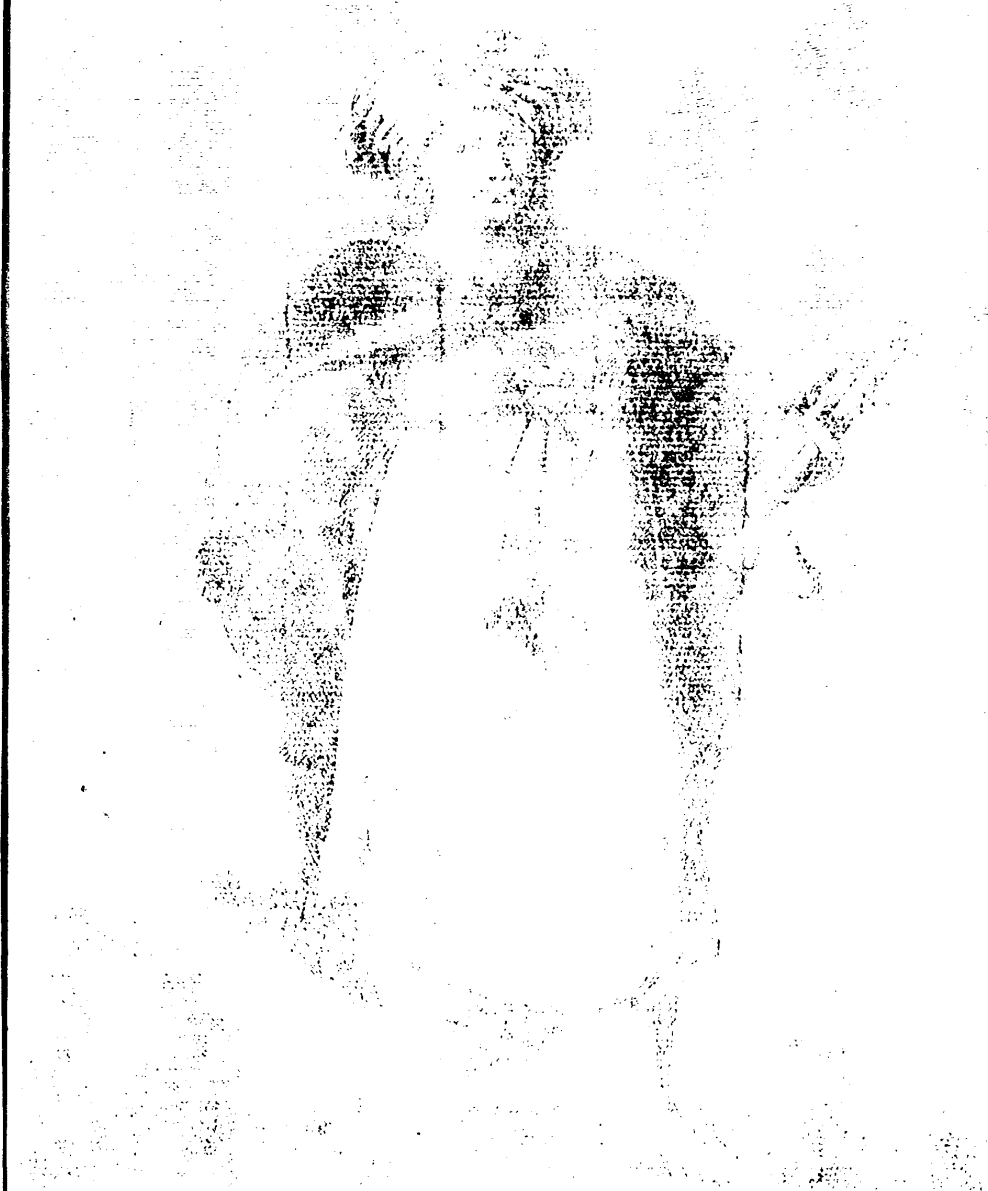
... ..

... ..

... ..

... ..


... ..



CLEOBVLVS.

CHAP. I.

Cleobulus his life, death, and writings.

*  **LEOBVLVS** was of *Lindus*, (a City of *Rhodes*) * *Laert.* or according to *Duris*, of *Caria*, son of *Evagoras*, lineally descended from *Hercules*; excellent both in wisdom, outward beauty, and * *Suid.* strength beyond all those of his time; learned in the Philosophy of the Egyptians. That he was Tyrant of *Lindus*, is manifest from * *Plutarch.* * He re-edified * *De delph.* the Temple of *Minerva*, founded by *Danaus*.
He had a daughter * whom he named *Eumetis*, but was called * *Plut. contin.* commonly from her father *Cleobulina*: she composed verses and * *Sept. Jap.* riddles, in Hexameters, famous for her wisdom and acutenesse in those riddles, some of her questions having spread as far as *Egypt*, which she used jocularly, like dice upon occasions, only contesting with such as provoked her; she was also indured with an admirable height of mind, and a wit both Politick, and full of humanity, causing her father to govern his people with more mildnesse. *Cratinus*, also mentions her in a Comedy named from her *Cleobule*, often cited by *Athenaeus*.
* He died full of years, which extended to seventy, his tomb * *Laert.* carried this inscription,

*wife Cleobulus death, the Lindian shore,
To which his birth was owing, doth deplore.*

* He composed Verses and Riddles to the number of three * *Laert.* thousand, of which was this Riddle concerning the Year, (by *Suidas* ascribed to his daughter *Cleobulina*.)

*One fire, twelve sons, from every one a race
Of thirty daughters with a double face:
Their looks are black and white successively;
Immortal they are all, and yet all die.*

* Some assert him the Author of this Epigram upon *Midas* (not *Homer*, who, as they account, lived long before *Midas*, though *Herodotus* otherwise.) * *Laert.*



CLEOBVLE

*A brazen virgin stretcht on Mida's tomb,
To last whilst water runs, and Trees shall bloom;
Whilst Sun and Moon dart their successive beams,
And the rough sea supplied by gentle streams.
I dwell upon this dismal sepulcher,
To tell all those that passe, Midas lies here.*

There is likewise extant under his name this Epistle.

Cleobulus to Solon.

YOU have many friends, and a habitation every where;
“but I dare affirme, *Lindus* would be most pleasing to
“*Solon*, being governed by a Democracy; an Island where there
“is no fear of *Pisistratus*, thither your friends will come to you
“from all parts.

CHAP. II.

His morall sentences, precepts, and verses.

* **O**F his morall sayings are these. Employ thy selfe in something
* *Laert.* excellent. Be not vain and ungratefull. Bestow your daughters,
Virgins in years, Matrons in discretion: implying, that the *Virgins* also
should be instructed, which the *Greeks* used not, the *Romans*
brought them up in the liberall sciences. Do good to your friend that
he may be more your friend, your enemy that he may become your friend:
for we should beware of the calumny of friends, of the treachery of enemies:
when any man goeth forth, let him consider what he is to do, when he
returnes, examine what he hath done.

* *Plut. Sympos. sept. sap.* A Prince may be happy, if he trust none that are about him. That
common-wealth is best ordered, wherein the Citizens fear reproach more
then Law. That family is best, wherein more love then fear the Master.

* *Stob. serm. 28* His precepts thus collected by * *Demetrius Phalereus*, A mean is
* *Laert.* best. (*His particular sentence) To reverence thy father is dutie. Take
care of thy bodie and soul. Hear willingly, but trust not hastily. (Or as
Laertius, 'tis better to love to hear, then to love to speak.) It is
better to know many things, (*Laertius*, to love knowledge) then to be
ignorant of all. Teach your tongue to speak well. It is proper to vertue,
and contrary to vice, to hate injustice. (*Laertius*, be a friend to ver-
tue, a stranger to vice.) Preserve thy pietie. Advise thy countrymen
what is best. Govern thy tongue. (*Laertius*, pleasure.) Do nothing by
violence. Instruct thy children. Pray to fortune. Forgoe enmitie. The
Enemy to thy country, esteem thy own. Fight not, nor be kind to thy wife
in the presence of others, one argues folly, the other madnesse, Correct not
your servants when they are drunk, it shewes as if you were drunk your
selfe.

selfe. Marry with your equall, for by matching into a higher family, you
procure Masters, not kinsmen. Laugh not in compliance with him who
derides others, for you will be hated by those he derides. Rich, be not ex-
alted; poor, be not dejected: (*Laertius* addes, learn to bear the chan-
ges of fortune.

Ausonius ascribes these to him,

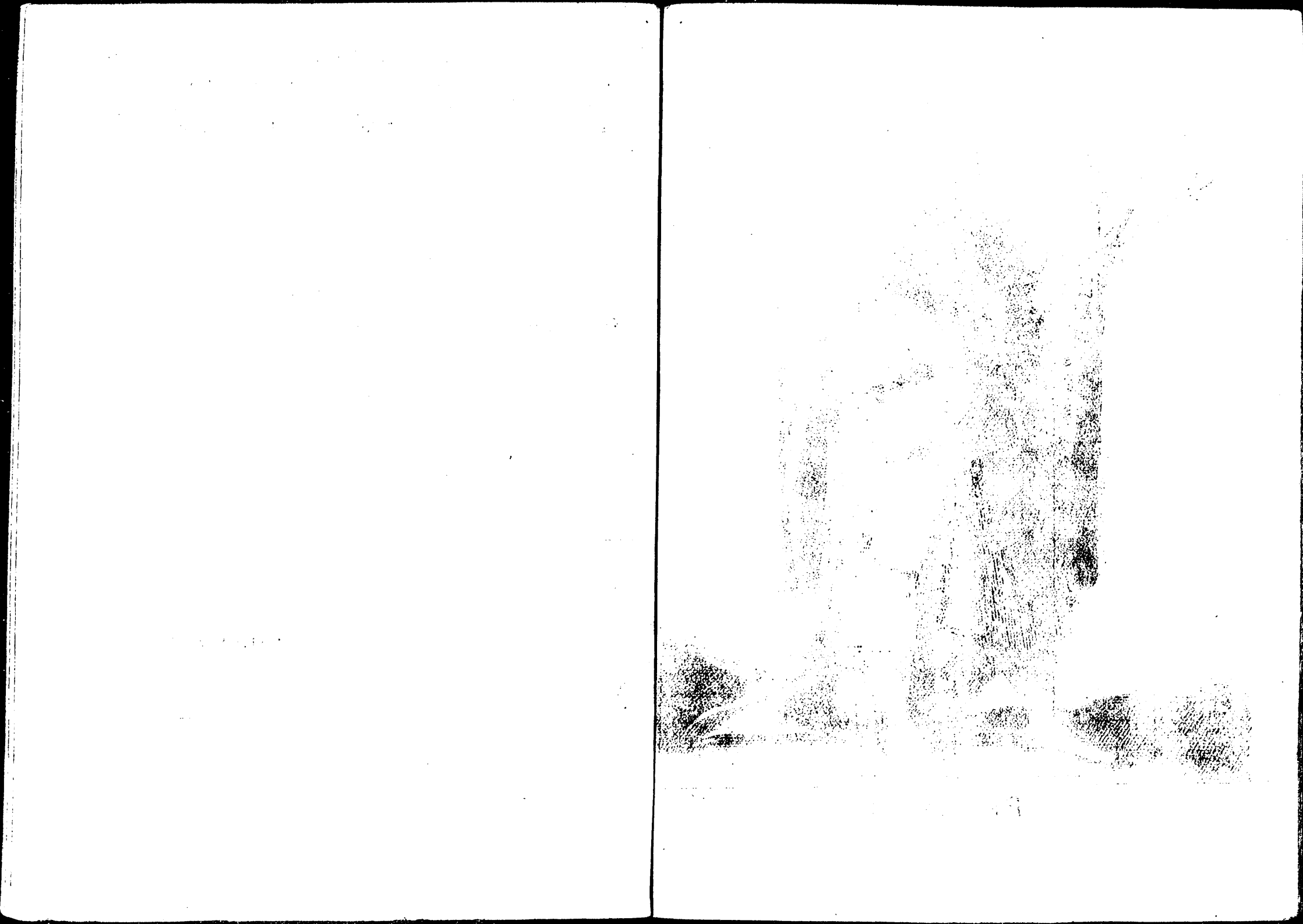
*The more is in thy power, desire the lesse;
Not to be envied's unhappinesse.
None long in his impieties can thrive,
In others much, nought in thy selfe forgive.
All men would spare the good, the bad cast down,
We share not in our ancestors renown:
But their inglorious actions often own.*

Of his *adoption* these were most noted.

* *Laert.*

*By ignorance most deeds are swaid,
In many specious words arraid;
But all things shall by time be weigh'd.*

PERIANDER





PERIANDER

PERIANDER.

CHAP. I.

The Country, Ancestors, and Parents of Perian-der.

* **P**erian-der was sonne of Cypselus Tyrant of Co-^{* Laert.} rinth, his mother Cratæa, his Ancestors the He-^{* Herod. 1. 7.} racleides, (* descended from Hercules and Iar-^{* Lib. 5. 92.} dana) raigned Kings of Lydia five hundred five yeares, the son continually succeeding the father for two and twenty generations. The originall of Cypselus, and the manner of his ob-
taining the Kingdome receive thus from * Herodotus.

When Corinth was governed by an Oligarchy, inhabited by the Bacchiadæ, who never would marry out of their own family, one of them (called Amphion) had a lame daughter (by name Labda), whom when none of the Bacchiadæ would take to wife, Eetion married (son of Echeerates of the Betrean tribe, but descended afar off from Lapithe and Cænis) having no children, he consulted the Delphian Oracle about it; as soone as he entered, the Prophetesse spake thus to him.

*Eetion none will thee though great respect
A stone from Labdas fruitfull wombe expect,
which shall the people crush, Corinth correct.*

This Oracle to Eetion agreed with another deliver'd to the Bacchiadæ (though by them not understood) to this effect.

*A Lyon by an Eagle shall be laid
Upon a rock, fierce, making all afraid.
Corinthians, what I say consider well,
who in tall Corinth and Piræne dwell.*

The Bacchiadæ who could not comprehend the meaning of this Oracle, when they heard that to Eetion, understood their owne by the affinity it had with the other, and thereupon secretly design'd amongst themselves to kill Eetions child. His wife being delivered, they sent ten men of their owne to the tribe wherein Eetion dwelt, that they should murder the Infants when they came to Petra to Eetions house, they demanded the child. Labda (not knowing their intent, but thinking they came

A a

to

to congratulate with the Father,) brings her sonne, and gives him into the hands of one of them: they had agreed (upon the way) that he into whose hands the child were delivered should dash out its braines against the ground, but by divine providence, the child smiling upon him to whom *Labda* had given it, he was moved therewith to such compassion, that he could not finde in his heart to kill it, but delivered it to another, heto a third, untill at last it past through the hands of all the ten; None of them having power to kill it, they restored it to the mother. Then going forth and standing before the doore, they began to finde fault with one another, but chiefly with him who tooke the child first, for not performing the agreement; after some debate, they agreed to goe in all and bee equall sharers in the murther; but it was decreed that *Eetions* child should bee the oppressour of *Corinth*, for *Labda* standing at the doore heard all their discourse, and fearing lest their mindes changing, they should murther it, carried away the child, and hid it in a measure of corne (called *Cypselus*) a place which she conceived they could never search if they returned, and so it fell out: They came back and fought all about; when they could not finde him, they agreed amongst themselves to tell those who sent them, they had done what they required, and returning home, did so. *Eetions* son growing up was called *Cypselus* from the danger he had escaped in the corne-measure; when he came to mans estate, he consulted with the Delphian Oracle, and received a doubtfull answer, in confidence whereof he attempted *Corinth* and tooke it, the Oracle was this,

*Happy is Cypselus, who to my fane
This visit makes; he Corinth's crowne shall gain;
He and his Sons (but not their sons) shall reign.*

Being possesse of the Kingdome, he persecuted the *Corinthians*, depriving many of their estates, more (by far) of their lives; having reigned thirty yeares, he dyed and was succeeded by his Son *Periander*, whose reigne compleated this Tyranny, which lasted according to * *Aristotle* 73. yeares and fixe moneths: So that *Cypselus* began to reigne in the second yeare of the thirtieth Olympiad.

CHAP.

CHAP. II.

*The time of his birth, his reign, and the change
of his disposition.*

Periander (by computation from his death, which, according to *Laertius* was in the eightieth year of his age, the last of the fortie eight Olympiad) was born in the last year of the twenty ninth Olympiad. His reign (according to * *Aristotles* account, lasting fortie foure years) begun in the fourth year of the thirty seventh Olympiad. *Suidas* saith, he succeeded in the Kingdome, * as being his fathers eldest son, which *Plutarch* calls, a disease hereditary to him, * flourished in the thirtieth Olympiad.

* He was at first of a mild gentle disposition, but afterwards grew very rigid upon this occasion. His mother, whilst he was very young, kept him much in her company, when he grew more in years, fell in love with him; with time, her passion increased to such extremity, that she could no longer suppress it; assuming confidence, she told her son, there was a beautifull Lady fallen in love with him, and advised him not to slight her affection. He answer'd, he would not transgresse law and vertue, by touching a married woman. His mother pressed him with intreaties; at last he consented: she appointed a night, advising him not to have any light in his chamber, nor to constrain the Lady to speak, but to excuse her for modestie's sake. *Periander* engaged himself to do all she directed. She, attired as richly as she could, went to his chamber, and departed again before day-break: on the morrow she enquired if he were pleased, and if the Lady should come again to him. *Periander* said, it was his chiefest desire, and that he affected her excessively. From that time she visited her son often: he, at last, was moved with a great curiosity to know who she was, and solicited his mother very importunately that he might have some discourse and acquaintance with her, seeing he was so much taken with love of her, affirming it was unreasonable, he should be denyed the sight of one, with whom he had so often a neerer acquaintance. His mother affirm'd it could not be done, in respect to the modesty of the Lady. Hereupon he gave one of his servants order to hide a light in his chamber: she came as she used, and when she was asleep, *Periander* rose, took the light, and seeing it was his mother, was about to have killed her, but withheld by some genius or apparition, forebore: From that time forward he was troubled in mind, grew cruell, and killed many of his subjects. His mother, much accusing her unhappy genius, slew herselfe. *Laertius* saith, they were both conscious hereof;

and

* *Politic.* 5.

* *Excerpt. Nicol.*

Damasc. Suid.

* *Conviv. sept.*

sup.

* *Laert. Suid.*

* *Rarthen. etc.*

tic. cap. 17.

and that being discovered, he grew cruell to euery one.

* Herod.

* Laert.

* In the beginning of his raig, he was much more mercifull then his father, but keeping correspondence by messengers with *Thrasibulus* Tyrant of *Mileus* (* to whom in times past he had been a guest, before he arived to the government) he became at last much more bloody then his father. He sent an expresse to *Thrasibulus*, to know what course he should take to settle himselfe, and to govern the City in the best manner. *Thrasibulus* led the messenger out of town, and as they walked together in a corn field, question'd him concerning his coming from *Corinth*, and in the mean time lopped off all the heads of corn that grew higher then the rest, and threw them away; in this manner he went over the whole field, not speaking one word to the messenger, and so sent him home; where being returned, *Periander* greedily enquired what instructions he had brought; he answered, *Thrasibulus* had given him none, and that he wondered he would send him to a mad-man, who destroyed his own goods. *Periander* enquired what *Thrasibulus* did, and immediately apprehended that he advised him to put the most eminent in the City to death. *Laertius* recites a Letter to that effect, which if not, suppositions must have been sent at another time after this messenger departed.

Thrasibulus to Periander.

I Gave your messenger no answer, but carying him into a field of Corn, lopped off with my sick such ears as grew higher then the rest, whilst he followed me; if you enquire, he will relate all to you that he hath heard or seen: Do you so likewise, if you mean to settle your selfe in the government, take off the heads of the chiefeſt Citizens, whether your professed enemies, or others. A Tyrant must suspect every friend.

Though * *Plutarch* deny he followed this advice, *Herodotus* averres, that from thence forward *Periander* exercised all cruelty upon his subjects, dispatching those that had escaped the rigour and persecutions of his father. * He first appointed a guard of Halberdiers to secure his person, * which consisted of three hundred, and converted the government to a Tyrannie (* through his cruelty and violence) He forbade the Citizens to keep any servants, or to be idle, alwaies finding some employment for them: If any man sat in the Forum, he was fined, for he feared lest they should plot against him. * The Citizens being desirous to live in *Liberty* he would not suffer them, * He was alwaies in war, being of a martiall disposition. He made ships with three banks of Oares, which he used in both seas. * He attempted to dig the Isthmus off from the continent.

Of his friendship and correspondence with *Thrasibulus*, * *Herodotus* gives another instance, affirming he sent to inform him

* Sept. sap. convu.

* Laert. Suid.

* Excerpt. Nicol. Damascen, and Suidas from him.

* Laert.

* Suid.

* Laert.

* Lib. 1. 20.

of the Oracles answer to *Alyattes* King of *Lydia*, concerning the re-edifying of the Temple of *Minerva*, and advised him to provide before-hand for his own security.

* He made a vow, if he were victor in the chariot-race at the Olympick games, to erect a statue of gold: He chanced to be victorious, and wanting gold, beholding upon a festivall of that country the women richly adorned, he took off all their ornaments, and so sent them home.

CHAP. III.

*Of his being placed in the number of the seven Sages.
His sentences and writings.*

Periander (saith * *Plutarch*) being become a Tyrant by a hereditary disease derived to him by his father, endeavoured to purge himselfe thereof as much as possible, by using the sound conversation of good persons, and invited wise-men to come to him; * to which purpose he sent this Epistle to those of *Greece*, at such time as they met at *Delphi*.

Periander to the wise men.

I Give *Pythian* and *Apollo* many thanks that you being met together, there will also by my letters be brought to *Corinth*, I will entertain you as you well know very kindly. I here that last yeer you met at the *Lydian* Kings in *Sardis*: delay not now to come to me, Tyrant of *Corinth*, for the *Corinthians* will look kindly upon you, if you come to the house of *Periander*.

Upon this invitation they went to him, not seven, but twice as many, of whom was *Diocles*, *Perianders* friend, in whose name *Plutarch* makes a large description of their entertainment, which was not in the City, but at the Port *Lecheon*, in a great hall, appropriated to solemn feasts, joyning to the Temple of *Venus*, to whom he had not sacrificed since the unhappy death of his mother untill that time, the particulars of the feast, by reason of the largenesse of the discourse, we referre to *Plutarch*.

He was also himselfe put into the number of these wisemen, who, * *Plutarch* saith, were originally but five, but that afterwards *Cleobulus* Tyrant of *Lindus*, and *Periander* Tyrant of *Corinth*, who had neither vertue nor wisdom, by the greatnesse of their power, the multitude of their friends, and the obligations they conferred upon those that adhered to them, forced a reputation, and thrust themselves violently into the usurped name of wise-men; to which end, they spread abroad sentences and remarkable sayings throughout all *Greece*, the very same

Bb

which

* De Delph.

which others had said before, whereat the other first sages were much displeased, yet would not discover or convince their vanity, nor have any publick controversie about that title with persons of so much wealth and power, but meeting together at Delphi, after some private debate, they consecrated there the Letter E the fift in the Alphabet, and in numeration, to testify to the God of that Temple they were no more then five, and that they rejected and excluded from their company, the sixt and the seventh, as having no right thereto.

Of those * who excluded him put of the number of the seven, some (as * Plato) substitute in his roome *Miso*: * others say there were two of this name, cozens, one the Tyrant, the other of *Ambracia*; but *Aristotle* and others, assert him of *Corinth* to be the wise, which attribute seems conferred upon him, not in respect to his actions, but morall sayings and writings, which were these.

Do nothing for gain, that is proper to trades-men. They who will rule safely, must be guarded with love, not armes. Being demanded why he continued King, because (saith he) it is dangerous willingly to refrain, or unwillingly to be deposed.

* When the other six had given their opinions concerning Tyranny (at the feast to which he invited them) he being desired to adde his, answered with a troubled countenance, Enough hath been said to deterre any man of sound judgment from rule. When they had in like manner declared their opinions, concerning a common-wealth, headed, the result of all which had been said, commended that Democracy most, which came neerest an Aristocracy.

* Being demanded what was the greatest in the least, he answered, a good mind in a human body.

His precepts (according to * *Demetrius Phalereus*) were these, Consideration is all (* which was his particular sentence) Quiet is good, temerity dangerous. Gain sordid, the accusation of nature. A democracy is better then a Tyrannie. Pleasures are mortall, vertues immortall. In good fortune be moderate, in bad prudent. It is better to die then to want. Study to be worthy of your Parents. Be praised living, beatified dead. To your friends in prosperity and adversitie be the same. What thou hast promised amisse, perform not. [*Laert.* Keep thy word.] Betray not secrets. So reproach, as if thou shouldst ere long be a friend. Use new diet, but old laves. Punish those who have sinned: restrain those that are about to sin. Conceal thy misfortune that it may not glad thy enemies.

Ausonius ascribes these to him.

Pleasure and profit never disagree.
As more solicitous, more happy be.
'Tis ill to wish, but worse to fear to die,
With what necessity enjoynes, comply.
If thou art fear'd of many, many fear.

Be not exalted when thy fortunes cleave,
Nor be dejected if a storm appear.

* He writ two thousand verses of morall instructions.

* *Laert.*

CHAP. III.

The Story of Arion.

During the feast we mentioned (by *Plutarch's* account) or rather according to *Eusebius*, in the fortieth Olympiad, there happened a strange accident, which (because *Herodotus* calls it a miracle shewed to *Periander*) we shall relate in his words.

* *Arion* the most famous Lutinist of that time, having lived a long time with *Periander*, took a voyage to *Italy* and *Sicily*, there having gotten together much wealth, he designed to return to *Corinth*: at *Tarentum* he hired a *Corinthian* vessell, confiding above any in *Corinthians*; they, when they were at Sea, plotted to cast *Arion* over-board, that they might be Masters of his wealth, which he understanding, offered to give them all so they would save his life; they refusing, bad him lay violent hands upon himselfe, if he would be buried in his own Country, otherwise to leap immediately into the sea. *Arion* reduced to this extremity, intreated them to give him leave to put on his richest ornaments, and so standing upon the poop of the ship, to play a tune, promising, as soon as he had done, to deliver himselfe into their hands. The men moved with a great desire to hear the most excellent Lutinist in the world, retired from the poop to the middle of the ship: he puts on his best ornaments, and standing upon the poop, began that tune which they call the morning hymne, as soon as he had ended it, he threw himselfe into the Sea, with his ornaments, and Lute; the ship sailed on to *Corinth*. It is reported a Dolphin took him upon his back, and caryed him to *Tenarus*, where he landed, and took shipping again for *Corinth*; he arrived there in the same habit, and related all that passed; which *Periander* not beleiving, committed him to close custody, not permitting him to go any whither, and in the mean time sent for the Mariners; when they came, he asked them newes of *Arion*: They answered, he was very well in *Italy*, and that they left him safe at *Tarentum*: immediately *Arion* appeared, attired, as when he leaped out of the ship, whereat they were so confounded, they could not say any thing in their own defence. This is attested both by the *Corinthians* and *Lesbians*. At *Tenarus* there is a little Image given as an offering of a man sitting upon a Dolphins back: that *Periander* caused such a one to be made, is evident from this Epigram of *Bianor*.

This

* *Suid.*
* *Protagor.*
* *Laert.*

* *Plut. sept. sap. conv.*

* *Stob. 28.*

* *Stob. ibid.*
* *Laert.*

* *Lib. 1.*
See also *Agellius* who translates this of *Plutarch*, *Lucian*, and others

*This statue of Arion ore the main
Sailing upon a Dolphin's back was carv'd
By Perianders order. See, men slain
By cruell men, by fishes kind preserv'd.*

CHAP. V.

Of his Wife.

* Laert.

* Athen. Deipn.

* Laert.

* Herod. 5.

* Suid.

* **H**is wife was named *Lysis*, by him called *Melissa*, daughter to *Procleus*, Tyrant of *Epidauros* and *Eristhenes*, the daughter of *Aristocrates*, by the sister of *Aristomedes*, which persons ruled over the greatest part of *Arcadia*. * He fell in love with her, seeing her in a Peloponnesian dresse, in her petticoate, without a gown, giving drink to her fathers workmen: * Long after he kil'd her in his fury, big with child, with a stool, or a blow of his foot, being wrought upon by the accusations of his concubines, whom he afterward burned. * He sent one day to *Thresptos* upon the River *Acheron*, to enquire by Necromancy concerning a depositum. *Melissa* appearing, said, she would not tell them in what place it was laid, because she was cold and naked, the clothes wherein she was buried doing her no good, for they were not burned, confirming the truth whereof by *Perianders* putting bread into a cold oven; which answer carried to *Periander*, made good the suspicion that (* through excesse of love) *Περικλῆς ἠγάπα τὴν γυναῖκα*. Hereupon he caused proclamation to be made that all the Corinthian women should come to *Juno's* Temple to celebrate a festivall, attended in their richest ornaments, when they came, having placed a guard of souldiers in ambash, he striped them all, without any distinction (free women and servants) of their clothes, which he carried to *Melissas* grave, and having praid, burn'd them to her: This done, he sent messengers to enquire the second time, to whom *Melissas* Ghost appeared, and told them where the depositum was laid.

CHAP. VI.

Of his Children.

* Herod. lib. 3. 49.

* **H**ee had by *Melissa* two sons *Cypsalus* and *Lycophron* the younger ingenious, the elder a foole; he had likewise a daughter; his elder sonne at the time of his mothers death was eighteen yeares old, the younger seventeen. These their Grandfather by the mothers side *Procleus* (Tyrant of *Epidauros*) sent for over to him, and loved them much as in reason he ought, being the children of his owne daughter; when he was to send them

them back, he said to them, doe you know children who slew your mother? the elder tooke no heede to that speech, but *Lycophron* the younger was so troubled at it, that when he came to *Corinth*, he neither spoke to his father, nor would make him any answer, looking upon him as the murderer of his mother, whereat *Periander* at length became so incensed, that he turned him out of doores. He being gone, *Periander* questioned the Elder what discourse his Grandfather had with him; hee related to him how kindly he used him, but told nothing of that which *Procleus* had said to them at their departure, for he had not taken any notice of it: *Periander* said, it was not possible but that hee should say something more, and pressed him more strictly; at last he calling it to mind, told him this also, which *Periander* resenting, and not willing to use his son more mildly, sent to the people with whom he lived in his ejection, forbidding them to receive him into any of their houses. Turned out of that where in he was, he sought to goe into another, but was denied: *Periander* having threatned those that should entertaine him, and commanded all to drive him away: expelled thence, he went to another of his acquaintance, who knowing him the sonne of *Periander* entertained him though with feare: at length *Periander* proclaimed that whosoever received him into their house, or spoke to him, should pay what fine to *Apollo*, he should impose: from that time none durst venture to entertaine him or speake to him; nor would he himselfe make tryall of a thing which he knew to be desperate, but passed his time in the common walkes: Foure dayes after, *Periander* seeing him poore and extenuated with fasting, tooke compassion of him, and laying aside his anger, drew nigh to him and said, "Son which is better, to undergoe what you now suffer, or by obeying your father to enjoy my wealth and kingdome? you being my son and next heire to the Kingdome of fruitful *Corinth*, have made choice of the life of a Vagabond, angerly opposing him whom you ought not to oppose, if any unhappinesse befell in those things whereof you suspect me, it befell me, and I have so much the greater share therein, in being the instrument: thereof heare how much better it is to be envied then to be pittied, and what it is to be angry with our parents or betters. In these words *Periander* reproved his son, who made him no other answer then "That he ought to pay a fine to the God for speaking to him. *Periander* perceiving the evill of his sonne to be incurable, removed him out of his sight, and sending him by ship to *Coreyra*, of which he was alto Tyrant: having thus disposed of him, he made war with his father in Law *Procleus* as the chiefe cause of all that happened. *Laertius* mentions an Epistle which he sent him to this effect:

C

Periander

Periander to Procles;

wee committed unwillingly that crime upon your Daughters, but you if willingly, you alienate my Sons minde from me; you doe unjustly therefore either soften his minde towards me, or I shall revenge this injury; I have satisfied your daughter by burning in her house the garments of all the women of Corinth.

* Herod. ibid.

* In fine he tooke Epidaurus and Proclus therein, whom he preserved alive.

* Herod. ibid.

* In proceſſe of time Periander growing old, and knowing himſelfe to bee no longer fit for the charge of the commonwealth, ſent to Corcyra to invite Lycophron to the government of the Kingdome; conceiving his eldeſt ſon uncapable of that office by reaſon of his ſtupidity. Lycophron would not vouchſafe ſo much as to ſpeake to the meſſenger. Periander (affectionate to him) ſent the ſecond time his ſons ſiſter, his owne daughter, hoping he would be ſooner perſwaded by her; ſhee comming ſaid to him, "Brother, had you rather the Kingdome ſhould fall into the hands of others, and our fathers houſe be diſperſed then goe home and have it your ſelfe & returne to your owne houſe, injure your ſelfe no longer; obſtinacy is an unhappy inheritance: loſe not one evill with another; many prefer compliſſance before juſtice, many in purſuit of their mothers right loſe their fathers Kingdome: a Kingdome is a ſlippery thing, coveted by many, our father is old and feeble, give not your owne goods to others: thus ſhe pleaded to him as her father had inſtructed her; he answered he would never come to Corinth whiſt his father lived there: which as ſoon as Periander underſtood, he ſent a meſſenger the third time, to let him know, hee would remove to Corcyra, and to command him to come to Corinth to take the government upon him; to this the ſonne aſſented. Periander prepared for Corcyra; his ſonne for Corinth: the people of Corcyra informed hereof, that Periander might not come into their country, kill'd his ſon: in revenge of which fact Periander ſent three hundred boyes of the chiefe of the Corcyraens to Sardis to Allyates King of Lydia there to be gueſt, the Corinthians who had charge of them, were driven upon Samos, the Samians underſtanding to what end they were ſent to Sardis, adviſed them to take Sanctuary in the Temple of Diana, and would not ſuffer them as being ſuppliants to bee pulled away: The Corinthians not permitting any food to be given them, the Samians celebrated a feſtivall, which is obſerved (ſaith Herodotus) at this day; when night was come, the company of youths and maides danced whiſt the children were praying, and in their dance having made cakes of meale and honey, flung them amongſt the children, whereby they were ſuſtained alive, this they did ſo long till the Samians who had charge of the children

children, were faine to goe away and leave them; then the Samians conveyed the children home to Corcyra. * Antenor and Dionyſius affirme the Gnidians came to Samos with a fleet, drove away Perianders Guard from the Temple, and carried the children to Corcyra; for which reaſon the Corcyraens allowed the Gnidians many honours and immunities, which they gave not (even) to the Samians.

* Plutarch. de malign. Herodot.

CHAP. 7.

His Death.

* Exceſſive melancholy (amidſt theſe croſſes) occaſioned his death, in the laſt yeare of the 48 Olympiad, the eightieth of his age, being deſirous none ſhould know where he was buried, he thus contriv'd it. He commanded two men to goe to a certaine place at night, and to kill whom they firſt met, and bury him. After them he ſent fower to kill & bury the two; after the fower, more: They obeyed his order, the firſt killed him. The Corinthians erected for him an empty monument with this inſcription.

*Periander lies within Corinthian Ground,
For power and wiſedome above all renownd.*

Laertius hath this Epigram upon him.

*At whatſoere ſhall happen be not ſad:
Alike for all that God diſpenſeth glad.
Wiſe Periander did through griefe expire,
Because events not joynd with his deſire.*

SOSIADES.

AUSONII LUDUS

septem Sapientum.

The Prologue.

THe seven wise-men, (that name times past apply'd
To them, nor hath posteritie deny'd)
Themselves this day unto your view present.
Why dost thou blush Gown'd Roman? discontent
That such grave men should on the stage be brought!
Is't shame to us? 'twas none to *Athens* thought:
Whose Councill-Chamber was their Theater.
Trues here for businesse severall places are
Assign'd, the Cirque for meetings, Courts to take
Enrolements, Forums in which pleas to make:
But in old *Athens*, and all *Greece* was known
No other place for businesse but this one. [*viz. the Theater*
Which latter *Luxury* in *Rome* did raise.

The *Ædile* heretofore did build for plaies
A Scaffold-stage, no work of Carved stone;
So *Gallius* and *Murena*, 'tis well known.
But after, when great Men not sparing Cost,
Thought it the highest glory they could boast,
To build for Playes a Scene more eminent,
The Theater grew to this vast extent;
Which *Pompey*, *Balbus*, *Cæsar* did enlarge;
Vying which should exceed for state and charge.

But to what end all this? we came not here
To tell you who first built the Theater,
Forum, or City Gates, but t'usher in
Grave sages, who by Gods approv'd have been.
Such as in pleasing and instructive verse,
Their own judicious sentences rehearse,
Known to the learned, and perhaps to you:
But if your Mem'ries cannot well renew
Things spoke so long since the Comedian shall,
Who better then I knowes them, tell you all.

Enter

Enter Comedian.

A Thenian *Solon*, Fame sings, wrot at *Delphis*
Τῷ Δελφῷ *στανδῷ*, whose sense *Know thy selfe*, is:
 But this to Spartan *Chilon* most assign.
 Some question *Chilon*, whether this be thine,
Τὸνδε γὰρ μακροῦ βίου, The close
 Of a long life regard: but most suppose
 That *Solon* this to Lydian *Cræsus* spake.
 From Lesbian *Pittacus* this motto take,
ῥήγναι καὶ χρόνῳ, that's *Know time*: But he
 By *καὶδ*, here means *opportunity*.
Οὐκ ἀλλοῖσι κακῶς, *Bias*, did proceed
 From thee: that is, *Most men are ill*. Take heed
 You not mistake him: for by ill men here
 He means the ignorant: The next you hear
 Is *Periander's* *Μακάριος πάντων*:
 That is, *Thought's All in All*; a Thoughtfull Man!
 But Lydian *Cleobulus* does protest
ἀεὶν μέτрон, *Mean in All is best*.
Θηλες, *ὕψος πάσης δ' ἀμ* cries.
Upon a Surety present damage lies.
 But this, for those who gain by it, to tell,
 May' chance displease: Now *Solon* comes farewell. *Exit*.

Enter *Solon*.

I O! *Solon* in his Greeks dresse treads the stage,
 To whom (as of the seven the greatest Sage)
 Fame gave the prize of wisdom from the rest;
 But fame is not of Censure the strict Test.
 Nor first nor last I take my selfe to be,
 For there's no order in Equalitie.
 Well did the *Delphick* Prophet sport with him
 Who ask'd, which first of the Wise-men might seem,
 Saying; if on a Globe their names he writ,
 None first or lowest he should find in it.
 From midst of that learn'd Round come I; that so
 What once I spake to *Cræsus*, All here now
 Might take as spoken to themselves; 'tis this:
Ὅσον τὰνδε μακροῦ βίου which is,
Mark the end of a long life: till when forbear
 To say, these wretched, or those happy are:
 For All till then are in a doubtfull state,
 The proofe of this wee'l in few words relate.

Cræsus

Cræsus the King or Tyrant (choose you which)
 Of *Lydia*, happy thought, and strangely rich;
 Who to his Gods did gold-wall'd Temples build,
 Invites me ore, I to his summons yeeld.
 His royall summons went to *Lydia*,
 Willing his subjects by our means might find
 Their King improv'd, and better'd in his mind.
 He asks me whom I thought the happiest Man?
 I said *Tetana*, the Athenian,
 Who his life nobly for his Country gave;
 He pishes at it, will another have.
 I told him then *Aglaus*, who the Bounds
 Nere past in all his life of his own grounds.
 Smiling, he saies; what think you then of Me
 Esteem'd the happiest in the whole world? We
 Reply'd, his End could only make that known;
 He takes this ill: I, willing to be gon,
 Kisse his hand, and so leave him: For some ends
 Meantime, 'gainst *Persia* he a war intends;
 And all things ready, does in person go.
 How speeds? he's vanquish'd, Prisoner to his foe,
 And ready now to yeeld his latest breath,
 (For by the Victor he was doom'd to death)
 Upon the funerall Pile, rounded with Flames
 And smoake, he thus with a loud voice exclaims
 O *Solon*! *Solon*! now I plainly see
 Th'art a true Prophet! Thrice thus naming me
 Mov'd with which words, *Cyrus*, (the Conquerour)
 Commands the Fire be quencht, which, by a shower
 Of Rain then falling, happily was laid.
 Thence to the King, by a choice Guard convey'd,
 And question'd who that *Solon* was? and why
 He call'd so on his Name? He, for reply,
 In Order all declares: Pitty at this
 The Heart of *Cyrus* moves; and *Cræsus* is
 Receiv'd to grace, who in a Princely Port
 Liv'd after, honor'd in the Persian Court.
 Both Kings approv'd, and prais'd Me, but what I
 Said then to one, let each man here apply
 As spoke t'himselfe, 'twas for that end I came.
 Farewell: your liking let your hands proclaim. *[Exit]*.

Enter

Enter

Enter Chilon.

MY Hips with sitting, Eyes with seeing ake,
Expecting when *Solon* an End would make.
How little and how long your Atticks prate!
Scarce in three-hundred lines one word of weight,
Or a grave sentence, how he lookt on me
At going off? --- Now Spartan *Chilon* see!
Who with Laconian Brevity commends
To you the Knowledge of your selves, kind Friends!
Ἰσθὶ καὶ σῆμα carv'd in a Delphos Fane.
'Tis a hard Work, but recompenc'd with Gain.
Try your own strengths examine what 'tis you
Have done already, what you ought to do.
All Duties of our life, as Modestie,
Honour and Constancie included be
In this, and glory, which we yet despise.
Farewell, your claps I not respect nor prize.

[Exit.

Enter Cleobulus.

I *Cleobulus*, though my Native Seat
Be a small Isle, am Author of a great
And glorious Sentence; *Μὴ ποτ' ἄνθρωπος*
A man is best: You Sirs that sit upon
The fourteen middle Benches next unto
Th'*Orchestra*, best may judge if this be true.
Your Nodd shewes your assent: We thank you; but
We shall proceed in Order: Was it not
One Afer (who a man of your own Clime is)
That said once in this place, *Ὡς νε γνὺς Νίμης*?
And hither does our *Μαδρυχὸς* aime.
The Dorick and the Latine mean the same,
In speaking being silent, or in sleep,
In good Turns, or in bad, a mean still keep,
In study, or what ever you intend.
I've said, and that I mean, I keep here end.

[Exit.

Enter Thales.

I'M *Thales*, who maintain (as *Pindar* sings)
Water to be the best and first of things.
To whom by *Phœbus* Mandate, fishers brought
A golden Tripod, which they fishing caught,
By him as present to the wisest meant,
Which I refus'd, and unto others sent

In

In knowledge my superiors as I thought.
From one to th'other of the Sages brought
By them again return'd, to me it came,
Who to *Apollo* consecrate the same.
For *Sinceto* seek the wisest, he enjoyn'd,
I Judge no man but God by that design'd.
Now on the stage (as those before) I come
T'assert the truth of my own Axiom.
Perhaps by some t'may be offensive thought:
But not by those by sad experience taught.
Ἐγὼ μὲν οὐκ ἴστω, ἴστω, ἴστω, say we.
Be Surety, and be sure a loser be.
A thousand Instances I could produce
To prove Repentance is the only use
That can be made of it, but that we here
Examples by their Names to cite, forbear.
Make your own Application, and conceive
The Damage, Men by this sole act receive.
Nor this our good intention take amisse,
You that like, clap, you that dislike it, hiss.

Enter Bias.

I Am *Priænean Bias*, who once taught
Ὁς ἀλλήλους διδάσκει, That most men are naught.
I wish't had been unspoke; for Truth gains Hate.
But by bad men I mean illiterate,
And those who barbarously all Lawes confound,
Religion, Justice; for within this Round
I see none but are good: believe all those
Whom I proclaim for bad amongst your Foes:
Yet there is none so partially apply'd
To favour Vice, but with the good will side:
Whether he truly be such, or would fain
Of a good man the Reputation gain:
The hated name of an ill man all shun.
Then (most good Men) your praise, and I ha' done.

Enter Pittacus.

I'M *Pittacus*, who once this Maxime penn'd,
Ἐν χρόνῳ καὶ χρόνῳ That's, time apprehend.
But by Time we meant Time in Season, as
In tempore Veni is your Roman Phrase.
And your own Comick Poet *Terence*, he,
Chief of all things makes opportunity,
Where *Dromo* comes unto *Antiphila*.

Ith

I'th nick of Time; consider what I say,
And mark how great an inconvenience
Most suffer through this want of providence.
But now 'tis more then time we should be gon;
Farewell, and give your Aprobation.

[Exit.

Enter Periander.

Now on the Stage see *Periander* move!
He who once said, and what he said will prove
Μαλὴν τὸ πᾶν. Thought is all in all.
Since him a perfect Agent we may call,
Who first considers what he undergoes;
For we should still forecast, as *Terence* shewes,
Th'event of businesse, whether good or bad,
E'r w'undertake it: where may best be had
Conveniency for planting, where to build,
When to wage War, and when to pitch a Field:
Nor inconsiderately take in hand
Or great, or small Things, for that makes a stand
In the free progresse of all new designes;
In which there's nothing policy enjoynes
Like consultation; hence we see it cleer,
Who use it not, by chance, not counsell steer,
But I retire, whilst you with better Fate
Employ your Thoughts how to uphold your State:

ANACHAR-

ANACHARSIS.

CHAP. I.

Anacharsis his life and writings.

*H*ose Nations (saith* *Herodotus*) which border upon the
Euxine Sea, are of all most illiterate, the *Scythians* * *Lib. 4. 46.*
onely excepted; we can alledge nothing relating to
learning of any people within the compass of that Sea,
neither know we any person learned but the *Scythi-*
ans *Anacharsis*; * *Amongst these, notwithstanding* * *Strab. lib. 7.*
the roughnesse of their education, (for
they fed upon mares milke and dwelt in wagons) were some who far exceed-
ed all in justice.

Such was *Anacharsis*, * *son of Gnurus brother of Cadurides King of* * *Laert.*
Scythia; his mother a Grecian, by which meanes he had the advantage of two
languages, but was owner of no other house then the custome of
that country allow'd, a Chariot, whence* he compared his dwell-
ing to that of the sun, carri'd in that manner round the heavens. * *Plut. consol.*
* *The Scythians never travell beyond their own confines, but* * *Sept. Sep.*
Anacharsis as a person endued with more then ordinary wif- * *Elia. var.*
dome extended his journey further, * being sent by the King of * *hist. lib. 5.*
Scythia to Greece, * He came to Athens in the first yeare of the 47. * *Herod. 4. 46.*
Olympiad, *Eucrates* being Archon: and * first met with *Toxaris* * *Laert.*
one of his owne country, by whom, as the most compendious * *Lucian.*
way to take a survey of Athens and Greece, he was addrest to *Solon*:
how *Solon* received and entertained him is already related in
his life: he instructed him in the best disciplines, recommended
him to the favour of noblest persons, and sought all means of
giving him respect and honour. *Anacharsis* admired his wif-
dome, continually followed him, in a short space learnt all
things of him, and was kindly received by every one for his
sake; being (as *Theoxenus* attests) the only stranger whom they
incorporated into their City.

* Thus was he much honoured by the Grecians for his per- * *Strab. lib. 7.*
fection, wisdom, temperance, wherein he excelled many of * *Clem. Alex.*
their Philosophers, whereupon they conferred the attribute * *Strom. 1.*
of wifdom upon him, some accompting him one of the seven: *Peri-* * *Clem. Alex.*
ander invited him with the rest to Corinth; the feast is largely de- * *Strom. 5.*
scribed by *Plutarch*: There *Anacharsis* carrying with him Chaplets * *Elia. lib. 2.*
of Flowers, Ivy, and Laurell, drunk, as the *Scythians* use, to great
excesse,

HIs apothegmes are these, * He said a vine bare three grapes, * Laert.
the first of pleasure, the second of drunkenness, the third of repentance. He wondered, that amongst the Greeks, Artists contended, and they who were no Artists determined. Being demanded by what means a man might be brought not to love wine, he said, by sitting before his eyes the unseemly actions of drunken persons. He wondered the Grecians who punished injuries by law, rewarded the Athletæ a publick exercises for beating one another. Being told a ship is four inches thick, so far from death said he are they who sail. He said oile was a receipt: procuring madness, because the Athletæ, the more they were annointed therewith, the more fierce they were against one another. How comes it, said he, that they who forbid lying, themselves lye openly, when they put off their wares? He wondered that the Greeks in the beginning of a feast drunk in little cups, and when they were full in great. * Being demanded (by Ardalus) whether there were any Flutes in Scythia, he answered, not so much as vines (which * Aristotle calls a demonstration of, by the remote cause) * Ardalus adding, are there not Gods amongst the Scythians? yes, replied he, which understand all languages. * Being asked what ship was safest, he answered, that which is in the Haven. He affirm'd the most remarkable thing he had seen among the Grecians to be this, that they left the smock upon the mountains, and carried the wood into their Cities. Being demanded whether the number of the dead or of the living were greatest, amongst which, saith he, do you account those who are at sea? To an Athenian, who reproached him for being a Scythian, my country, (saith

(saith he) is a disgrace to me, but you are a disgrace to your country. Being demanded what in man is both good and bad, he answered the tongue. He affirm'd it is better to have one friend worth much, than many worth nothing. He said the Forum was the proper place for cheating and unjust gain. To a young man who reproached him at a feast, youth, saith he, if at these yeeres you cannot bear wine, when you grow old, you will not be able to bear water.

* Herod. 4. 46.

* When he returned to Scythia, he told the King who sent him, the Greeks were busied in all kinds of wisdom, except the Lacedæmonians, who only knew how to give and receive prudently.

* Plut. de prof.

* He said the Greeks made no other use of money but to accompt with it.

* Plut. vit. Sol.

* At a publick assembly in Athens, he said, he wondered, why in the Greek convocations, wise men propounded businesse, and fooles determined it.

* Plut. vit. Sol.

* That Prince is happy who is wise. That City is best, wherein (all things else being equall) vertue hath the better condition, vice the worse.

* Plut. conv.

sept. sap.

* To one who, as they were drinking, said, beholding his wife, Anacharsis, you have married one who is nothing handsome: I am (answered he) of that opinion also; but put less water in my wine, that I may make her handsome.

* Stob. serm.

16.

Relating the qualities of the Vine to the King of Scythia, and showing him some slips thereof, he added, and by this time it would have reached into Scythia, if the Greeks did not every yeer cut off its branches.

Athen. deipn.

lib. 10.

* At a feast, such being sent for, as might procure mirth, he alone smiled not afterwards, an Ape being brought in, he laughed, saying, that beast is ridiculous by nature, man by art and study.

* Athen. deipn.

lib. 10.

* Athen. deipn.

lib. 14.

* Clem. Alex.

strom. lib. 5.

* Clem. strom. 1.

whilst he slept, he used *καταχρησάμενος τῇ αἰσῇ τὰ αἰσθητὰ τῇ διανοίᾳ δὲ τὸ σῶμα*, implying, that a man ought to take great care to govern both, but that it is harder to restrain our pleasure than our tongue. He said that to him all the Grecians were Scythians.

MYSON.

MYSON.



MYSON was (according to Hermippus) son of Stremon, born at Chene, a Village either of Oetea, or Lacedæmonia, his father A Tyrant. Anacharsis demanding of the Oracle, if any were wiser, was answered (as was in the life of Thales mentioned of Chilon)

Oetean Myson I declare
wiser then those who wise st are.

His curiosity encreasing by this answer, he went to the village, and finding him sitting a plow-share to the plow, said, Myso, it is not yet time to plow: But it is (answered he) to prepare. Others affirme the Oracle called him Etean, about which there is much difference: Parmenides saith, that Etea is a Lacedæmonian Village, whereof Myson was. Socrates, that he was Oetean by his father, Chenean by his mother. Euthyphron, that he was a Cretan, Etea a City of Creet. Anaxilaus an Arcadian. Hipponax mentions him in these words, And Myso, whom Apollo declared wisest of all men. Aristomenus affirms, he was of the same humor as Timon and Apemantus, a Man-hater. He retired from Lacedæmon into the desert, and was there surprized all alone, smiling; being demanded why he smiled, no man being present, he answered, for that reason. Aristoxenus saith, he was of no account, because not of the City, but of an obscure village; whence some ascribe his sayings to Pisistratus, but others reckon him one of the seven; Plato puts him in the room of Periander. he said, we must not seek things from words, but words from things; things were not made for words, but words for things. He dyed 97. yeers old.

G g

EPIMENIDES

EPIMENIDES.



Epimenides is by all acknowledged a *Cretan* (though contrary to the custome of that place he wore long haire;) but in the Town where he was borne they agree not. *Laertius* following the greater part of writers saith it was

* *Cnossus*, *Strato*, *Phæstus*. There is no lesse difference about the names of his Parents; some call his father *Phæstius*, or *Phæstus*, others *Dosiades*, his Mother *Blasta*, others *Agasiarchus*; *Apollonius*, *Bolus*, *Laertius*, and *Suidas*, name *Plutarch* * *Balta*, a supposed Nymph.

It is reported, that when he was a youth, being sent by his father and brethren to their field to fetch home a sheep to the City, tir'd with the heat and travell in search thereof, he withdrew himselfe at noon (or as *Apollonius*, at night) from the common way into a private Cave, where he slept (according to * *Thcopompus* fiftie seven years, according to * *Varro*, * *Plutarch*, and * *Tertullian*, fiftie, * *Pausanas* fortie, in which intervall of time, most of his kindred died; at the end hereof awaking, he betook himselfe again to the search of his sheep, thinking it the same, or the next day to that wherein he lay down, and that he had slept but a little while; not finding it, he returned to the field where he saw all things changed, and a stranger in possession thereof: thence to the City much amazed; going into his own house, they question'd who he was; at last he met with his younger brother, now grown old, by whom he was informed of all that passed, and the time of his absence. *Plutarch* saith, he waked an old man; * *Pliny* and *Laertius*, that he grew old in as many daies as he had slept yeers: * some affirme he slept not, but retired a while, employing himselfe in cutting up roots.

Many (other) wonders are reported of him; * some say, he received food of the Nymphs, which he kept in an Oxes hoofe, and took thereof a little every day, requiring no other sustenance, never being seen to eat: * he often counterfeited resurrection from death to life his * soule going out of his body whenever he pleased, and returning again.

* He is reported the first that lustrated houses and fields, * which he performed by verse. To this end the Athenians in the fortie sixt Olympiad, visited with a Plague, and commanded by the Oracle to lustrate the City, sent *Nicias*, son of *Nice-*

ratus

ratus with a ship to *Creet*, to desire *Epimenides* to come to them, which he did, and there contracted acquaintance with *Solon*, whom he privately instructed, setting him in the way of making Lawes. He reduced the divine rites to a lesser charge; he moderated the mournings of the Citizens, he added some sacrifices to the ceremonies of funeralls, taking away barbarous customes which the women used upon those occasions: and (which was of greatest concernment) by propitiations, procurations, and offerings, he lustrated and expiated the City, rendering the people more obsequious to justice and unity, * and staied the Pestilence in this manner: He took sheep, black and white, and brought them into the *Arcopagus*; there he let them loose, to go whither they would, giving order to those who followed them, that whensoever any of them lay down, they should sacrifice in that place to the proper Deitie, whereby the Plague ceased. Hence it is, that at this day, (saith *Laertius*) are to be seen in many Athenian Villages, namelesse Altars, monuments of that expiation. Some affirm he imputed it to the *Cylo-*nian impiety (of which already in the life of *Solon*) and asswaged it, by putting to death two young men, *Cratinus* and *Ctesibius*.

* He is supposed first to have built Temples; one he erected in *Athens* to the *Eumenides*; another he intended to consecrate to the Nymphs; but a voice from Heaven was heard in these words, *Epimenides*, not to the Nymphs, but to *Jupiter*.

* Beholding the haven *Munychia*, he said to those who stood by, how blind is man to the future! The Athenians would tear this haven in pieces with their teeth, if they foresaw how much it will infest the City: This he foretold many yeeres before it came to passe, which was in the second yeer of the 114 Olympiad, when *Antipater* put a garison of Macedonians into the *Munychia*.

The Athenians being affraid of the Persian Navy, he told them, it would not invade them for many yeers, and when it did, the Persians should not effect the least of their hopes, but depart home with greater losse to themselves then they had given their adversaries: which was fulfilled in the fights at *Marathon* and *Salamis*.

He foretold the *Lacedaemonians*, (and *Cretans* also) the overthrow they should receive by the *Arcadians*, which happened when *Euicrates* and *Archidamus* raigned in *Lacedemon*.

These predictions (for which the * *Grecians* esteemed him * *divine*) beloved of the Gods, * & put him in the number of their Sophists; the * *Cretans*, (whose Prophet he is stiled by * *Saint Paul*) sacrificed to him as a God) were either not known, or not credited by *Aristotle*, who averres, he used not to Prophecy of future things, but only such as were past and obscure.

For

* *Val. Max.* 8. 13.

* One of these names perhaps is corrupt.

* *Apollou. hist. com. cap. 1.*
* *Plin.* 7. 52.

Laert.
* *De ling. lat.* 6.
* *An seni sit gerenda resp.*

* *de anima.* 46.

* *Attic. the number in Suid.*

as seems false,

as also in the Vatican appen-

dix of adages;

one hath 6. the other 7.

* *Plin.* 7. 52.

* *Laert. Suid.*

* *Apollon.*
* *Laert.*

* *Laert.*
* *Suid.*

* *Laert.*
* *Suid.*

* *Laert.*
* *Suid.*

* *Laert.*
* *Suid.*

* *Laert.*
* *Suid.*

* *Laert.*
* *Suid.*

* *Laert.*
* *Suid.*

* *Laert.*
* *Suid.*

* *Laert.*
* *Suid.*

* *Laert.*
* *Suid.*

* *Laert.*
* *Suid.*

* *Laert.*
* *Suid.*

* *Laert.*
* *Suid.*

For his lustration of the City and other things he was much honoured by the Athenians who offered him many gifts, would have rewarded him with a Talent, and appointed a ship to transport him back to Creet: he refused their gift and money, nor would accept of any thing but a little branch of sacred Olive, out of the Tower, wherewith (having procured a league betwixt the Cnosians and Athenians) he returned home; and soon after died * 157. years old, or according to * others 150, the Cretans say he wanted but one of 300. *Xenophanes* affirms he heard him when he was 154 years of age. His body the Lacedemonians kept by direction of the Oracle. It was taken up many years after, marked all over with Characters, whence arose a proverb, concerning abstruse things, *theskin of Epimenides*; He called himself *Eacus*, others named him *Cures*.

* Laert. citing Phlegon, Plin. 1.5.
* Apollon. Hist. com. 1. citing Phlegon. Suid.

* Suid.

He was a great * Poet, and writ many things in verses; the subjects of his writings were these,

Initiations, Lustrations, and other obscure matters in verse.

The generation and Theogony of the Curetes and Corybantes, 3000, verses.

The building of Argo, and expedition of Jason to Colchos, 6500, verses.

Of sacrifices, in prose

Of the Cretan Common-wealth.

Of Minos and Rhadamanthus.

* *Of Oracles and responses, out of which Saint Paul cites this verse,*

Ἐπίμηδες ἀνὴρ ἄσχετος, κακὰ δαιμόνια, κατέλας ὄψαλ.

The Cretans are alwaies liars, evil beasts slow bellies.

* D. Hieronym. in Epistol. ad Titum. see the place.
* Tit. 1.2.

There is extant under his name (saith *Laertius*) an Epistle to Solon concerning the orders of Government given by Minos to the Cretans: which *Demetrius* conceives of later date, not written in the Cretan but Athenian language; but I have met with another to this effect,

Epimenides to Solon.

Be of comfort friends; for if Pisistratus were ruler of Athenians, inclined to servitude and void of discipline, his way perhaps might continue for ever. But now he subjects not base people, but such as are mind-full of Solons instructions, who ashamed of their bondage will not brook his Tyranny. And though he should settle himself in the government unmoveable, yet I hope it will not devolve to his children; for it is hard for free persons, brought up under excellent laws, to suffer bondage. As for you, wander not, but come to Creet to me, where you will find no oppressive Monarch. If intravailing up and down you should light upon some of his friends, I fear you may suffer some mischief.

* There were two more of this name, one a Genealogist; the other writ in the Dorick dialect concerning Rhodes.

* Laert.

PHE-

PHERECYDES.



Pherecydes was of Syrus (one of the Cyclades near Delus) son of *Bachys*, or as others, *Babis*; born according to *Suidas* in the 46. Olympiad; he lived in the time of *Alyattes* King of *Lydia* contemporary with the seven Sophists by some accounted one of them. *Laertius* saith, he was in the fifty ninth Olympiad, * *Cicero* in the time of *Servius Tullus*.

There are who affirm he heard *Pittacus*; others say he had no Master, but procured and studied by himself the abstruse books of the Phœnicians.

* Many strange things are related of him; * In Syrus being thirsty, he required water of one of his Scholers, which (* being drawn out of a well) he drank, and thereupon declared there would be an Earthquake within three daies in that Island; which happening as he foretold, gained him much credit: though ascribed by *Cicero* not to a divine but naturall cause.

* Again, going to Juno's Temple in Janus, he beheld a ship with full sail entering the Harbour, he said to those that were present, it would never come into the Haven, whilst he was speaking, a storm arose and the ship sunk in their sight.

* Going by *Messana* to *Olympia*, he advised *Perilaus*, at whose house he lay, to remove thence with all his Family; which he obey'd not: *Messana* was soon after taken.

* He bad the Lacedæmonians not to esteem gold or silver. *Hercules* having so commanded him in a dream: who appeared like-wise to the Kings, and bad them obey *Pherecydes*: this some ascribe to *Pythagoras*.

He held opinions contrary to *Thales*, but * agreed with him in that of water, that it is principle of all things. Hee said the Gods called a Table *Δωρεῖς*. * He first asserted the immortality of the soul, according to some. * *Tzetzes* affirms he was Master to *Thales*, but that suits with their times: That he instructed *Pythagoras* is generally acknowledg'd.

The manner of his death is variously related. * *Hermippus* saith, in a war betwixt the Ephesians & Magnesians, he desirous the Ephesians might be victors, demanded of one present, whence he was, who answered of *Ephesus*: draw me then, saith he, by the leggs into the Magnesian Territory, and bid your country men, after they have gained the battle, bury me. I am

Pherecydes

H

* Laert.

* Apollon. hist. comment. cap. 5.

* Laert.

* Apollon. ibid. Laert.

* Laert.

* Laert.

* Achil. Tat. Isag. in Ari.

* Cicero. Tusc. quæst. 1.

* Tzetzes. Tusc. quæst. 1.

* Ecliad.

* Laert.

* *Ælian*. 4. 28.
see also 5. 2.

Pherecydes. This message he delivered; they overcame the Magnesians and finding *Pherecydes* dead, buried him honourably: some affirm he went to *Delphi* and threw himself from the *Corycean Mountain*; But the more generall opinion is that * he died most miserably, his whole body eaten up with lice (*Pliny* saith, with Serpents which broke out of his skin) whereby when his face became deform'd, he avoided and refused the sight of his acquaintance; when any one came to visit him (as *Pythagoras* did) and demanded how he did, he putting out his finger at the key hole, consumed by his disease showed them the condition of his whole body: Saying *χρὸς δὲ τῆς ἀλλοτρίᾳς*, the skin sheweth: which words the Philosophers take in an ill sense: The Delians affirm the God of that place sent this disease to him out of anger, because he boasted much of his own wisdom to his disciples, saying if he should never sacrifice to any God, he should lead a life no lesse pleasant then those that offered hecatombs. *Pythagoras* buried him; his tomb carried this inscription,

*Of wisdom I comprise the utmost bounds
Who further would be satisfied, must find
Pythagoras, of Greeks the most renown'd.*

Some affirm he was the first that writ in prose, which others ascribe to *Cadmus*: He writ

* *Heptamuchos* or *Theocrasia*; perhaps the same with his *Theology*, ten books containing the origine and succession of the Gods (if not mistaken for the *Theogony* of the younger *Pherecydes*) an obscure dark work, the allegories whereof *Isidore* cited by *Clemens Alexandrinus* conceives taken from the prophecy of *Cham*.

Concerning this Book there is extant an Epistle under the name of *Pherecydes*, but may well be suspected to be spurious.

Pherecydes to Thales.

WELL may you die when ever your fatall hower arrives: as soon as I received your letter I fell sick, was overrun with lice, and had a feavour: whereupon I gave order to my servants, that as soon as I were buried they should carry the Book to you: if you with the rest of the wise men approve it, publish it; if you approve it not, publish it not, for me it doth not please; there is no certainty in it: whatsoever the Theologist saith, you must understand otherwise; for I write in fables. Constrain'd by my disease, I have not admitted of any Physician or friend, but when they came to the door, and asked how it was with me, putting my finger out at the key-hole, I shewed them how desperately ill I was, and bespoke them to come on the morrow to the funerall of *Pherecydes*.

There was another of this name of the same Island, an Astrologer: there are more mentioned by *Suidas*.

FINIS.

THE HISTORY OF PHILOSOPHY.

The Second Part.

Containing the *Ionick* Philosophers.



LONDON,

Printed for *Humphrey Moseley*, and are to be sold at his Shop
at the *Princes Armes* in *St. Pauls Church-yard*, and by
Thomas Dring, at the *George* in *Fleetstreet* neere
Cliffords Inne. A 6 3 5.

* Laert.

* As he sung, the boyes used to deride him, whereupon hee said, we must learn to sing better for the boyes.

Of his Auditors are remembred *Anaximenes* and *Parmenides*.
Of his writings these.

* Suid.

* *ἡ φύσις*, Of Nature. This treatise perhaps *Laertius* meanes, who saith he digested his opinions into Commentaries, which Book fell into the hands of *Apollodorus* the Athenian.

ἡ φύσις.

ἡ φύσις ἀπὸ τῶν ἀπλανῶν.

Of the Sphear, with other things.

He was according to *Apollodorus* 64 years old the second yeare of the 58. Olympiad, and died soon after.

CHAP. 2.

Of his Opinions.

Sect. 1. That Infinity is the principle of all things.

Acad. quest. 4.

Thales (saith * *Cicero*) who held that all things consist of water, could not perswade his Countryman and Companion *Anaximander* thereto; for he asserted That infinity is that whereof all things were made; or (according to * *Plutarch*, *Laertius*, and * *Justine Martyr*) that it is the principle and element of things (for these two he founded, as was observ'd of his Master *Thales*) * but not declared what this infinity is, whether Air, water, Earth, or any other body, for which condemned by *Plutarch*.

* De plac. phil.

1. 3.

* *Paranad*

Grac.

* *Laert.** *Symplic. in*

phys. 1. 2.

phil. 1. 5.

* *Plut. plac.*

phil. 1. 3.

* *Laert.** *Cap. 6.** *Cicer. Acad.*

quest. 4.

* *Plut. plac. phil.*

1. 3.

* *Just. Mart. paran.*

That it is * one, infinite in magnitude (not number) whence * *Aristotle* reprehends him for imagining contrarities can proceed from the same principle. * That it is for that reason infinite that it may not fail.

* That the parts thereof are changed, the whole is immutable (* *Symplicius* saith moveable) * That out of it all things proceed, and resolve into it.

That there are infinite worlds generated which corrupt into that whereof they were generated.

Sect. 2. Of the Heavens.

* *De nat. deor.*

1.

His opinion (according to * *Cicero*) was, that the Gods are native (having a beginning) rising and setting by long intervals, and that there are innumerable worlds: This * *Plutarch* and *Stobaeus* apply to the Heavens and Stars. But how can we (* addes *Cicero*) understand a God that is not eternall. * That Heaven consists of cold and heat mixed.

* That

That the stars are globous instances consisting of air full of fire, respiring flames at some certain part: * moved by the circles and spheres wherein they inhere; which assertion *Aristotle* borrowed from hence. *Stob.*

That the Sun is seated highest, the moon next, then the fixed starres * *Stob.* and Planets.

That the circle of the Sun is * 28. times (* *Theodoret* saith 27.) * *Plut. plac.* greater then the earth, having a hollow circle about it like a Chariot wheel, full of fire; in one part whereof there is a mouth, at which the fire * *Plut. plac.* is seen as out of the hole of a flute, which is the Sun * equall in bignesse * *Phil. 2. 21: Laert.* with the Earth.

* That the cause of the Sun's Eclipse is the stopping that hole in the midst, out of which the fire issues. *Plut. plac. phil. 2. 24. Stob.*

* That the circle of the Moon is 29. times greater then the Earth, like a Chariot wheel, having a hollow orbe in the midst full of fire (like the Sun) and oblique, breathing fire out at one part as out of a tunnel. * *Plut. plac. phil. 2. 29. Stob.*

* That the Eclipse of the Moon happens according to her conversions, when the mouth out of which the fire issueth, is stopped. * *Plut. plac. phil. 2. 28. Laert.*

* That the Moon hath a light of her own: but very thin; * that she shineth in the light she borroweth from the Sun; which two assertions are so far * from being inconsistent, that it is the common opinion * both are true. *As a learned person conceives, upon those words of Laert. See Erasim. Reinholdus in Theoricis purbachii pag. 164.*

Sect. 3. Of Meteors.

That wind is a fluxion of the air, when the most subtle and liquid parts thereof are either stirr'd or resolved by the Sun. * *Plut. plac. phil. 3. 7.*

* That Thunders, lightnings, presters, and whirlwinds are caused by the wind enclosed in a thick cloud, which by reason of its lightnesse breaketh forth violently; the rupture of the cloud maketh a crack; and the disulsion by reason of the blacknesse causeth a flashing light. * *Seneca Nat. quest. 2. 18* more expressly, He ascribed all to wind. Thunder (saith he) is the sound of a breaking cloud: why unequal? because the breakings are unequal. why doth it thunder in a clear day? Because even then the wind breaks through the thick and dry air. Why sometimes doth it thunder and not lighten? Because the thinner and weaker spirit is able to make a flame but not a sound. what is lightning? The agitation of the air severing itself and rushing down, disclosing a faint fire. What is Thunder? The motion of a piercing thick spirit.

* All things are so ordered, that some influence descend from the Ether upon inferiour things; so fire sounds, forced upon cold clouds: when it breaks them it shines; the fewer flames beget lightnings, the greater, thunder: a great part, the rest was altered from its naturall kind by his excessive heat. *Sen. nat. quest. 2. 19.*

* That the first creatures were bred in humidity, and enclosed within sharp thorny barks, but as they grew older they became dryer, and at last the bark being broken round about them, they lived some little time after it. *Plut. plac. phil.*

ANAXIMENES.

ANAXIMENES.

CHAP. I.

His life.



Anaximenes was a Milesian, Son of *Euristratus*, * friend, * Disciple and * successour to *Anaximander*. According to *Eusebius* he flourish'd in the second year of the 56. Olympiad, *Suidas* saith he liv'd in the 55. Olympiad at the taking of *Sardys*, when *Cyrus* overthrew *Cræsus*. So that the accompt of * *Apolo-* * *Laert.*
dorus, (who affirms he was born in the 63. Olympiad) is corrupt. He heard also, as some affirm, *Parmenides*. He used the Jonick Dialect, plain and incompoused. * *Pliny* calls him the inventor of *Gnomonicks*, but perhaps it is a mistake for *Anaximander*. * *Lib. 2.*
 Of his auditors were *Anaxagoras* and *Diogenes Apolloniates*.
 These two Epistles of his are preserved by *Laertius*.

Anaximenes to Pythagoras.

THales having lived happily even to old age, ended his daies unfortunately. One night going out of his house (as he used) with his maid to contemplate the starrs, gazing and not taking heed to the place, belighted upon a precipice and fell down. This was the fate of the Milesian Astronomer. But let us who were his Auditors, preserve the memory of the person, and our sons and auditors after us. Let us still retain his sayings, and begin all our discourses with *Thales*.

Anaximenes to Pythagoras.

You are more advised then we, who leaving *Samos* for *Crotona* live there in quiet, the *Acides* prove injurious to others, and the Milesians want not Tyrants of their own choosing. The King of *Media* is likewise terrible to us, but would not be so, should we pay him tribute. The *Jonians* are resolved to war with the *Medes* for the general liberty, &
 K k if

if they fight we have no hope of safety. How then can Anaximenes perplexed with fear of death and slavery apply his mind to celestial speculations. But you are coveted by the Crotonians, and all Italians; Auditors come to you as far as from Sicily.

CHAP. II.

His opinions.

SECT. 1. That the Air is the principle of all things.

Plut. de plac.
Justin Mar-
tyr par. 1.
3. phil.

* Cic. de nat.
deor. 1.

* Cic. acad. quest.
4.

HE held that the Air is the principle of the Universe, of which all things are engendered, and into which they resolve; Our souls by which we live are air; so spirit and air contain in being all the worlds for spirit and air are two names signifying one thing.

That the air is God, begotten, immense, infinite, ever in motion; but that those things which arise out of it are finite. First is begotten, earth, water, fire, then of these all things. That the air is God understands of the faculties penetrating through the Elements or bodies.

SECT. 2. Of the Heavens.

* Plut. plac.
phil. 2. 11.

That the outward superficies of Heaven is earthly.

That the stars are of a fiery substance, invisible earthly bodies intermixt with them that they are inherent, as nails in Chrysell.

That they are forced back by the thick resisting air, and move not above (or under) but about the earth.

That the sun is flat as a plate, of fiery substance.

That the signes of summer and winter come not by the moon, but by the sun only.

That the sun is eclipsed when the mouth out of which issueth his heat is closed.

That the Moon is likewise of a fiery nature.

That the Moon is eclipsed when the mouth out of which issueth her heat, is closed.

SECT. 3. Of Meteors.

Plut. plac. phil.
3. 4.

Stob.

That the clouds are made by condensation of air, rain by condensation of the clouds, out of which it is squeezed, snow of rain congel'd in falling, and hail of the same contracted by a cold wind.

Concerning Thunder, lightning, &c. to the assertion of Anaximander he added the comparison of the Sea, which being broken with Oares shineth.

Plut. de plac.
phil. 3. 5.

That the rainbow is made by reflection of the Sunns beams upon a thick

thick cloud, which, not able to pierce it, are refracted upon it.

That Earthquakes proceed from the rarity and drynesse of the Earth, one being caus'd by excessive heat, the other by excessive cold. Further explained by Aristotle thus; He held that the Earth, as well when

it is moist as when it is dry, breaketh, and by these great pieces thereof which use to fall upon it, is shaken: Hence it is that Earthquakes happen either in droughts or great raines: by droughts it is broken, and by great showers excessively moistned parts likewise in sunder.

He called the contraction and condensation of matter, cold; the laxation and rarity thereof, heat: whence a man breaths out of his mouth

both hot and cold; his breath compress'd by his lips, and condens'd

is cold; but breathed forth with an open mouth is hot by reason of the rarity.



ANAXAGORAS.

ANAXAGORAS.

CHAP. I.

Anaxagoras Country, time, and study of Philosophy.



Anaxagoras was of Clazomene, son of Hegeſibu-
lus or Eubulus, born in the 70th. Olympiad
according to Apollodorus; in the first yeare
thereof; Eminent for his noble birth and
wealthy fortunes, but more for his magna-
nanimous contempt of them. * Hee left his
lands and patrimony, (saith * Cicero,) to
learn and obtain the divine delight of

Philosophy: and * converted himselfe from civill affairs to the
knowledge of things. *Surdus* affirms he left his grounds to sheep
and Camells to be eaten up; and therefore *Apollonius Tyaneas*
said, he read Philosophy to beasts rather then to men. * *Plato*, * *Hipp. mai.*
derides him for quitting his estate; *Laertius* reports he
assign'd it to his friends; whereupon being by them
accused of improvidence; why (answered he) *do not you take care*
of it? To one who reproved him as taking no care of his Coun-
try, *wrong me not*, said he, *my greatest care is my Country*, pointing
to the Heavens. To another asking for what end he was born, * *Laert.*
he answered, *to contemplate the Sun, Moon and Heavens*. * In fine,
he withdrew himself to contemplation of naturall Philosophy
not regarding civill affairs. In this study *Anaximenes* was his
Master * from whom he received his learning. * *Cicer. de Na.*
* *Laert.*

* In the twentieth year of his age the first of the 75. Olym-
piad, *Colliades* being Archon (whom *Laertius* corruptly calls
Callias) at the time of *Xerxes* expedition into Greece he went to
Athens to study Philosophy, where he continued thirty yeares,
and was honored with the title of *Naturalist the Mind*, as being the
first that added that principle to matter, so *Amon*.

where dwells ſam'd Anaxagoras, the mind,

* For he that agent firſt to matter joyn'd
which things confuſed orderly deſign'd.

* *Laert. per-*
haps it is
the mind

CHAP. II.

Of his opinions.

Sect. 1. Of the first principles, and beginning of things.

** Plut. plac. phil. 1.3.*
** Arist. phys. 3.4.*
** Arist. phys. 3.7.*

HE held that the materiall principle of all things is one and many (*ἑσάρμοτος*) parts infinite, similar, and contrary, continuous to the touch, ** sustaining themselves, not contain'd by any other.* His grounds these: First, because, according to the common rule of naturall Philosophers, of nothing proceeds nothing, it is not possible any thing can be made of that which is not; or that which hath a being can be resolved into that which hath none. Secondly, because contraries are made mutually of each other, therefore they were in each other before; for if it be necessary, that whatsoever is made, be made of that which is, or is not, but that it should be made of that which is not impossible, wherein all agree, that ever discoursed upon nature, it follows necessarily, that they be made of things that are, and are within these very things, though by reason of their smallnesse, not discernable by us: Hence is it that they say, every thing is mixt with every thing; because they see any thing made of any thing: but things seem different, and are called diverse in respect to one another, by reason that the multitude of infinites which are within aboundeth in the mixture; for the whole is neither quite white nor black, flesh nor bone, but every thing seemeth to be of the nature of that whereof it hath most ** of* simple nourishment, as bread, water, and the like, are bred the hair, veines, arteries, nerves, bones, and other parts of the body, all things are therefore in this food, as nerves, bones, and the like, discernable by reason, though not by sense: Of these Atomes the whole world consisteth, ** as gold of grains; these homogeneous parts are the matter of all things; his opinion is thus express'd by * Lucretius.*

** Plut.*

Laert.

** Lib. 1.*

Next Anaxagoras we must pursue,
 And his Homoiomeria review;
 A term that's nowhere mention'd but among
 The Greeks; too copious for our narrow tongue:
 Yet may the sense be in more words arraid;
 The principle of all things, entrails made
 Of smallest entrails, bone of smallest bone,
 Blood of small sanguine drops reduc'd to one;
 Gold of small graines, earth of small sands compacted,
 Small drops to water, sparks to fire contracted;
 The like in every thing suppos'd, yet he

Nature

Nature asserted from all vacuum free;
 And held that each corporeall being might
 Be subdivided into infinite.

That ** God* is an infinite selfe-moving mind, that this divine ** infinite mind, not inclosed in any body, * is the efficient cause of all things; out of the infinite matter consisting of similar parts, every thing being made according to its species by the divine minde, who, when all things were at first confusedly mingled together, came and reduced them to order.*

** Lactan. fals. rel. 1.5.*
** Cic. nat. deor. 1.*
** August. civ. d. 8.2.*

Sect. 2. Of the Heavens.

THAT the higher parts of the world are full of fire, the power that is there be called *æther*, and that properly, saith Aristotle, for the body, which is continually in quick motion, is conceived to be divine by nature, for that reason called *æther*, none of those that are here below being of that kind.

Aristot. Met. 1.3.

That ** the ambient æther being of a fiery nature by the swiftnesse of its motion, snatcheth up stones from the earth, which being set on fire, become starres, * all carried from East to West.*

** Plut. plac. phil. 2.13.*
** Plut. plac. phil. 2.16.*

That ** the Starres are impelled by the condensation of the aire about the Poles, which the Sun makes more strong by compressing.*

** Plut. plac. phil. 2.23.*

That ** the starres are earthly, and that after the first secretions of the Elements, the fire separating it selfe, drew some parts of the earth to its own nature, and made them like fire: Whereupon he farther affirmed*

Achil. Tat. isag. in Arat.

** The Sun is a burning plate or stone, * many times bigger than Peloponnesus, whose conversion is made by the repulse of the Northern aire, which he, by compressing, makes more strong.*

** Plut. plac. phil. 2.20. Laert. Achil. Tat. isag. in Arat. * Plut. plac. phil. 2.21.*

That ** the Moon is a dark body, enlightned by the Sun, habitable, having plaines, hills and waters; that * the inequality in her face proceeds from a mixture, cold and earth-ly, for there is darknesse mixt with her fiery nature, whence she is called a star of false light. * Plato saith, that the Moon was occasion of dishonour to him, because he assumed the originall of this opinion of her borrowing light to himselfe, whereas it was much more ancient.*

** Plut. plac. phil. 2.25.*
** Plut. plac. phil. 2.30. Laert. in Cratyl.*

That ** the milky way is the shadow of the earth upon that part of heaven, when the Sun, being underneath, enlightens not all: * Or as Aristotle, that * the Milkie way is the light of some starres, for the Sun being under the earth, looks not upon some starres, the light of those on whom he looks is not seen, being swallowed up in his; the proper light of those which*

** Plut. plac. phil. 2.1.*
** Meteor. 1.8.*

“ which are hindred by the earth from the Suns illumination,
 “ is the *Galaxy*; *Laertius* saith, “ he held the *Galaxy* to be the re-
 “ flection of the light of the Sun.

Sect. 3. Of Meteors.

Arist. Meteor.
1.6.

That “ Comets are the co- apparition of wandring starres,
 which approach so near each other, as that they seem to
 touch one another: Or as *Laertius*; “ the concourse of Planets,
 “ emitting flames.

* *Laert.*

That “ falling starres are shot down from the æther, as spar-
 “ kles, and therefore soon extinguished.

Plut. plac. phil.
3.3.

That “ * Thunder is the Collision of Clouds, lightning their
 “ mutuall attrition: Or as *Plutarch*; “ the cold falling upon the
 “ hot, or the ætheriall, upon the aeriall, the noise which it
 “ makes is Thunder: of the blacknesse of the cloud is caused
 “ lightning, of the greatnesse of the light Thunderbolts, of the
 “ more corporeall fire whirle-winds, of the more cloudy Pre-
 “ sters.

Plut. plac. phil.
3.5.

That “ lightning distills from the æther; and that “ from
 “ that great heat of Heaven many things fall down, which the
 “ clouds preserve a long time enclosed.

That the “ Rain-bow is a refraction of the Suns light upon
 “ a thick dark cloud, opposite to him as a looking-glasse; by
 the same reason (saith he) appeared chiefly in *Pontus*, two, or
 more Suns.

* *Laert.*

That “ winds proceed from extenuation of the aire, by the
 “ Sun.

* *Arist. Meteor.*
2.7. *Plut. plac.*
phil. 3. 15. *Se-*
nec. nat. quest. 6.

That “ Earth- quakes are caused by the air or æther, which
 “ being of its own nature apt to ascend, when it gets into the
 “ veines and cavernes of the earth, finding difficulty in
 “ the getting out, causeth that shaking; for the upper parts
 “ of the earth contract themselves by the benefit of rain, Na-
 “ ture having made the whole body thereof alike, laxe and
 “ spongy, the parts, as in a Ball, superiour, and inferiour, the
 “ superiour, that which is inhabited by us, the inferiour, the
 “ other: This wind getting into the inferiour parts, breaks the
 “ condensed aire, with the same force as we see clouds broken,
 “ when, upon the collision of them, and motion of the agitated
 “ aire, fire breaks forth: this aire falls upon that which is next,
 “ seeking to get out, and tears in pieces whatsoever it meets,
 “ untill through those narrow passages, it either finds a way to
 “ Heaven, or forceth one: which *Laertius* obscurely expresseth,
 “ the repulsion of the air upon the earth.

Cic. Acad.
quest. 4.

That “ Snow is not white, but black, nor did it seem white
 “ to him, because he knew the water whereof it is congealed to
 “ be black.

Sect.

Sect 4. Of the Earth.

That “ the beginning of motion proceeding from the mind, *Laert.*
 the heave bodies obtained the lowest place, as the
 “ earth; the light the highest, as the fire; those betwixt both,
 “ the middle, as the aire and water: thus the sea subsists upon
 “ the superficies of the earth, which is flat, the humidity being
 “ rarified by the Sun.

That “ the primitive humidity being diffused, as a pool was
 “ burned by the motion of the Sun about it, and the unctuous *Plut. plac. phil.*
 “ part bring exhaled, the remainder became salt. 3. 16.

That “ as soon as the world was made, and living creatures *Plut. plac. phil.*
 “ produced out of the world; the world eclined of it selfe to. 2.8.
 “ wards the south; according to divine providences; that some
 “ parts thereof might be habitable, others not habitable; by
 “ reason of the extremities of heat and cold.

That “ the mission of the Elements is by apposition.

That “ the inundation of *Nilus* is caused by the snow of *E-*
thiopia, which is dissolved in summer, and congealed in win- *Plut. plac. phil.*
 “ ter. 4. 1.

Sect 5. Of living Creatures.

That “ Creatures were first generated of humidity, calidity,
 “ and earthly matter, afterwards mutually of one another, *Laert.*
 “ males on the right side, females on the left.

That “ the soule is that which moveth, * that it is aeriall, * *Plut. plac. phil.*
 “ and hath a body of the nature of aire. 4. 1.

* That there is a death of the soule likewise, which is separa- * *Plut. plac. phil.*
 “ tion from the body. 5. 24.

That all Animalls have active reason.

* That sleep is an action of the body, not of the soul.

* That in the hand of man consists all his skill. * *Plut. plac. phil.*

* That “ the voice is made by the wind, hitting against firm * *Plut. de ama-*
 “ resisting air, returning the counter-blow to our ears, which *re frat.*
 “ is the manner whereby also the repercussion of the air is
 “ formed, called *Eccho*.

That “ * the Gall is the cause of acute diseases, which over- * *Arist.*
 “ flowing, is dispersed into the lungs, veines, and costs.

M m

CHAP.

CHAP. III.

His predictions.

Strabo saith, he foretold many things: of those, two instances onely have been hitherto preserved. The first thus related by *Pliny*, The Grecians celebrate *Anaxagoras* of the *Clozomenian*, and for foretelling by his learning and Science in the second yeare of the 78. Olympiad, on what day a stone would fall from the Sun, which happen'd in the day time in a part of *Thrace* at the river *Agos* which stone is at this day shewne about the bignesse of a beame of an adust colour, a Comet also burning in those nights.

* *Vit. Lysand.*

* *Plutarch* adds, that it was in his time not onely shewen, but revered by the *Peloponnesians*. *Eusebius* reckons the fall of this stone upon the fourth yeare of the 78. Olympiad, which is two yeares after *Pliny* accompts of the prediction. *Silenus* cited by *Laertius*, saith, it fell when *Dimylus* was Archon, which if it be to be red *Dyphilus* (for the other name is not to be found neere these times) will be the first yeare of the 84 Olympiad. But the marble at *Arundell House* (graven about the 129. Olympiad to be preferred before any other chronologicall accompt) expressly names the fall upon the 4th yeare upon the 77. Olympiad, when *Theagenides* was Archon, two yeares before. *Pliny* saith it was foretold. It was beleev'd to have portended (as *Plutarch* testifies) the great defeat given to the *Athenians* by *Lysander* at the river *Agos* 62. yeares after, viz. the fourth yeare of the 39. Olympiad.

* *Meteor. 1. 7.*

Of the wonder * *Aristotle* gives a very slight accompt, affirming "it was a stone snatched up by the wind, and fell in the day time, a Comet happening in those nights, which is disproved by * *Plutarch*, who hath this large discourse upon it: "It is said that *Anaxagoras* did prognosticate that one of the bodies included the Heavens it should be loosed by shaking, & fall to the ground, the Stars are not in place where they were first created, they are heavie bodies, of the nature of stone, shining by reflection of the æther, being drawn up by force, & kept there by the violence of that circular motion, as at the beginning in the first separation of things, cold & heavie they were restrained. There is another opinion more probable which saith, those which we call falling starres are not fluxions of the æther extinguisht in the aire almost as soon as lighted, nor inflammations or combustions of any part of the aire, which by it spreadeth upwards, but they are cœlestiall bodies failing of their retention by the ordinary course of heaven throwne downe, not upon the habitable earth, but into the Sea, which is the cause we doe not see them; yet the assertion of *Anaxagoras*

* *Vit. Lysand.*

"*agoras* is confirmed by *Damachus*, who writeth in his book of Religion, that 75. daies together before this stone fell, they saw a great body of fire in the Air like a cloud enflamed, which tarried not in one place, but went and came uncertainly removing, from the driving whereof issued flashes of fire that fell in many places like falling starres; when this great body of fire fell in that part of the Earth, the Inhabitants emboldned, came to the place to see what it was, and found no appearance of fire but a great stone on the ground, nothing, in comparison of that body of fire. Herein *Damachus* had need of favourable hearers: But if what he saith be true, he confutesh those Arguments who maintain it was a piece of a Rock by the force of a boistrous wind torn from the top of a Mountain, and carried in the air so long as this whirlwind continued, but so soon as that was laid, the stone fell immediately; unlessse this lightning body which appeared so many daies was fire indeed, which coming to dissolve, and to be put out did beget this violent storm of force to tear off the stone, and cast it down.

This it is likely * *Charimander* meant, who in his book of Comets saith, *Anaxagoras* observed in the Heavens a great unaccustomed light of the greatnesse of a huge pillar, and that it shined for many daies. * *Senec. nat. quest. 7. 5.*

The other memorable prediction of *Anaxagoras* was * of a storm, which he signified by going to the Olympick games, when the weather was fair in a shaggy gown, the rain pouring down all the Grecians (saith *Ælian*) law and gloried, that he knew more divinely then according to humane Nature.

CHAP. IV.

His Scholars and Auditors.

These are remembred as his Scholars and Auditors.

* *Pericles* Son of *Xantippus* being instructed by *Anaxagoras*, * *Cicer.* could easily reduce the exercise of his mind from secret obstrusive things to publick popular causes. * *Pericles* much esteemed him, was by him instructed in natural Philosophy, and besides other virtues fre'd from superstitious fears arising from ignorance of physycall causes; whereof there is this instance; the head of a Ram with but one horn being brought to *Pericles*, was by the Southsayers interpreted prodigious: *Anaxagoras* opening it, showed that the brain filled not its naturall place, but contracted by degrees in an ovall form toward that part where the horn grew. Afterwards *Anaxagoras* neglected and decrepit with age in a melancholy resentment thereof lay down and cover'd his face, resolving to starve himself, which *Pericles* hearing,

* *Plut. vit. Peric.*

ring, came immediately to him bewailing, not *Anaxagoras*, but himself, who should lose so excellent a Counsellor: *Anaxagoras* uncovering his face said, They, *Pericles*, who would use a Lamp, must apply it with oil.

Archelaus Son of *Apollodorus* was Disciple to *Anaxagoras*, and, as *Laertius* affirms, called the naturall Philosopher for first bringing that kind of learning to *Athens*, but how that consists with his relation to *Anaxagoras*, who, as he acknowledgeth, studied naturall Philosophy thirty years in *Athens*, *Casaubone* justly questions.

His words (because never published) these: *Euripides*, * as the writer of his life affirms, son of *Atnefar-chus*, born at the first time of *Xerxes's* expedition into *Greece*, the same day that the Grecians overthrew the Persians, was first a Painter, then an Auditor of *Anaxagoras*; but seeing him persecuted for his opinions, lastly converted himself to Tragick poesy.

Socrates, Son of *Sophoniscus*, was according to *Aristoxenus* an Auditor of *Anaxagoras* till he left the City, and thereupon applied himself to *Archelaus*, which *Porphyrus* reckons above the 17th. year of his age, or rather the nineteenth.

Democritus also is by some affirmed, being younger then *Anaxagoras* forty years, to have applied himself to him, but *Laertius* affirms he could not endure *Democritus*, & shunn'd his conversations; *Phavorinus* likewise attests, that because he would not admit him, *Democritus* profess'd himself his Enemy, and denyed his opinions of the Sun and Moon, but said they were ancient, and that he stole them, as likewise his description of the world, and assertion concerning the mind.

Metrodorus of *Lampsacum* is likewise mentioned by *Laertius* as friend to *Anaxagoras*.

CHAP. V.

Of his triall, Death sentences and writings.

OF his tryal faith *Laertius* there are several reports. *Sotion* in his treatise of the succession of Philosophers faith, he was accused by *Cleon* of impiety, for asserting the Sun to be a burning plate, but being defended by *Pericles* his Scholar, hee was fined five Talents and banish'd.

Satyrus, that he was cited to the Court by *Thucydides*, who was of the contrary faction of *Pericles*, accused not onely of impiety, but of holding intelligence with the Persians, and in his absence condemned to death; when news was brought him at the same time both of the death of his Sons, which (according to *Ælian*) were two, all that he had, and his own condemnation of the latter he said, Nature long since condemned both them & me to

to death; of his * Sons (* with a calm look) * You tell me nothing new or unexpected; I know that I beget them mortall, which some ascribe to *Solon*, others to *Xenophon*, *Demetrius Phalereus* faith, hee buried them with his own hands.

* *Hermippus*, he was imprison'd to be put to death, but *Pericles* appearing before the Judges, asked if they knew any thing in his life that they could accuse, to which they answered nothing, but I, faith he, am his disciple, then he not transported by Calumnies to kill the man, but believe me and set him at liberty, so he was dismissed, but not able to brook the disgrace, hee kill'd himself.

* *Hieronymus* faith, that *Pericles* brought him into the Court in poorgarments extenuated with sickness, an object fitter for compassion then Justice. And thus much faith *Laertius* of his Tryall.

Suidas, that he was cast into Prison by the Athenians for introducing a new opinion concerning God, and banish'd the City, though *Pericles* undertook to plead his cause, and that going to *Lampsacum* he there starv'd himself to death.

Josephus, that the Athenians believing the Sun to be God, which he affirm'd to be without sense and Knowledge, hee was by the votes of a few of them condemned to death.

But if we credit * *Plutarch*, he was neither condemned nor accused but by *Pericles*, who fear'd the Ordinance of *Diopithes*, which cited those that held prophane or sublime Opinions sent out of the City. * Yet else-where hee confesseth he was accused.

His departure from *Athens*, being 30. years after his coming thither, falls the third year of the 82. Olimpiad the 63. of his age. Thence he went to *Lampsacum*, where he continued the rest of his age, which extended to 22. years more, so little mindfull of *Athens*, or of his Country, as to one, who told him that he was deprived of the Athenians, he answered, no, but they of me; and * to his friends, who when hee fell sick, asked, if hee would be carried to *Clazomone* his Country, no said he, there is no need, the way to the grave is alike every where. * Before he died the Magistrates of the City asked him, if he would they should do any thing for him, hee answered, that his onely request was that the boyes might have leave to play yearly on that day of the month, whereon he died; which custom (faith *Laertius*) is continued to this time. Those of *Lampsacum* buried him magnificently with this Epitaph.

Here lies, who through the truest paths did passe
O'th world Celestiall, *Anaxagoras*.

Ælian mentions two altars erected to him, one inscribed to
N n the

ANAXAGORAS.

the mind, the other to truth; *Laertius* concludes his life with this *Epigram*.

*Fam'd Anaxagoras the Sun defin'd
A burning plate, for which to die design'd,
Sav'd by his Scholar Pericles; But he
* Abandon'd life to seek Philosophie.*

* *Ælian.** *Laert.** *Laert.** *Laert.** *Laert.** *Stob.** *Phys. 1. 5.
Plut. Georg.** *Hip. mai.** *Lib. 2.** *De exul.** *Laert.*

* He is observed never to have been seen either to laugh or smile.

* Being demanded if the Mountains of *Lampsacum* would in time become Sea, he answered, yes, if time fail not first.

* Beholding the tomb of *Mausolus*, he said, a sumptuous Monument was a sign the substance was turned into stone.

* He first affirmed the poesy of *Homer* to consist of virtue and Justice, to which *Metrodorus* added, that the Poet was skillful in naturall Philosophy.

* He conceived that there are two lessons of death, the time before our birth, and sleep.

Laertius and *Clemens Alexandrinus* assert him first of the Philosophers that put forth a Book. He writ

Of Natural Philosophy, out of which *Aristotle* cites these fragments, All these things were together: which was the beginning of the book: and, To be such is to be changed. * *Plato* this, The mind is the disposer and cause of all things. * *Athenaus* this, what is commonly called the milk of the hen, is the white of the egge. * *Plato* censures the book as not using the mind at all, nor affixing any cause of the order of things, but aeriall, ætheriall and aquatick Natures, and the like incredible things for causes.

The quadrature of the Circle: which treatise * *Plutarch* saith he composed during his imprisonment.

* There were three more of the same name; the first an Orator, follower of *Isocrates*: the second a statuary, mentioned by *Antigonus*; the last a Grammarian, Scholar to *Zenodotus*.

ARCHE

ARCHELAUS.



* *Archelaus* was either an Athenian, or a Milesian; his Father *Apollodorus*, or according to some, *Mylon*; he was Scholar to *Anaxagoras*, Master to *Socrates*. He first transferr'd naturall Philosophy out of *Jonia* to *Athens*, (But how that can be, when *Anaxagoras* his Master taught there thirty years, *Cassiodorus* justly questions) and therefore was called the Natural Philosopher: in him naturall Philosophy ended, *Socrates* his Scholar introducing morality; but hee seemeth also to have touched morall Philosophy, for he treated of lawes, of things honest and just; from whom *Socrates* receiving his learning, because he increased it, is therefore thought to have invented it; whereas *Gassendus* observes, morall Philosophy was far more antient, that being the principle ground of the attribute of wise conferred upon the Seven, whose learning lay chiefly that way: but *Socrates* is called the Author thereof, because he first reduced it to a science. *Archelaus* asserted

That the principles of all things are twofold, one incorporeall, * the mind, (not maker of the world) the other corporeall, infinite in number, and dissimilar * which is the air, and its rarefaction and condensation, whereof one is fire, the other water. * *Stob.* *Plut. plac. phil.* *1. 3.*

That the Universe is infinite.

That the causes of generation are two, heat and cold.

That the stars are burning iron plates.

That the Sun is the greatest of stars.

That the Sea is made by percolation of the hollow parts of the Earth.

That living Creatures are generated of slime or warm Earth, emitting a milky kind of slime like the chile; that this humid matter being dissolved by the fire, that of it which settles into a fiery substance is earth, that which evaporates is air.

That the winds getting into the hollow places of the Earth, filling all the spaces, the air condensed as much as possible, the wind that comes next prepresseth the first, forcing and disturbing it by frequent impulsions. This wind seeking a room through the narrow places, endeavourereth to break prison, whereby it happens the wind struggling for passage, that the earth is moved. * *Sen. Nat. quest.* *6. 12.*

Of the definition of the Voice, by *Plutarch* attributed to *Anaxagoras*, *Laertius* makes *Archelaus* the Author, describing it a percussion of the air.

That what is just, or dishonest is defined by Law, not by Nature.

* These five, *Anaximander*, *Anaximenes*, *Thales*, *Anaxagoras*, *Arche-* * *Plut.* *Laert.*
laus, by continuall descent succeeding one another, compleat the *Ionick* sect; FINIS.

THE HISTORY OF PHILOSOPHY.

The Third Part.

Containing the *Socratick* Philosophers.



LONDON,
Printed for *Humphrey Moseley*, and *Thomas Dring*, and are to be
sold at their shops at the *Princes Armes* in *St. Pauls Church-yard*,
and at the *George* in *Fleetstreet* neere *Cliffords Inne*. 1655.

THE

LIBRARY

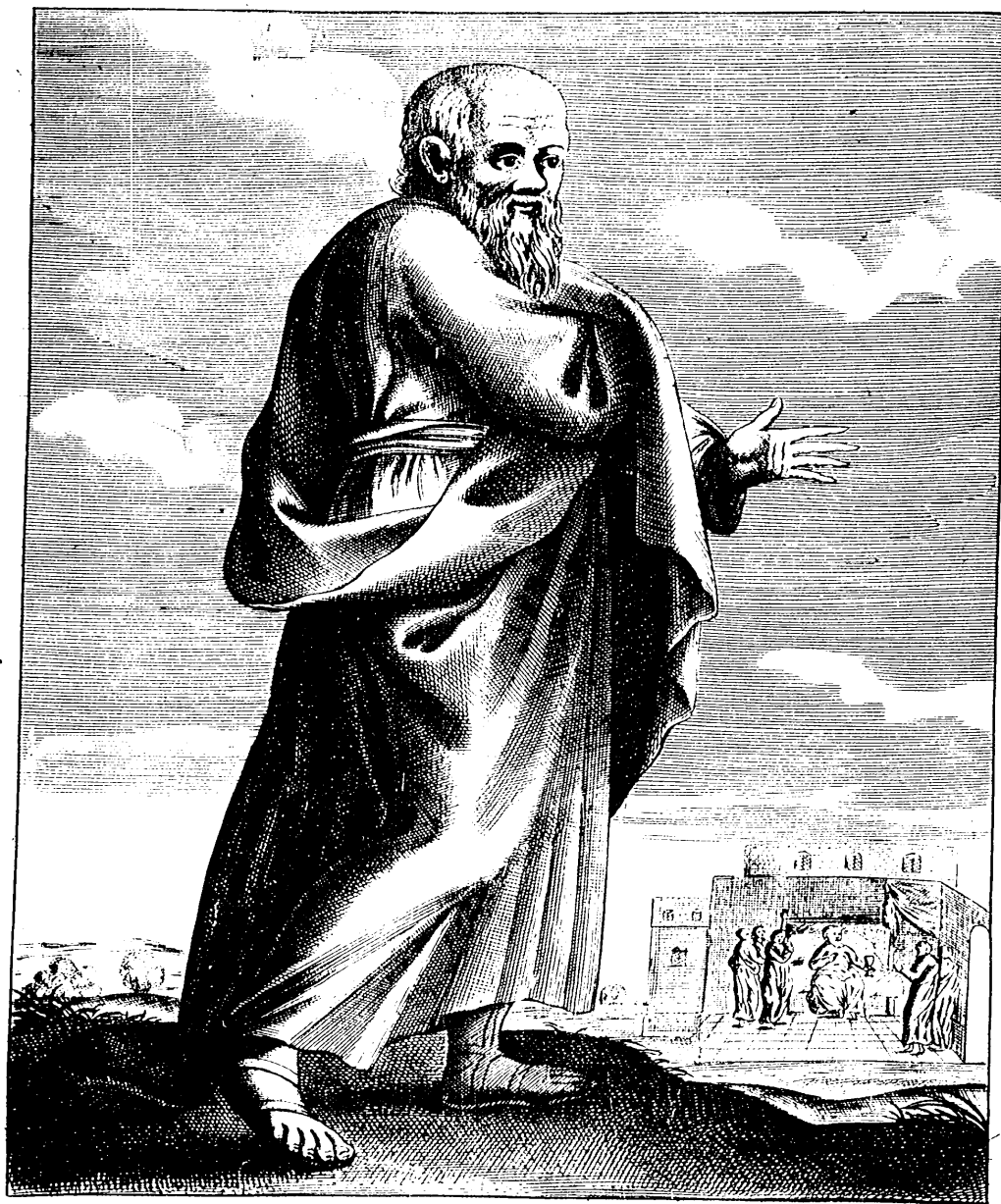
OF

THE UNIVERSITY OF CHICAGO

1900

1900

and on my book, which I have been using for many years, I have found it to be a most valuable and reliable work.



SOCRATES.

SOCRATES.

CHAP. I.

Socrates, his Country, Parents, and time of birth.

Socrates was by Country an *Athenian*, borne at *Alopece*, a towne, according to *Suidas* and *Phavorinus*, belonging to the *Antiochian* tribe. This was one of those small villages scattered through *Attica*, before *Theseus* reduc'd the people into the walls of a City, which notwithstanding his decree, were not deserted, but continued and preserved by their Inhabitants.

His Parents were very meane; * *Sophoniscus* (an * *Athenian*) * *Laert. Plat. Theat. Alcib. Liban. Laert. Nido. Gods. Val. Max. marmorarius. Theat. Deipnos. s. Liban. Apol.* his Father, * a statuary, or carver of Images in stone, *Phanareta* * *Liban.* his mother a Midwife, a woman of a bold, generous & quick spirit, as is imply'd by the character * *Plato* gives her (though wrested by * *Athenus*) of which professions of his Parents, he is * observed to have been so farre from being ashamed, that hee often tooke occasion to mention them.

* *Apollodorus*, *Laertius* and *Suidas* affirme he was borne in the fourth year of the 77. Olympiad, which may likewise be collected from the marble at *Arundel House*, which saith, he dyed when *Laches* was *Archon*, and reckons 70. yeares of his life, which was compleat, because * *Plato* sayes *πρωτη ἀρχή*, and from * *Demetrius Phalerens* (who was himselfe archon the fourth year of the 117. Olympiad,) who saith, he dyed the first yeare of the 93. Olympiad, when he had lived 76 yeares, the 70. yeare inclusively upwards, is the fourth of the 77 Olympiad, when *Apsephion*, (or, as some call him *Aphepsion*) was Archon, of whose name, in * *Diodorus Siculus* no more is left then * *αἰψος*, which should be * *αἰψος*, but hath been incuriously alter'd into *αἰψος*, which if * *Meursius* had observed, he had not corrected *Laertius* without cause, nor he and * *Allattus* follow'd the mistake of *Scaliger* (whom they terme *Anonymus*) in placing *Aphepsion* in the fourth year of the 74. Olympiad.

The day of Socrates birth, was * according to *Apollodorus*, the sixt of the month *Thargelion*, memorable (saith *Laertius*) for the birth of *Diana* according to the traditions of the *Delians*; upon which day the *Athenians* did yearely lustrate the ir City. Many other good fortunes happening to the *Athenians* upon this day are recorded by * *Eliau*. The day following, viz. the seventh * *Var. hist. 2.*

* Porphyrr. vit.
Plut.
* Sympos. 8. 1.

of this month was the birthday of *Plato*, both which were kept with much solemnity by the Greek Philosophers, (* even to the time of *Plotinus*) as is affirmed by * *Plutarch*, who thereupon observes it as the effect rather of Providence, than of chance, that their birth-daies should be so near, and that of the Master precede the Scholer's.

To accommodate this time with our accompt, is neither easie nor certain, yet in respect it may give some satisfaction by way of conjecture, we shall found it upon these hypotheses, taking that order of months which *Petavius* gives.

1. That after the Olympiads the beginning of the Grecian year was always on the first of *Hecatombeon*, and Olympick games on the 15th.

2. That the *Neomenia* of *Hecatombeon*, did (at least in the times wherein we enquire) never precede the solstice, being then about the Calends, or *pridie Calendarum Julij*, they supposing them in *octavis signorum*, it did not precede the ninth of *July*. This *postulatum*, though it be doubly question'd by *Petavius*, yet none of his Arguments pretend beyond *Meton's* time.

3. That upon that supposition, if *Scaliger* hath rightly order'd the *Neomenia* in his Olympick period (against which *Petavius* brings no one sufficient Argument) and consequently the rest, the Olympick period doth certainly exhibit the *Neomenia* of *Hecatombeon*. It is true that *Petavius* disputes the period of 76 years, as having never been used till *Calippus* his time, but we take it here onely proleptically, as the Julian year, to which we would accommodate it.

4. That this being after *Solon's* time, the Civill year was Lunar (and consisted of months, which were alternately of 29. and 30. daies,) at *Athens*, though diverse places of *Greece*, especially the more remote from thence, did not for a long time after part with their tricenary months.

These things supposed the sixt of *Thargelion*, (will according to the Julian accompt taken proleptically) fall upon Tuesday the twentieth of *May*: according to the Gregorian, upon Tuesday the thirtieth of *May*, in the year of the Julian period, 4247. before the Incarnation 467. years, the fourth year of the 77. Olympiad, at what time *Socrates* was born.

CHAP.

CHAP. II.

His first Education.

* *Plutarch* saith, that as soon as he was born, *Sophoniscus* his Father consulting the Oracle, was by it advis'd to suffer his Son to do what hee pleas'd, never compelling him to doe what he disliked, nor diverting him from that whereto he was inclin'd; to give thanks for him by Sacrifice to *Jupiter Agoræus* and the *Muses*; to be no further solicitous for him, he had one guide of his life within him, better then five hundred masters. But his Father not observant of the Oracle's direction, apply'd him to his own trade of carving Statues, contrary to his inclination, whereupon * some have argu'd him of disobedience, reporting that often times, when his Father bad him work, he refused, and went away following his own will. * *Aristoxenus* apud *Theophrast.* de *Grac.* affell. cur lib. 12.

His Father dying, left him (according to * *Libanius*) four score minæ, which being entrusted with a friend for improvement, they miscarried. This losse (though it were of all his stock, and he thereby reduc'd to incredible poverty) *Socrates* past over with silence, but was thereupon necessitated to continue his trade for ordinary subsistence. * This *Suidas* intimates when he saith he was first a Statuary. * *Duris*, * *Pausanias*, and the * Scholiast of *Aristophanes* affirm three statues of the *Graces* cloathed, (for so they were most antiently made, not naked) set up before the entrance into the Tower at *Athens*, were his work. *Pausanias* implieth as much of a statue of *Mercury* in the same place; which * *Pliny* seems not to have understood, who saith, they were made by a certain person named *Socrates*, but not the painter. Hence *Timon*, * *Apol. Soc.* * *Zaert.* Lib. 9. In nub. * 36. 5.

*From these the stout statuary came
Honour'd through Greece, who did against the name
Of Orator abusively declaim.*

But being naturally averse from this profession, hee onely follow'd it when necessity enforc'd him: *Aristoxenus* saith, he wrought for money, and laid up what he got till it came to a little stock, which being spent, hee betook himself again to the same course.

These intermissions of his Trade were bestowed upon Philosophy; whereunto he was naturally addicted, which being observed by *Crito* a rich Philosopher of *Athens*, * hee took him from his shop, being much in love with his candor and ingenuity, and instructed, or rather gave him the means to be instructed by others; taking * so much care of him, that he never suffer'd

* *Melian, var. hist. 2. Plut. de util. virtut.*
 * *Plutarch. comparat. vit. Aristid. & Caton.*
 * *Apolog.*

suffer'd him to want necessaries. And though his poverty were at first so great as to be brought by * some into a Proverb, yet he became at last, as * *Demetrius* affirms, Master of a house, and fourscore minæ, which *Criso* put out to interest: But his mind (saith * *Libanius*) was raised far above his fortune, and more to the advantage of his Country; not aiming at wealth, or the acquisition thereof by sordid arts, he considered that of all things which man can call his, the soul is the chief; That he onely is truly happy who purifies that from vice; That the onely means, conducing thereto is wisdom, in pursuit whereof he neglecteth all other waies of profit and pleasure.

CHAP. I.

His Master.

* *Laert.*

THE first Master of Socrates was * *Anaxagoras*, whereby amongst other circumstances it is demonstrable, that the account of *Laertius* is corrupt, *Anaxagoras* not dying in the 78. but 88. Olympiad.

* *Cic. Tusc. quest. 5.*
 * *Laert.*

Aristoncus saith, that as soon as *Anaxagoras* left the City, he applied himself to * *Archelaus*, which according to *Porphyrus* was in the 17. year of his age. * Of him he was much belov'd, and travell'd with him to *Samos*, to *Pytho*, and to the *Isthmus*.

He was Scholar likewise to *Damon*, whom *Plato* calls a most pleasing teacher of Musick, and all other things that he would teach himself, to young men. *Damon* was Scholar to *Agathocles*, Master to *Pericles*, *Climas* and others; intimate with *Prodicus*. He was banish'd by the unjust * *Ostracism* of the Athenians for his excellence in Musick.

* *Plut.*

* *Plat. Men.*

He heard also (* as he acknowledgeth) *Prodicus* the Sophist a *Cian*, whom *Eusebius* ranks in the 86. Olympiad, contemporary with *Gorgias*, *Hippias*, and *Hippocrates* the Physician.

To these adde *Diogenes* and *Aspasia*, women excellently learned, the first suppos'd to have been inspir'd with a propheticall spirit. By her hee affirmeth that he was instructed concerning love, by corporeall Beauty to find out that of the soul; of the Angelicall minds of God. See *Plato's Phædrus*, and that long discourse in his Symposium upon this subject, which *Socrates* confesseth to be owing to her.

Aspasia was a famous Milesian woman, not onely excellent her self in Rhetorick, but brought many Scholars to great perfection in it, of whom were *Pericles* the Athenian, and (* as himself acknowledgeth) *Socrates*.

* *Plat. menex.*

* *Maxim. Tyr.*

* *Plat. Theæt.*

* *Schol. Aristoph. in Nub.*

* *Epist. 9. 2.*

* Of *Euenus* he learn'd Poetry, of *Ichomachus*, Husbandry, of *Theodorus* Geometry.

* *Aristagoras* a *Melian*, is named likewise as his Master.

Last in his Catalogue is *Connus*, * *nobilissimus fidicen*, as *Cice-*

ro termes him, which art *Socrates* learn'd of him in his * old * *Quintil.* age, * for which the boyes derided *Connus*, and called him the * *Plat. Enthyd.* old mans Master.

CHAP. IV.

Of his School, and manner of Teaching.

THAT *Socrates* had a proper School, may be argu'd from * *Aristophanes*, who derides some particulars in it, and calls * *Nub.* it his *Phronisterium*.

* *Plato* and * *Phædrus* mention as places frequented by him and his Auditors, the Academy, Lyceum, and a pleasant meadow * *Phædr.* without the City on the side of the River *Ilissus*, where grew a very fair * *Epist. Socratic.* plane-tree. Thence according to the fable, *Boreas* snatch'd away *Ori-thia*, to whom three furlongs from thence there was a Temple, and another to *Diana*.

* *Xenophon* affirms he was continually abroad, that in the morning he visited the places of publick walking and exercise, when it was full, the * *Memor. 1.* Forum, and the rest of the day he sought out the most populous meetings, where he disputed openly for every one to hear that would.

He did not onely teach, saith * *Plutarch* when the benches were prepar'd, and himself in the Chair, or in set hours of reading and discourse, * *Vitruv. Sen.* or appointments of walking with his friends, but even when he played, * *Ger. vesp.* when he eat or drank, when he was in the camp or market, finally when he was in prison, thus he made every place a school of vertue.

His manner of teaching was answerable to his opinion, that the soul præexistent to the body, in her first separate condition, endued with perfect knowledge, by immersion into matter, became stupified, and in a manner lost, untill awakened by discourse from sensible objects; whereby by degrees she recovers her first knowledge, for this reason he taught onely by Irony and Induction: the first * *Quintilian* defines an absolute dissimulation of the will more apparent then confest, so as in that, the * *Lib. 9. cap. 2.* words are different from the words, in this, the sense from the speech, whilest the whole confirmation of the cause, even the whole life seems to carry an Irony, such was the life of *Socrates*, who was for that reason called *ἰρωνία*; that is, one that personates an unlearned man, and is an admirer of others as wise. * In this Irony (saith * *De orat. 2.* *Cicero*) and dissimulation he far exceeded all men in pleasantness & Urbanity; it is a very elegant, sweet and facetie kind of speech, acute with gravity, accommodated with Rhetorick words, and pleasant speeches; * *Cicer. Acad. quest. 4.* He detracted from himself in dispute, and attributed more to those hee meant to confute, so that when he said, or thought another thing, he freely used that dissimulation which the Greeks call Irony, which *Annius* also saith, was in *Africanus*.

Induction is by * *Cicero* defin'd a manner of discourse, which gaines * *De invent. 1.* the assent of him with whom it is held, to things not doubtfull, by which assents

assents it, causeth that he yeeld to a doubtfull thing, by reason of the likeness it hath to those things whereunto he assented: this kind of speech Socrates most used, because he would not himselfe use any argument of perswasion, but rather chose to work something out of that which he granted him with whom he disputed, which he, by reason of that which he already yeelded unto, must necessarily approve; of which he gives a large example in Plato's *Meno. Thus, whosoever disputed with him of what subject soever (*his end being only to promote vertue) was at last brought round about to give an account of his life past and present, whereinto being once entered, he never gave him over till he had sufficiently examined those things, and never let them go (*Proteus like) till they came at last to themselves.

For this reason *he used to say, his skill had some affinity with that of his mother, he being like a Midwife, though barren (as he modestly affirms) in himselfe, endeavoured with a particular gift in assisting others, to bring forth what they had within themselves; *and this was one reason why he refused to take mony, affirming, that he knew nothing himselfe, and that *he was never Master to any.

These disputes of Socrates were committed to writing by his Schollers, wherein *Xenophon gave example to the rest, in doing it first, as also with most punctualnesse, as Plato with most liberty, intermixing so much of his own, as it is not easie to distinguish the Master from the Scholar; *whence Socrates hearing him recite his *Lysis*, said, how many things doth this young man feign of me? And *Xenophon denying Socrates ever disputed of heaven, or of naturall causes, or the other disciplines which the Greeks call *μαθηματικά* saith, they, who ascribe such dissertations to him, lye falsely, wherein (as *Agellius observes) he intends Plato, in whose books Socrates discourseth of Naturall Philosophy, Musick, and Geometry.

CHAP. V.

Of his Philosophy.

Porphyrius (who was so abusive, as *Nicephorus observes, that he traduced Socrates with no lesse bitterness, then as if he endeavoured to outdoe his accusers, Anytus and Melitus) affirms *He was ingenious in nothing, unlearned in all, scarce able to write, which when upon any occasion he did, it was to derision, and that he could read no better then a stammering schoole-boy: To which we shall oppose these Authorities: Xenophon who attests he was excellent in all kinds of learning, instanceth in Arithmetick, Geometry, and Astrology; Plato, in Naturall Philosophy; Idomenus, in Rhetorick; Laertius, in Medicine: In a word, Cicero averres, that by the testimony of learned men, and the judgment of all Greece,

Greece, as well in wisdom, acutenesse, politenesse, and subtlety, as in eloquence, varietie, and copiousnesse, to wha soever part he gave himselfe, he was without exception Prince of all.

Having searched into all kinds of Science, he observed these inconveniences and imperfections: *First, That it was improper to leave those affaires which concern mankind, to enquire into things without us. Secondly, That these things are above the reach of man, whence are occasioned all disputes and oppositions, some acknowledging no God, others worshipping stocks and stones; some asserting one simple being, others infinite; some that all things are moved, others, that all things are immovable. And Thirdly, that these things, if attained, could not be practised, for he who contemplating divine mysteries, enquires by what necessity things were made, cannot himselfe make any thing, or upon occasion produce winds, waters, seasons, or the like.

Thus esteeming speculative knowledge as far only as it conduceth to practice, he cut off in all sciences what he conceived of least use: *In Arithmetick, he approved only as much as was necessary (*Plato instanceth in Merchandise and Tacticks) but to proceed to uselesse operations he disallowed. In Geometry he allowed that part which teacheth measuring, as no lesse easie then usefull; but to proceed to infinite propositions and demonstrations he disallowed, as wholly unprofitable. In Astrology he approved the knowledge of the Starres, and observation of the night, months, and seasons, as being easily learned, and very beneficiall in Navigation, and to those who hunt by night; but to examine the difference of sphears, distance of starres from the earth, and their circles, he disswaded as uselesse.

*Finally, noting how little advantage speculation brought to the life and conversation of mankind, he reduced her to action. He first, saith *Cicero, called Philosophy away from things involved by nature in secrecy, wherein, untill his time, all Philosophers had been employed, and brought her to common life, to enquire of vertues and vices, good and evil.

Man, who was the sole subject of his Philosophy, having a twofold relation of divine speculation, and human conversation, his Doctrines were in the former respect Metaphysicall, in the latter Morall.

Q q

See.

* Plat. Lach.
* Liban. Apol.

* Plat. Euthyphr.
* Plat. Theetet.
Plutarch. quæst.
Platon. 1.

* Schol. Aristoph. in nub.
p. 129.
* Plat. Apol.

* Laert. vit.
Xenoph.

* Laert. vit.
Plat.
* Epist. ad Eusebium.

* 14. 3.

* Histor. eccles.
10. 36.

* Theodoret.

* Xen. mem. 1.
pag. 710.

* Xenoph. mem.
De leg.

* Laert.

* Acad. quæst. 1.

Sect. 1. *Metaphysics.*

Is Metaphysicall opinions are thus collected and abridged
out of *Plato, Xenophon, Plutarch, and others:*

Plat. Phad.

"Philosophy is the way to true happiness, the offices where-
of are two, to contemplate God, and to abstract the soul from
corporeall sense.

*Plutarch. plac.
phil. 1. 3.*

"There are three principles of all things, *God, matter, and*
Ideas, God is the universall intellect, *matter* the first subject of
generation and corruption; *Idea* an incorporeall substance,
the intellect of God; God the intellect of the world.

Plat. Phad.

"God is one *τὸ δι' αὐτῶν ἕκαστον ἕκαστον ἀλλὰ τὸ κοινόν, αὐτὸ τὸ ζῶντις*; per-
fect in himselfe, giving the being, and well being of every
creature; what he is (saith he) I know not, what he is not I
know.

**Xen. memor. 1.*

* That "God, not chance, made the world, and all creatures,
is demonstrable from the reasonable disposition of their
parts, as well for use as defence, from their care to preserve
themselves, and continue their species, that he particularly
regards man in his body, from the excellent upright form
thereof, from the gift of speech, from allowance *τὰς τῶν ἀνθρώπων*
δυστάτην καὶ σπουδαίαν παρέχον in his soule, from the excellency
thereof above others; in both for divinations, predicting dan-
gers; that he regards particulars, from his care of the
whole species; that he will reward such as please him, and
punish such as displease him from his power to do it, from
the belief he hath imprinted in a man that he will do it;
profest by the most wise and civilized Cities and ages; that
he at once seeth all things, from the instances of the eye,
which at once over-runs many miles and of the mind, which
at once considereth things done in the most distant places.
Finally, that he is such, and so great, as that he at once sees
all, hears all, is every where, and orders all. This is the sum
of his discourse with *Aristodemus*, to which we may annex
what is cited under his name (if not mistaken) by *Stobæus*,

Care, if by care ought may effected be,

If not, why car'st thou, when God cares for thee?

**Xen. memor. 1.
page 711.*

* He held, that "the Gods knew all things, said, done, or
silently desired.

**Xen. memor. 4.*

* That "God takes care of all creatures, is demonstrable
from the benefits he gives them of light, water, and fire, sea-
sonable production of fruits of the earth; that he hath parti-
cular care of man, from the nourishment of all plants and
creatures for mans service, from their subjection to man,
though

"though they excused him never so much in strength, from
the variety of mans sense, accommodated to the variety of
objects, for necessity, use, and pleasures from reason, where-
by he discoursed through reminiscence, from sensible ob-
jects, from speech, whereby he communicates all that he
knows, gives lawes, & governs states; that God, notwithstan-
ding he is invisible, hath a being from the instances of his
Ministers, invisible also, as thunder and wind, from the soule
of man which hath something with the divine nature in go-
verning those that cannot see it. This is the effect of his dis-
course with *Euthydemus*.

"The Soule is immortall, for what is alwaies moveable is *Schol. Aristoph.*
immortall; but that which moveth another, or is moved by *in nub. p. 128.*

an other, hath a cessation of motion and life.

"The soule is præexistent to the body, endued with know-
ledge of eternall Ideas, which in her union to the body she
loseth, as stupified, untill awakened by discourse from sen-
sible objects. Thus is all her learning only reminiscence, a re-
covery of her first knowledge.

"The body being compounded is dissolved by death, the *Plat. Phad.*
soule being simple, passeth into another life, incapable of
corruption.

"The soules of men are divine, to whom, when they go out
of the body, the way of their return to heaven is open, which *Cic. de amicis.*
to the best and most just is the most expedite.

"The soules of the good after death, are in a happy estate, *Plat. Phad.*
united to God in a blessed inaccessible place; the bad, in con-
venient places, suffer condign punishment; but to define

what those places are, is *hominis vovē καὶ ἔχοντος*; whence being *Stob. Eth. 269.*
demanded what things were in the other world, he answer-
ed, neither was I ever there, nor ever did I speak with any
that came from thence.

Sect. 2. *Ethicks.*

Is moralls, consider a man either as a single person, or as
the father of a family, or as a member of the common-
wealth; In the first respect are his *Ethicks*, wherein such sen-
tences as have been preserved by *Xenophon, Diogenes Laertius,*
Stobæus, and others, are thus collected.

Of vertue and vice.

HE exhorted his friends to "Endeavour to be the most *Xen. mem. 1.*
wise and beneficiall, because, what wants reason, wants *p. 720.*
respect, as the bodies of dead friends, and hair, nailes, and
the like, which are cut off and cast away.

"To

Xen. mem. 1. p. 720. "To be employed is good and beneficial, to be idle hurtfull and evill: they that do good are employed, they that spend their time in vain recreations are idle.

Xen. mem. 3. p. 773. "He that hath most advantage by gifts of nature, as well as he that hath least, must learn and meditate on those things

Xen. mem. 3. p. 779. "wherein he would be excellent.
"He only is idle who might be better employed.

Xen. mem. 3. p. 78. "To do good, is the best course of life, therein fortune hath share.

Xen. mem. 3. p. 780. "They are best, and best pleasing to God, who do any thing, with any art or calling; who followeth none, is uselesse to the publick, and hated of God.

* Clem. Alex. Strom. 2. 417. "He taught every where, "that a just man and a happy were all one, and used "to curse him who first by opinion divided honesty and profit (* which are coherent by Nature) as having done an impious act, for they are truly wicked who separate profitable and just, which depends on law. The Stoicks have followed him so far, that whatsoever is honest, the same they esteem profitable.

Plut. de amicor. multir. p. 93. He asked *Memnon*, a Thessalian, who thought himselfe very learned, and that he had reached (as *Empedocles* saith) the top of wisdom, "what is vertue? He answered readily and boldly, that "there is one vertue of a child, another of an old Man, one of a Man, another of a Woman, one of a Magistrate, another of a private Person, one of a Master, another of a Servant. Very good, replies *Socrates*: I ask for one vertue, "and you give us a whole swarm; truly conceiving, that he knew not one vertue, who named so many.

Plut. de lib. educ. Being demanded by *Gorgias* "If he accounted not the great King of *Persia* happy? I know not, answered he, how he is "furnished with learning and vertue: as conceiving that true happinesse consisteth in these two, not in the frail gifts of fortune.

Laert. *Euripides* in his Auge saying of vertue; "It is best carelessly to part with these; he rose up and went away, saying, "It was "ridiculous to seek a lost servant, or to suffer vertue so to go away.

Laert. He said, "he wondered at those who carve Images of stone, "that they take such care to make stones resemble men, whilst "they neglect, and suffer themselves to resemble stones.

Laert. "What *μαρτυρ* meant, is explained by *Aristotle*, *polit.* 5. 3. & *physic.* 5. 4. He advised "young men to behold themselves every day in a glaasse, that if they were beautifull, they might study to deserve it; if deformed, to supply or hide it by learning.

* Clem. Alex. Strom. 5. He said, "to begin well is not a small thing, * but depending on a small moment.

He said, "vertue was the beautie, vice the deformity of the "foul.

* He

He said, "outward beauty was a sign of inward beauty, and "therefore chose such Auditors. * Non in *Gree.* *Stelicit.*

"In that life of man as in an Image every part ought be beautifull. *Stob. Ech. setm.* 1.

"Incense to God, praise is due to good men. *Stob. 1.*

"Who are undeservedly accused ought to be defended, who excell others in any good quality to be praised, *Stob. 1.*

"A Horse is not known to be good by his furniture, but "qualities, a man by his mind, not wealth. *Stob. 1.*

"It is not possible to cover fire with a garment, sinne with "time. *Stob. 37.*

Being demanded *who live without perturbation?* he answered, *Stob. 46.* *they who are conscious to themselves of no ill.*

To one who demanded *what Nobility is*, he answered, a good *Stob. 218.* *temper of soul and body.*

Of affections, Love, Envy, Grief, Hope, &c.

That "two brothers God meant should be more helpfull "to each other then two hands, feet, eyes, or whatsoever "nature hath formed; doubtlesse because if they love, they may "great distance mutually help one another is the scope of his discourse with *Cheracrates*. *Xen. mem. 2.*

That "all things are good and fair to those things where- "with they agree, but ill and deformed in respect of those "things with which they agree not, is the conclusion of his second discourse with *Aristippus*. *Xen. mem. 3.*

"Envy is a grief, not at the adversity of friends, nor the "prosperity of Enemies, but at the prosperity of friends; for "many are so foolishly enclined as to maligne those in good "fortune, whom in misfortune they pittied. *Xen. mem. 3.*

"A ship ought not to trust to one Anchor, nor life to one "hope. *Stob. 1.*

"To ground hopes on an ill opinion is to trust a ship to a flight "anchor. *Stob. 16.*

"The beauty of fame is blasted by envy as by a sickness. "Many adorn the tombes of those, whom living, they persecuted with envy. *Stob. 139.*

"Envy is the saw of the soul. "Nothing is pleasant or unpleasant by nature but by "custom. *Stob. 139.*

"Unseasonable love is like hate. "Being demanded, "what is grievous to the good, he answered, "red, the prosperity of the wicked. *Stob. 215.*

Being demanded "how a man might live without trouble, "he answered, it was not possible but that he who lives in a "City or a Family must sometimes be afflicted. *Stob. 240.*

Rr

" Wicked

- Stob. 258. "Wicked hopes like ill guides deceive a man and lead him into sin.
- Stob. 261. "A woman cannot conceive without a man, nor a good hope produce any benefit without labour.
- Stob. 269. "Winter had need of garments, old age of disingagement from grief.
- Stob. 892. "In life as in a Theater, wee should continue so long as the sight of things, and actions of life seem delightfull.
- Xen. mem. 1. p. 7. 9. "The mad should be bound, the ignorant instructed.
- Xen. mem. 2. That "we should endeavour to shun the censorious, and to apply our selves to such as are candid, that wee should undertake onely such things as we can perform, and decline such as we cannot; that whensoever we undertake any thing, we should employ therein our utmost study and endeavour, is the sum of his advise to *Eutherus*.
- Xen. mem. 3. He said, "the office of a wise man is to discern what is good and honest, and to shun that which is dishonest.
- Xen. mem. 3. "They who know what they ought to do, and do it not, are not wise and temperate, but fooles and stupid.
- Xen. mem. 3. "Justice and every other virtue is wisdom.
- Xen. mem. 3. "To be ignorant of our selves, to seem to know those things wherof we are ignorant, is next to madnesse.
- Xen. mem. 4. That "a pious person is rightly defined, such a one as knows what is lawfull as to the gods; a just, he that knowes what is lawfull as to men; that a man is wise as far as he knows; that what is profitable is fair to that whereto it is profitable; that they who know how to use terrible things and dangerous are valiant, the contrary timorous, is the sum of his discourse with *Euthydamus*.
- Cicer. He conceived "the onely wisdom of man to consist in not thinking he understands those things which he doth not understand.
- Senec. Epist. 1. 103. To one that complained he had not benefited himself by travell, and not without reason saith he, *because thou didest travell with thy self*.
- Laert. He affirmed "there is but one good thing, knowledge; one ill, ignorance; but that riches and nobility had nothing in them of worth, but on the contrary all evils.
- Stob. 1. "When a wise man openeth his mouth the virtues of his are manifested as Images in a Temple.
- Stob. 28. dy 42. "In navigation wee ought to be guided by the Pilot; in the course of life by those of better judgement.
- Stob. 28. Being demanded what wisdom was, he answered, *the composition of the Soul*, being demanded who were wise, they saith he, *who not easily erre*.
- Stob. 28. "The soules reason augmenteth it self as in a play, the wisest "not

- "not the richest ought to bear the prize.
- "Fugitives fear though not pursued, fooles though not in adversity are troubled.
- Seeing a young man rich and unlearned, behold (saith he) *a golden slave*.
- "The luxurious is hardly cured in sicknesse, the fool in adversity.
- "The coward useth armes against himself, the fool money.
- "*Achilles* armour fits not *Thersites*, nor the good habits of the soul a fool.
- "Be not forward in speech, for many times the tongue hath cut off the head.
- "In war, steel is better then gold, in life, wisdom excelleth wealth.

Of Piety and Obedience.

- That the "greatest of vices is ingratitude, of obligations that to Parents, that a disobedient Son the Gods will not blesse: nor men love as doubting his return of either, knowing he doth it not where so much is due; is the sum of his discourse with *Apiles*.
- "Our prayers should be for blessings in generall, for God knows best what is good for us, our offerings proportioned to our abilities, for he considers integrity, not munificence.
- He said (with the Pythian Oracle) that "the Gods are to be worshipped according to the Law of the City where a man lives, they who do otherwise, he thought superstitious and vain.
- "The best way of worshipping God, is to do what he commands.
- "Superstition is obedient to pride as its parent.
- "A harsh Father like a severe law, must not withstanding be obeyed.
- "The reproof of a Father is a kind remedy; it brings more ease then pain.

Of fortitude and imbecillity.

- That "a man ought to inure himself to voluntary labour & sufferance, so as what shall be imposed by necessity may appear in him not compulsive but free, that soft waies of living, in pleasures beget no good constitution of body, nor knowledge of the mind; That tolerance raiseth us to high attempts is the effect of his discourse with *Aristippus*.

Xen. mem. 3. To one who was fearfull to go so far on foot as *Olympia*, he demonstrated (to make the journey seem easie) that it was no more then his daily walk within doors; if extended at length, would easily reach.

* *Xen. mem. 3.* One that complained he was weary of a journey, he reproved him for being more weary then his servant that followed him laden.

Plut. consol. ad Apollon. He said, death resembled either a deep sleep, or a long journey out of our Native Country, or an absolute annihilation of soul and body, examining all which he affirmed, death to be in none of those respects evil; as to the first, saith *Plutarch*, it is not ill with those that sleep; and we esteem that sleep sweetest which is deepest; as if we look on it as a journey, it is rather a blessing, for thereby we are freed from the slavery and affections of the flesh which possesse and infatuate the mind; in the last respect, it makes us insensible of ill and pain, as well as of good and pleasure.

Stob. 1. & 296. A statue stands firm on its base, a vertuous man on firm resolutions.

Stob. 5. Voluntary labours are delighted with assurance of ease; idleness, and transitory pleasures beget neither a good constitution of body, nor any good habit in the Soule.

* *Stob. 48.* Being demanded what is strength? he answered, the motion of the soul with the body.

* *Stob. 49.* Seeing the gates of *Corinth* strongly barr'd, he asked, dwell women here?

Stob. 269. An honest death, is better then a dishonest life.

Ælian, var. hist. He used to say, liberty is sister to sloth, instancing in the Indians and Persians, both lazy; the Phrygians and Lydians very industrious, as being under servitude.

Of Temperance, Continence, and Contentednesse.

Xen. mem. 1. He advised to shun all occasions of incontinence, affirming that such as conversed much with fair women could not easily be continent.

Xen. mem. 1. That the sight and kisses of the fair, infuse a poison more dangerous then that of Scorpions and Spiders, is the sum of his discourse to *Xenophon* and *Critolus*.

Xen. mem. 1. That a freeman ought not to entertain a servant addicted to pleasures, that he which is slave to pleasures, should pray to the gods for better Masters, is the conclusion of his discourse of continence.

Xen. mem. 1. That happiness consists not in luxury and pride, that to want nothing is divine, to want the least next to divine, is the conclusion of his discourse with *Antipho*.

“ He

“ He advised such as could not easily abstain at feasts, to take heed of such things as perswade those that are not hungry to eat, and those that are not thirsty to drink, for they destroyed the appetite, the head, and the soul. He used to say merrily, *Circ* turned men into Swine, by feasting them with such meats, but that *Ulysses*, partly through *Minerva's* advice, partly through his own temperance, refraining from such things, remained unchanged.

That health of body ought diligently to be preserved, as that whereon all knowledge of the soule dependes. Is the summe of his discourse with *Epigenes*.

He advised one that complained, he took no delight in his meat, to refrain from eating, whereby his diet would become more pleasant, cheap, and wholesome.

In the word *ἐνέχοντες* (to fast) the particle *ἐν* implies, that we should eat only such things as will not hurt the mind nor the body, and are easie to be gotten.

That only temperate persons, that discern and choose the best things, refraining from the worst; that by temperance men become the most excellent, and most happy, fittest for discourse: is the summe of his discourse with *Eubidemus*.

Hearing one of his friends say, this Town is exceeding deer, Chian wine costs a Mina, purple three, a pint of honey five Denaries; he carried him to the Meal-men, hear, saith he, a pint is sold for an obolus; it is cheap living in this Town: then to those that sold Olives, a Chanix two farthings; thence to the frippery, a Suit ten Drachmes: things are cheap in this Town.

He said, the hungry wanted no sauce, the thirsty no choice of wines.

He commended quiet and leisure above all things.

He said, they who buy early fruits at dear rates, believe they will not come in their due season.

Being asked what was a young mans vertue? he answered, to do nothing too much.

Seeing one eat broth very greedily, he said, Which of you here present useth bread for broth, and broth for bread?

Of which, see more at large, *Xenophon* his *Memorab. Lib.*

One saying, that it was a great matter to abstain from what a man desires, he answered, but it is much a greater not to desire at all.

A clear fire becomes the chimney, serenity the mind.

He said, We ought not to seek pleasures in others, but in our selves, the body being predisposed according as it ought.

He said, It is the property of God to need nothing, to need least, highest to God.

- Stob. 37. Being demanded from what things we ought to refrain most, he answered, "from sordid unjust pleasures:
 Stob. 37. "Contentednesse is like a short and pleasant way, it hath much delight, little toile.
 Stob. 37: "He that would see vertue as his Country, must passe by pleasures, as *Syrens*.
 Stob. 40: Being demanded whom he thought richest, he answered, "him who is contented with least; for content is the riches of Nature.
 Stob. 84. Being demanded what continence is, he answered, "government of corporeall pleasures.
 Stob. 87. He said, "the wicked live to eat, but the good eat to live.
 Stob. 183. "When a woman saith she loveth thee, take heed of those words, more then when she revileth thee.

Of Liberality, Prodigality, and Covetousnesse.

- Xen. mem. 1. HE conceived, that "they who took many of any, owned them for their Masters in the meanest degree of servitude.
 Xen. mem. 1. That "wisdom is prostituted as well as beauty, by taking money for it; that he who meets with an ingenious person, ought to acquaint him with all the good he can gratis, where by he acquires a friend, and doth the part of a good member of the common-wealth; is the summe of his second discourse with *Anispho*.
 D. Basil hom. 24. de legand. lib. gentil. Stob. 28. He said, if a rich man be proud of his wealth, that "he could not praise him, till he knew how he would employ it.
 Stob. 54. "None can safely manage a horse without a bit, nor riches without reason.
 Stob. 54. He compared "covetous persons to birds, one devoures what ever it meets till it choakes it selfe, the rest falling upon what the first left, are one after another choaked also.
 Stob. 55. "The wealth of covetous persons is like the Sun after he is set, delights none.
 Stob. 77. "He that gives to a rich man throwes water into the Sea.
 Stob. 78. "The life of a covetous person is like the feasts made for the dead, he hath all, but enjoyes nothing.
 Stob. 230. He compared "the wealth of prodigalls to fig-trees, growing on a precipice, for these, none are the better, but Kites, and Crowes; for those only harlots and flatterers.
 Stob. 230. Being demanded who were covetous, he answered, "such as seek after sordid gain, and neglect their necessary friends.
 Stob. 231. "Wine changeth with the Vessell; riches follow the manners of the owner.

of

Of Magnanimity and Pride.

- TO one angry for having saluted a man that returned not his salutations "It is ridiculous, saith he, if you are not angry with every one you meet of worse shap or form then your self, to be angry with any for having lesse matters.
 "Pride like an ill potter or statuary represents the forms of things inverted.
 "Wind puffes up empty bladders, opinion fooles.
 "To be exalted with good fortune, is to runne in a slipperie way.

Of Patience.

- HERE is lesse danger in drinking intemperately of troubled water, then with a troubled mind full of wrath, before it be allayed and purified to satisfie thy anger in the punishment of a kinsman or countryman.
 "If every one should bring his misfortunes into a publick stock to be shar'd alike amongst all men, the greater part of those that now complain so much, would be contented and glad to keep their own.
 "It is all one if a man being overcome in any gymnicks sports should sue his adversary, as for a man over-master'd by Fortune to accuse her; not knowing upon what conditions we entered into the contests of life.

Of Veracity and Flattery.

- HERE is no better way to glory then to endeavour to be good, as well as to seem such.
 "The kindnesse of flatterers is chased away by adversity.
 "Hunters take hares with hounds, many take fooles with their own praises.
 "Wolves resemble dogs, and flatterers friends, but their aims are quite contrary.
 "Flattery is like a painted armour, only for show, not use.
 "Think not those faithfull who praise all thy words and actions, but those who reprove thy faults.
 "Suffer not a talker and slanderer, for he tells not thee any thing out of good will; but as he discourseth the secrets of others, so will he thine to others.
 "Good men must let the world see that their manners are more firme then an oath.

of

Of Urbanity and Conversation.

- Plut. de sanit. tuend. " A Little Hall will serve to dance in, and every place and posture to speak.
- Stob. 37. " Wind kindles fire, conversation Love.
- Stob. 67. " Freedom of discourse like the seasons of the year, is best in its proper time.
- Stob. 134. " Its arrogance to speak all, and to be unwilling to hear any thing.
- Stob. 296. " Converse at distance, and softly with those that are in Authority.

Of Justice.

- Xen. mem. 4. " That " the Gods prescribe just things by law, and that just and lawfull is to them the same thing, is the summe of his discourse with *Hippias*.
- Stob. 52. " They who convert goods ill gotten to good uses in a common-wealth, do like those who make religious use of sacrifice.

Of Friendship.

- Xen. mem. 2. " That " a discreet vertuous friend is of all possessions the most fertile, and ought chiefly to be regarded, is the scope of his discourse, *de amicitia*.
- Xen. mem. 2. " That " every man should examine himselfe of what value he is to his friend, and endeavour to be of the most worth he can to him, is the effect of his discourse with *Antisthenes*.
- Xen. mem. 2. " That " wicked men cannot be friends, either amongst themselves, or with the good: That the way to procure friends is, first, to endeavour to be good, wherein he would seem good; that all vertues may be augmented by study and learning, is the scope of his discourse with *Critobulus*.
- Xen. mem. 2. " That " we ought to our utmost abilities to relieve the necessities of our friends, is the effect of his discourse with *Aristarchus*.
- Plut. de frat. amore. He said, " he had rather have *Darius* to his friend, then his *Daricks*, a coyne so named from him.
- Laert. He wondered that " every man kept an inventory of his goods, none of his friends.
- Stob. 213. " They who violate friendship, though they escape the punishment of their friends, shall not escape the vengeance of God.
- Stob. 213. " They who forsake their own brethren to seek out other friends

- " friends are like those who let their own grounds lie fallow to till anothers.
- " Fear not a friend in adversity. *Stob. 213.*
- " We esteem not that corn best which growes on the fairest ground, but that which nourisheth best, nor him a good person for a friend who is of highest birth, but most noble in qualities. *Stob. 218.*
- " Physicians must relieve the sick, friends the afflicted. *Stob. 258.*
- " Its pleasant to grow old with a good friend and sound sense. *Stob. 263.*

Sect. 3. Oeconomicks.

IN the second respect are his Oeconomicks, which he learned of *Ischomachus*, by *Xenophon* expressly delivered in a treatise upon that subject, to which adde these few sentences.

- So " contrive the building of your house, as that those parts which are towards the South may be highest, that the winter Sun be not excluded; those towards the North lowest; that they may be lesse subject to wind; In fine, so order it, that a man may live in every quarter thereof with most delight and safety: Pictures and colours take away more pleasantness then they afford. *Xen. mem. 3.*

To one who beat his servant for gluttonous, covetous, and idle, he said, *did you at any time consider whether you deserve not more to be beaten your self?* *Xen. mem. 3. p. 7. 88. see more there. 1. act.*

To one that asked his advice about taking a wife, whether you do or do not: saith he, *you will repent it.* *Stob. 183.*

To others that asked his opinion concerning marriage, hee said, *As fishes in a net would faine get out, and those without would get in, take heed young men it be not so with you.* *Stob. 183.*

Men must obey the lawes of their Country, wives their husbands. *Stob. 193.*

Sect. 4. Politicks.

IN the 3d. respect are his politicks, which *Hesychius Illustrius* makes to be the same which *Plato* hath delivered under this name, where you may have them though disguised with the language and additions of *Plato*, to which may be annexed those sentences of his in that kind out of *Xenophon*, *Stobaeus*, and others.

" They who cannot upon occasion be usefull either to an Army, a City, or a Common-wealth, yet have confidence of themselves, ought, though never so rich, to be under restraint. *Xen. mem. 1.*

Antipho demanding " how hee might make others skilfull in Politicks whilest himself medled not therein, although hee knew that he could manage them, which way saith he: *Antipho*, " do

- Xen. mem. 3. "I do most act the businesse of the Common-wealth, if I practise it onely, or if I endeavour to make many able to act therein.
- Xen. mem. 3. 779. "That place is fittest for Temples and Altars which is most open, and yet retired; for it is fitting that they who pray see, and no lesse fitting that they come thither pure.
- Xenop. mem. 4. 813. "They are not Kings, who are in possession of a Throne, or come unjustly by it, but they who know how to govern.
- Xen. mem. 4. "A King is a ruler of willing Subjects according to the Lawes, a Tyrant is a ruler of subjects against their will, not according to the Lawes, but arbitrary; an Aristocracy is that government wherein the Magistrates are.
- Laert. "The offices of a good Cittizen are in peace to enrich the Common-wealth, in War to subdue the Enemies thereof, in Embassy to make friends of foes, insedition to appease the people by eloquence.
- Clem. Alex. Strom. 4. Stob. 141. "Of common people he said, they were as if a man should except against one piece of bad money, and except a great sum of the same.
- Stob. 141. He said, "the Law was not made for the good.
- Stob. 141. "Deserving persons ought to be sharers in the good fortunes of the Common-wealth.
- Stob. 141. Being demanded what City is strongest? he said, that which hath good men.
- Stob. 141. Being demanded what City is best ordered? he said, that wherein the Magistrates friendly agree.
- Stob. 141. Being demanded what City is best? he said, that wherein are proposed most rewards for virtue.
- Stob. 141. Being demanded what City lives best, he said, that which liveth according to law, and punisheth the unjust.

CHAP. VI.

Of his Daemon.

- * Sup. cap. 2. That Socrates had an attendant spirit (meant as Plutarch conceives by the * Oracles answer to his Father) which diverted him from dangers, is impugned by Athenus, not without much prejudice, which the bitterness of the discourse betraies; soules that are not candid, and think ill of the best, faith Origen, never refrain from Calumny, seeing that they mock even the Genius of Socrates as a feigned thing. On the contrary, we have the testimony of Plato, Xenophon and * Antisthenes contemporary with him, confirmed by Laertius, Plutarch, Maximus Tyrius, Dion Chrysostomus, Cicero, Apuleius, by Fathers, Tertullian, Origen, Clemens Alexandrinus and others, whereof a great many instances (as Cicero faith) were collected by Antipater: these onely preserv'd by other Authors.
- * Apud. Athenaeum.]
- De divinat. lib. 1:

Theocri-

Theocritus going to consult Euthyphron a Sooth-sayer, found him with much company walking in the streets, amongst whom were Simias and Socrates, who was very busie, asking him many questions. In the midst of his discourse he made a suddain stop, and after some pause, turned back and went down another street, calling out to the rest of the company to return and follow him, as being warned by the Daemon. The greater part did so, the rest went forward, on purpose to confute the Daemon, and drew along with them one Charillus that played on the flute; but in the way which was so narrow, as not to give them room to passe by, they were met and overturn'd in the dirt by a great herd of swine; by repetition of which accident, Charillus often afterwards defended the Daemon.

Nor did the advice of this spirituall attendant onely respect the good of Socrates, but extended to such friends as conversed with him, whereof him self gives these instances.

* Charmides Son of Glaucos, going to exercise in the Nemean races, as he was discoursing with Socrates, was by him upon notice of the voice dissuaded from going, to which he answered, that perhaps the voice onely meant that he should not get the victory, but, said he, however I shall advantage myself by exercising at this time, which said, he went to the Games; where he met with some accident, which though it be not related, is acknowledg'd to have justified the counsell given him by the Daemon.

Tymarchus and Philemon Son of Philemonides having plotted together to murder Nicias, Son of Hircoscomander, were at the same time drinking with Socrates. Tymarchus with intention to execute what they had determin'd, offer'd to rise from the table, saying to Socrates, well Socrates, drink you on, I will but step a little way and return immediately. Rise not said Socrates, (hearing the Daemon as soon as he spake) for the Daemon hath given me the accustomed sign; whereupon he sate still, presently after he offer'd again to be gone; Socrates hearing the voice withheld him. At last, as Socrates was diverted by something, and did not mind him, he stole away and committed the murder, for which being brought to execution, his last words to his brother Glitomachus were, that he was come to that untimely end for not obeying Socrates.

Another time, seeing his friend Crito's eye t'w'd up, he asked him the reason, who answering, that as he walked in the field, one pulling a bough, it gave a jerk back, and hit him in the eye; Then you did not take my advise, replies Socrates, for I call'd you back, making use, as I have accustomed of divine presage.

That it had likewise a great influence upon the soules of those who conversed with him, and liv'd with him, * he alledgeth as examples Aristides Son of Lydimachus, and Thucydides Son of Melissus. The first leaving Socrates to go to the wars, lost, with his company, the habit of learning, which he acknowledg'd to have gained, not by any verball instructions, of which

which he had none from him, but by being neer him, seeing him, and sitting in the same room with him: The second as easily, by the same means attained the same habit.

And not only to particular persons, but to generall affairs did these predictions extend: He foretold some friends the defeat of the Athenian Army in Sicily, as is attested by *Plutarch*, and mentioned by himself in *Plato*, where he gives another fair example, or rather tryall of the truth of the *Dæmons* predictions, speaking of a businesse, whereof the event was at that time doubtfull: **You will hear*, saith he, *from many in Sicily, to whom it is known what I foretold concerning the destruction of the Army, and we may now have an experiment if the Dæmon speak true.* *Samionus, son of Calus is gone in an expedition, the sign came to me: he goes with Thrasylus to war against Ephesus and Jonia: my opinion is, that he will either be slain, or at least, in much danger, I greatly fear the whole design.* These are his words in *Plato*, delivered as before, the event of that action, which fell out according to his predictions: for **Thrasylus* was repulsed, and beaten by the Ephesians, the Athenians put to flight, with the losse of four hundred men; of which Victory the Ephesians erected two trophies, this was in the twentie one year of the Peloponnesian war.

We have alledg'd the universall consent of Authors, that *Socrates* had such a spirituall attendant; yet is there some disagreement concerning the name, more concerning the nature of it.

It is commonly named his *Dæmon*, by which title, he himselfe owned it: *Plato* sometimes calls it his *Guardian*, *Apuleius* his *God*, because (saith Saint **Augustine*) the name of *Dæmon* at last grew odious. But we must observe, that he did not account it a *God*, but sent from *God*, and in that sense affirmed the signes to come from *God*, to wit, by mediation of this spirit. This, besides other places we may argue from his first Epistle, where he speaks of the sign it selfe; he useth the word *Dæmon*, when of the advise, whereof that sign was the instrument, he names *God*. Thus are we to understand these, and all other places of the same nature in *Plato*, where *Socrates* speaking of the *Dæmon* saith, *if it please God, you shall learn much, and the sign from God did not offer to slay me.*

As for the signe or manner of the prediction, *some affirme it was by sneezing, either of himselfe or others; if any chanced to sneeze standing before him, behind him, or on his right hand, he went immediately about that which he intended; if on the left hand, he refrained or desisted: if he sneezed himselfe before the enterprise, it was applausive, if in the action, dissuasive. There needs not much argument to prove this opinion. If this sternutation proceeded either from chance, or his naturall constitution, it could not have that provident supernaturall effect; if it proceeded from some more excellent

* *Plat. Theag.*

* *Xenoph. hist. Græc. 1.*

* *De civ. dei. 8. 4.*

* *Plutarch. de gen. Socr.*

cellent outward cause, we recurre to the *Genius*.

Others confine this prescience within the soule of *Socrates* himself, that he said, *his Genius advised him*, they interpret it, as we usually say, *his mind gave him, or so inclined him*: In this sense indeed *Dæmon* is not seldome taken; but this is inconsistent with the description which *Socrates* gives of a voice and signes, *ab exteriore*, besides this knowledge is not above humane nature.

Plutarch having exploded the opinion of *Terpsion* concerning sneezing, conjectured first, that it might be some apparition; but at last concludes, that it was his observation of some inarticulate unaccustomed sound (or voice) conveyed to him by some extraordinary way, as we see in dreams. This avoids not the inconvenience of the former; if *Socrates* did first of himselfe interpret this sound, it is the same with the last opinion, that his soule had a Prophetick inspiration, if by any help, it will come at last to the *Genius*.

Some conceive it to be one of those spirits which have the particular care of men; which *Maximus Tyrius*, and *Apuleius* describe in such manner, that they want only the name of a good Angell.

But there want not those who give it that appellation: **Lactantius* having proved that *God* sends Angells to guard mankind, addes, and *Socrates* affirmed that there was a *Dæmon* constantly neer him, which kept him company from a child, by whose beck and instruction he guided his life. *Eusebius* upon these words of the Psalmist, *He hath given his Angells charge over thee, that they should keep thee in all thy waies.* we learn out of Scripture (saith he) that every man hath a *Guardian* appointed him from above; and *Plato* doubtieth not to write in this manner: *All soules having chosen a condition of living, they proceed in order thereunto, being moved by the Dæmon, which is proper to every one, and is sent along with them to preserve them in this life, and to perfect those things whereof they have made choice.* And immediately after: *You may beleieve*, saith he, that *Socrates* meant this, when he often affirmed that he was governed by a *Dæmon*. More plainly **Eugubinus*, The *Dæmon* of *Socrates*, saith he, mentioned so often by *Plato* (seeing that *Socrates* was a good man, and exhorted all men to vertue, and by the *Dæmon* was alwaies excited to that which was good) may perhaps not unjustly be thought his Angell, as that which appeared to *Balaam* the Prophet, and diverted him from his wickednesse. *But *Ficinus* expressly; *If you are not pleased*, saith he, speaking of this spirit, to call the familiar guide of a man his spirit, call it, if you please, his good Angell.

The chiefest argument of **Collius*, who opposeth this opinion, and endeavours to prove it was an evill spirit, is, that the *Dæmon* never dissuaded or diverted from vice, but only from outward danger, whereas the contrary is evident enough

U u

from

* *De Orig. error. 2. 15.*

In *Psal. 91.*

* *De perann. philos. 25.*

* *Argum. ad Apol. Soc.*

* *De anim. pa. 4. 14.*

from the foregoing story of *Timon* and *Philemon*.

True it is, that the advice of the *Demon* was alwaies dissuasive, never, as * *Cicero* saith, *impulsive*, often coercive. *Apuleius* flatters *Socrates* with this reason: *Socrates*, saith he, as being a man absolute and perfect of himselfe, ready in all offices that concerned him, never needed any exhorter; but sometimes a prohibitor, if it happened there were any danger in that which he went about, that being forwarned he might take heed, and decline the undertaking for that time; which afterwards he might reassume, or attempt some other way.

CHAP. VII.

His military Actions.

Eact.

* **I**T is observed by many, that *Socrates* little affected travel, his life being wholly spent at home, saving when he went out in military service.

In the second year of the eighty sixth Olympiad broke forth a war, the greatest that ever happened amongst the Grecians, betwixt the *Lacedemonians* and the *Athenians*, the occasions and pretexts of it arising from the controversies of the *Athenians* with the *Corinthians*, concerning *Corcyra*, and *Polydæa*, both which being revolted from the *Athenians*, to whom they had been tributary, sought for aid from the *Lacedemonians*, who sent forces to the relief of *Polydæa*.

In this war was *Socrates* thrice personally engaged: first, at the siege of *Polydæa*, in the year of the Olympiad, against which the *Athenians* sent one thousand six hundred choice men of armes, under the conduct of *Phormis*, who besieged it from the Sea by his Gallies, and on the land side by a wall: amongst these were *Socrates* and *Alcibiades*: *Laertius* saith, they were on the sea side, and that there was no means to come on the land side further: * *Plato*, that they served both a-foot, which disagrees not with the other: for there was not any set battle during all the time of the siege, only sallies and skirmishes. Here as * *Alcibiades* his comrade attests, *Socrates* outwent all souldiers in hardinesse; and if at any time, saith he, as it often happens in war, the provisions failed, there was none could bear the want of meat and drink like him, yet on the other side in times of feasting, he only seem'd to enjoy them, and though of himselfe he would not drink, yet being invited, he far out-drank all others, and which is strangest of all, never any man saw him drunk. The excesses of cold in the winter, which in that Country are extraordinary, he as wonderfull endured, when the frost was so sharp, that very few durst go out of their Tents, and those wrapping their legs and thighs in skins and furs, he went along with them, having no more cloths then those he usually wore: He walked bare footed upon the Ice with lesse tenderneffe, then others in shoes, to the wonder of the souldiers

* Sympos.

* Plut. Sympos.

diers, who thought themselves reproached by his hardinesse. His contemplative rapture at the same time was no less worthy admiration; he fell into a deep contemplation one morning, and continued all the while standing in the same posture, at noon it was taken notice of by the souldiers, who told it from one to another, that *Socrates* had stood still in the same place all that morning: In the evening some *Ionian* souldiers wrapping themselves warm, came, and lay down by him in the open field, to watch if he would continue all night in the same posture, which he did, untill the morning, and as soon as the Sun arose, saluted it, and retir'd. Of these kind of raptures *Agellius* saith he had many. We must not omit how he behaved himself there in fight; * seeing his friend *Alcibiades* deeply engaged, and much wounded, he stepped before him, defended him and his armes from the enemy, and brought him safely off. Nor was his modesty inferior to his love or courage, for whereas after the battle the generalls were to bestow an honourable reward upon him that had fought best, the Judges assigning it to *Socrates*, he declin'd it, and by his earnest intercession, procur'd that it might be conferred upon *Alcibiades*.

The second action of *Socrates* was in the first year of the eighty ninth Olympiad at *Delium*, a Town in *Boetia*, which the *Athenians* took. The *Boetians* (saith *Thucydides*) led by *Pagondas*, followed them, & bid them battle, the left wing of the *Boetians* to the very middle of the Army was overthrowen by the *Athenians*, and fled to the other parts, where they were yet in fight: but the right had the better of the *Athenians*, and by little and little forced them to give ground, and followed them from the very first. *Pagondas*, whilst the left wing of his Army was in distresse, sent two companies of horse secretly about the hill, whereby that wing of the *Athenians* which was victorious, apprehending upon their sudden appearing that they had been a fresh Army, was put into a fright, and the whole Army of the *Athenians*, now doubly terrified by this accident, and by the *Thebans* that continually won ground, and broke their ranks, betook themselves to flight, some fled towards *Delium* and the sea, others the *Mountain Parnes*, and others other waies, as to each appeared hope of safety. The *Boetians*, especially their horse, and those *Locrians* that came in, after the enemy was defeated, followed killing them. *Socrates* in this engagement behaved himselfe with his accustomed valour (so well, that * *Laches* confesseth, if the rest had fought like him, they had not lost the day) and care of his friends; * for seeing *Xenophon* unhorsed in the flight, and thrown down on the ground (himselfe likewise having had his horse slain under him, fought on too) he took him upon his shoulders, and carried him many a stadia, and defended him untill they gave over the pursuit. And being thus at the losse of the day with other dispersed in flight (amongst whom was *Laches* the *Archon*, and *Alcibiades*) * in the constant slownesse of his retreat expressed a courage far above *Laches*, frequently looking back and round about, as greedy to be reveng'd of the enemy,

Lib. 2. cap. 1.

* Plut. Symp. Athen. deipnos. citing Antisthenes.

* Apud. Placon.

* Strab. lib. 9. Laert.

* Plut.

enemy if any should pursue them; which was the means that brought him off more safely, for they who expresse least fear in thir retreat, are lesse subject to be assaulted, then such as repose their confidence in flying.

* Plat. de da-
mon. Socr. &
Socrat. Epist. 1.

* As they came to a way that was divided into two, Socrates made a stand, and advis'd those that were with him not to take that way which they were going into, along the Mountain *Parne*, but the other by the way *Retiste*, for saith he, I heard the Demons voice. The greater part were angry, as if he had trifled at a time so serious; some few were perswaded to go along, amongst whom were *Laches* and *Alcibiades*, and got safely home; the rest were met by some horsemen, who returning from the pursuit, fell upon them; they at first resisted, but at last enclosed by the Enemy who exceeded them in number; they gave back, and were in the end oppress'd, and all killed except one, who by the help of his shield getting away, brought the newes to *Athens*, and *Pyrrilampes* Son of *Antiphon*, who being wounded by a *Javelin*, was taken Prisoner; and when hee heard by those that were sent from *Athens* to *Thebes* to treat of peace, that *Socrates* & the rest with him got safe home; he openly profess'd to the *Thebans*, that *Socrates* had often called him and others of his company back, who not following the advice of his Genius were slain.

* Plat. Apol.
Laert.
* Thucyd. 4.

The last military engagement was the same year at * *Amphipolis*, * which was then taken by *Brasidas* the Lacedæmonian Generall.

CHAP. IX.

How he carried himself in the Democracy & the Oligarchy.

* Var. hist. 3.

Socrates forbore to accept any office in the Common-wealth, (except in his later years that of Senatour) either (as * *Ælian* saith) because hee saw the Athenian government, though under the form of a democracy, was yet nearer to a Tyranny or Monarchy, or * as himself professeth, being dissuaded by his Genius from meddling in publick affairs, which advice was his preservation, being too honest to comply with the injustices of the Common-wealth, and to oppose them was extremely dangerous, as he found experimentally in that short time.

* Plat. Apol.
Gorg.
* Chap. 1.
* Xen. memor.
1. p. 711.

* He was chosen to the Senate for the Antiochian tribe, wherunto (* as we have said) *Alopece* the Town were he was born belonged, and * in order thereto took the oath which *Solon* appointed to be given to every Senatour, to give sentence according to the Lawes, not biased either by favour, hatred, or any other pretext: In the third year of the 93. Olimpiad (* the preheminance coming in course to the Antiochian tribe, and *Socrates* thereupon becoming President of the people,) hee had this

this occasion of manifesting his constancy. * There happen'd a * *Xenoph. hist. Græc. 1.* Sea-fight between the Athenians and the Lacedæmonians at *Argausæ*: The Athenian Commanders were ten; the Lacedæmonians Commander in chief, *Callicratides*; the Lacedæmonians were Overthrown, their Admiral sunk; the Athenians went back to *Argausæ* with the losse of 25. ships, and all the men in them except some few that escaped to land; The ten Commanders order'd *Theramenes* and *Thrasybulus* (Captains of the Galleyes) to look out after the vessells that were shipwrackt, which as they were going to do, a suddain tempest arose and hindred them; Six of these Commanders returned to *Athens* where they no sooner came, but upon the account they gave of the fight, the Senate committed them to prison; *Theramenes* was their accuser, who urged that they might be question'd for not relieving those that were lost by shipwrack; The Commanders justly answer'd, that they had given order for their relief, and that *Theramenes* and *Thrasybulus*, on whom that charge was impos'd, were (if any) to be condemned; but that they would not retort the fault on their accusers, for the Tempest sufficiently excused them. This satisfied the Senate for that time, but at the next feast being the *Apaturia*, some friends of *Theramenes*, by his instigation shaving their hair, and putting on mourning apparell, pretending to be kinsmen of those that were drowned, came in that habit to the Senate, and causing the charge against the ten Commanders to be renewed, so much incensed the people, that they by menaces contrary to all law, enforced the Senate to condemn them. *Socrates* being order'd to write the decree against them, avoided it by pretending he could not write, and knew not the form, which occasion'd laughter in the Senate (and perhaps that aspersions of *Porphyrius*, that he was scarce able to write, which when he did, it was to derision) but the true reason is by *Athenæus* acknowledg'd to be his constant fortitude, in that he would not violate the lawes of the Common-wealth contrary to the Oath he had taken, * to which he took more heed then to the violence * *Xenoph. memor. 1.* wherewith he was threatned; For when the Senate proceeded to their condemnation, he * alone oppos'd it with his suffrage, * *Laert. 1. Αλλ' οπου και μόνος (perhaps μόνος) ἀπερίσπαστος τὸν δίκαιον ἔταυν.* whereupon many Oratours prepared to accuse him, and the people cried out with loud clamours, that he might be brought to answer for it; but he chose rather to hazard himself for Law and Justice, then through fear of imprisonment and death to consent to injustice, as the death of these men was afterwards known to be, even to the Athenians themselves: and was soon after punished in *Theramenes* by the like, wherein *Socrates* gave the same testimony of his Courage upon this occasion.

Athens after a long war with the Lacedæmonians of 27. years, being taken at last by *Lyfander*, the Lacedæmonian Generall

nerall in the first year of the 94th Olympiad, there grew some debate concerning the alteration of the Government, from a democracy to an Oligarchy; *Theramenes* stood for the continuance of the democracy, but being overwail'd by the power and threats of *Lyfander*, yielded to the constitution of thirty persons, * by title Governours, in effect Tyrants, of which number was *Theramenes* (whom they took, in regard of his known moderation and equity, to bridle the rapine and avarice of others,) *Critias*, (first a friend, but now a great enemy to *Socrates* for reproving his love of *Euridamus*) *Charicles* and others, whose names are set down by *Xenophon*, as are also their murders unjust sequestrations of lands, and confiscations of goods; They began with punishment of the worst persons, proceeded to the richest, and ended with the best. Never (saith *Seneca*) was any City more miserable; 1300. (*Æschines* saith 1500.) of the best persons they put to death without any legall trial, nor was their fury thereby asswaged, but more exasperated; That City where was the *Areopagus*, the most religious Court of Judicature, where the Senate and people like the Senate used to assemble, was daily made a sad Colledge of Executioners, an unhappy Court too narrow for the Tyrants without rest from oppression, without hope of liberty or remedy. All fled the City but *Socrates*, who all this while set not his foot out of the gates; he was continually amongst the people, comforted the lamenting Fathers, encourag'd those that despair'd of the state, reproached to the rich, that had lived in fear to lose their wealth, the late repentance of their dangerous avarice, and to those that would imitate him, gave great examples, whilst he walked free amidst the thirty oppressors.

Theramenes opposing this cruelty and injustice, was accused by *Critias* for betraying the trust of the Common-wealth, whereof he acquitted himself to the satisfaction of the Senate; But *Critias* and his faction fearing he might overthrow the Oligarchy, seized upon him with a troop of souldiers; *Theramenes* run to the Altar, but being dragg'd from thence by the officers, he behaved himself like (saith *Diodorus*) the Disciple of *Socrates*; the people pittied him, but none of them durst offer to help him, because he was compass'd in by the souldiers, except *Socrates* and two of his companions, who ran to him and endeavoured to rescue him out of the hands of the officers; *Theramenes* desired them to forbear, telling them that he much loved and commended their kindnesse and virtue, but that it would be the greatest misfortune he could have, if their love to him should occasion their deaths; whereupon *Socrates* and his companions seeing none come in to join with them in his aid, and that the contrary party was too strong for them, gave over:

Theramenes

Theramenes was carried to prison, and there (being sentenced to drink hemlock) died.

These outrages of the thirty Tyrants *Socrates* did not forbear to censure: * Seeing many eminent persons put to death, and the rich circumvented & betray'd to excessive punishments, he said to *Antisthenes*, doth it repent thee that we have done nothing in our whole lives great & remarkable, as those Monarchs who are described in Tragedies, *Atreus's*, *Thyestes's* *Agamemnon's* and *Ægisthus's*? they are in those playes beheaded, feasted with their own flesh, and generally destroyed; Bu. no Poet was ever so bold and impudent as to bring a hog killed upon the stage.

* To another who murmur'd b. cause he was not looked upon since they began to rule, are you sorry for it said he? Hee said likewise, * that it were strange if a Neatherd who diminished and impoverished his herd, should not confesse himself an ill Neatherd; but more strange that one who being set over a City, made the Citizens worse, and their number less, should not confesse himself an ill Governour. This came to their knowledge, whereupon *Critias* and *Charicles* sent for him, and forbade him strictly to teach or discourse with any of the young men. *Socrates* asked them, if in acts of prohibition he might be permitted to question what hee understood not, which they granting; Then (continues he) I am ready to obey the Lawes, but lest I transgresse them through ignorance, I desire to be informed, whether when you forbid me the act of speaking, this act be to be understood of things spoken rightly or not rightly; if of the first, I must abstain from speaking what is right; if of the second, I must take care to speak nothing but what is right; Hereupon *Charicles* being displeased, said, Since you understood not that *Socrates*, we command you what is easier to be understood, that hence forward you speak not at all with any of the young men; I take away all ambiguity replies *Socrates*, that I may not exceed my limitation; let me know expressly at what years you call a man young: So long saith *Charicles*, as he is incapable of being Senatour, and hath not attained to the height of his judgement; you are not to speak with any under thirty; May I not buy, answers *Socrates*, of any under that age, nor ask them the price of any thing? That you may, saith *Charicles*, but your custom is to ask questions of things which you know very well; forbear those; and shall I not then, replies *Socrates*, make answer if anyone ask me where *Charicles* dwells, or where *Critias* is? To such questions saith *Charicles* you may. You must (continues *Critias*) refrain from the artificers, whose ears you have sufficiently grated with your impertinent discourses; I must then abstain (saith *Socrates*) from justice, piety, and the likes; Even from the very Neatherds replies *Charicles*, which unlesse you do, take heed your head come not short home.

This ill will and jealousy with they had conceived against *Socrates* was increased by the secret departure of some friends of his out of the City, which was reported to be done by his contrivement, to give intelligence to the Thebans: nor was that suspicion

* Diod. Sic. lib 14.

Ælian. var. hist.

* Xenoph. memor. 1.

suspicion without reason, as is manifest by his last Epistle: here upon they summon'd him into the Court, where some complaints were brought against him, of which having acquitted himselfe, they (to get a better cause of quarrel against him) gave order to him and four more to go to the *Pyæum*, and to apprehend *Leon*, whom they meant to put to death, that they might possesse his estate: But *Socrates* refused, adding, that he would never willingly assist an unjust act: whereupon *Charicles* said, dost thou think *Socrates* to talk thus peremptorily, and not to suffer? A thousand ills, answered *Socrates*, but none so grievous as to do unjustly. *Charicles* made no reply, nor any of the rest; the other foure went for *Leon*, *Socrates* directly to his house; but from thence forward, the jealousie they had of him was so much encreased, that * if their power had not been soon dissolved, they would have gone neer to have taken away his life.

* *Plat. Apol.*

CHAP. XI.

His falling out with the Sophists, and with Anytus.

* *Brut.*

THE Sophists, Masters of language in those times, saith * *Cicero*, (whereof were *Gorgias* of *Leontium*, *Thraſymachus* of *Chalcedon*, *Protagoras* of *Abdera*, *Prodicus* a *Cian*, *Hippias* an *Elian*, and many others) who profess in arrogant words to teach, how an inferiour cause (such was their phrase) might by speaking, be made superiour, * and used a sweet fluent kind of Rhetorick, argute in sentences, loftie in words, fitter for ostentation then pleading, for the Schooles and Academies, rather then the Forum) were so highly esteem'd, that * when soev'r they came, they could perswade the young men to forsake all other conversation for theirs. * These *Socrates* opposed, and often by his subtilty of disputing, refelling their principles * with his accustomed interrogatories, demonstrated, that they were indeed much beneath the esteem they had gained, but they themselves understood nothing of that which they undertook to teach others; he withdrew the young men from their empty conversation: These, who till then had been looked upon as Angels for wit and Eloquence, he proved to be vain affecters of words, ignorant of those things which they profess, and had more need to give money to be taught, then to take (as they used) money for teaching. The Athenians taken with these reproofs which *Socrates* gave them, derided them, and excited their children to the study of solid vertue.

* *Cic. Orator.*

* *Liban. Apol.*

* *Cic. Brut.*

* *Liban. Apol.*

Another quarrell *Socrates* had of long continuance, for it was the occasion of his death, but begun many years before, with *Anytus*, an Oratour by profession, privately maintained and enriched by Leather-sellers: He had put two of his sons to *Socrates* to be taught, but not being pleased, that whilst they were in that way, they had not learned so much, as to be able thereby

thereby to get their livings; he took them from *Socrates*, and put them to that trade which himselfe was ashamed to own; wherewith *Socrates* being much displeased in respect of the two youths, whose ruine he presaged, (and truly, for they fell afterwards into debaucheries which occasion'd it) spared not to reproach *Anytus* in discoursing to his Schollars, * telling them, " That the Trade of dressing Leather was not fit to be spoken
" of amongst young men; for they who benefit themselves by
" any art, cherish and professe it, as *Acumenus* Physick, *Damon*
" and *Connus* Musickieven *Anytus* whilst his sons were his schol-
" lars, was not ashamed of that which they learn'd; though it
" were not sufficient to maintain them by pleading; but for
" himselfe he gloryed that he walked invisable with *Pluto's*
" Helmet, or *Giges* Ring, concealing from the people the true
" means of his subsistence, which indeed was by dressing Lea-
" ther, which was not just, to be ashamed of the trade, and
" not of the profit; for he ought to owne this, or to disclaim
" that.

Socratic. Epist.
14.

" *Anytus* (saith * *Elian*) to answer this reproach, studied
" all occasions and waies of revenge; but feared the Atheni-
" ans, doubting if he should accuse *Socrates*, how they would
" take it, his name being in high esteem for many respects,
" chiefly for opposing the Sophists, who neither taught nor
" knew any solid learning. He * adviseth with *Melitus*, a young
" man, an Oratour, unknown to *Socrates*, described by * *Plato*,
" with long plain hair, a high nose, and a thin beard, * one that
" for a drachme might be bought into any thing, by whose coun-
" sell * " He begins, by making tryall in lesser things, to sound
" how the Athenians would entertain a charge against his life;
" for to have accused him upon the very first, he conceived
" unsafe, as well for the reason already mentioned, as lest
" the friends and followers of *Socrates* should divert the anger
" of the Judges upon himselfe, for falsely accusing a person so
" far from being guilty of any wrong to the State, that he
" was the only ornament thereof. To this end he subbornes
" *Aristophanes*, a Comick Poet, whose only businesse was to
" raise mirth, to bring *Socrates* upon the Stage, taxing him with
" crimes which most men knew him free from, impertinent
" discourse, making an ill cause by argument seem good, intro-
" ducing new and strange deities, whilst himselfe believed
" and revered none; hereby to insinuate an ill opinion of
" him, even into those who most frequented him. *Aristophanes*
" taking this Theme, interweaves it with much abusive mirth;
" the best of the Grecians was his subject, not *Cleon* the Lace-
" demonians, the Thebans, or *Pericles* himselfe, but a person dear
" to all the Gods, especially *Apollo*. At first (by reason of the
" novelty of the thing, the unusuall personating of *Socrates*

* *Var. hist.*

* *Schol. Ari-*
stoph.

* *Liban.*

* *Elian.*

“ upon the Stage) the *Athenians*, who expected nothing lesse,
 “ were struck with wonder: Then, (being naturally envious
 “ apt to detract from the best persons, not only of such as
 “ bore office in the common-wealth, but any that were emi-
 “ nent for learning or vertue) they begun to be taken with the
 “ *Clouds*, (so was the play named) and cried up the actour that
 “ personated *Socrates* with more applause, then ever any before,
 “ giving him with many shouts the victory, and sending word
 “ to the Judges that they should set down no name but that of
 “ *Aristophanes*. *Socrates* came seldome to the Theater, unlesse
 “ when *Euripides* contested with any new Tragædian, there,
 “ or in the *Pyreum*, then he went, for he affected the wisdom,
 “ goodnesse, and sweetnesse of his verse: sometimes *Alcibiades*
 “ and *Critias* would invite him to a Comedy, and in a manner
 “ compell him: for he was so far from esteeming Comedians,
 “ that he contemned them, as lying, abusive, and unprofitable
 “ whereat they were much displeased: These (with other
 “ things suggested by *Anytus* and *Melitus*) were the ground of
 “ *Aristophanes* his Comædy, who, it is likely, got a great summe
 “ of money by it, they being eager in prosecution of their de-
 “ sign, and he prepared by want, and malice to receive their
 “ impression: In fine, the play got extraordinary credit, that
 “ of *Cratinus* being verified,

*The Theater was then
 Fill'd with malicious men.*

“ It being at that time the feast of *Bacchus*, a multitude of
 “ Grecians went to see the play: *Socrates* being personated on
 “ the Stage and often named, (nor was it much the Players
 “ should represent him, for the Potters frequently did it upon
 “ their stone-jugs) the strangers that were present (not know-
 “ ing whom the Comedy abused) raised a humme and whif-
 “ per, every one asking who that *Socrates* was? which he ob-
 “ serving (for he came not thither by chance, but because he
 “ knew himselfe should be abused in the play, had chosen the
 “ most conspicuous seat in the Theater) to put the strangers
 “ out of doubt, he rose up, and all the while the play lasted,
 “ continued in that posture, (* laughing) * One that was pre-
 “ sent asked him, if it did not vex him to see himselfe brought
 “ upon the Stage? Not at all, (answered he) *me thinks I am at a*
 “ *feast, where every one enjoys me.* * This comedy was first acted when
 “ *Isarchus* was Archon, *Cratinus* victor in the first year of the
 “ eighty ninth Olympiad: *Aristophanes* being by some reprehended
 “ for it, to vindicate himselfe, caused it to be acted again the
 “ year following, *Amintas* being Archon, but with worse order
 “ then at first.

* *Aelian*. var.
 hist. 5.
 * *Plut.* de edu-
 cand. lib.
 * *Schol.* *Aristoph*

* *Amipias* also (another comick Poet) derided him thus in *Lacrit.*
Tribone.

*O Socrates, the best of few, the vaineſt
 Of many men; and art thou come amongſt us?
 Where is thy gown? did not this great miſfortune
 Beſall thee by the leather-dreſſer's help.*

CHAP. X.

His Trial.

* **M**Any years paſt ſince the firſt falling out betwixt *Socra-*
tes and *Anytus*, during which time one continued open-
 ly reproving the other, ſecretly undermining, untill at length
Anytus ſeeing the time ſute with his deſign, procur'd *Melitus* to
 prefer a bill againſt him to the Senate, in theſe termes.

Plat. Apul.
Liban. Apol.

Melitus Son of *Melitus*, a *Pythæan*, accuſeth *Socrates* Son of *So-*
phroniſcus an *Alopecian*. *Socrates* violates the Law, not believing
 the cities which this City beliveth, but introducing other new Gods. He
 violates the law likewise in corrupting youth; the punishment
 death.

This bill being prefer'd upon oath (*Plato* * *ἀντιμυσία*) *Crito* be-
 came bound to the Judges for his appearance at the day of tri-
 all. * Soon after *Anytus* ſent privately to him, deſiring him to forbear
 the mention of his Trade, and aſſuring him that he would thereupon
 withdraw his aſſion; but *Socrates* return'd him answer, that he would
 never forbear ſpeaking truth as long as he lived, that he would alwaies
 uſe the ſame ſpeeches concerning him; that his accuſation was not of force
 enough to make him refrain from ſpeaking thoſe things which he thought
 himſelf before obliged to ſay.

* See *Snidas*
 upon that word.

* *Liban. Apol.*
 p. 644.

* The intervall of time betwixt his accuſation and trial, he
 imploi'd in his uſual Philoſophical exerciſes, not taking any care
 to provide his defence, for which being obſerv'd & questioned
 by *Hermogenes* ſon of *Hipponicus*, “ I provide apology enough
 “ (ſaith he) in conſidering & purſuing the conſtant courſe of my
 “ life; *Hermogenes* demanding how that could be? becauſe
 “ (ſaith he) I never did any unjuſt act, which I conceive the beſt
 “ apologie: but we often ſee Judges (ſaith *Hermogenes*) over-
 “ ſwai'd by Rhetorick, to condemne the innocent and acquit
 “ the guilty: the truth is, (replyed *Socrates*) going about to
 “ make my apology, I was twice withheld by the Dæmon,
 “ whereat *Hermogenes* wondring, is it ſtrange (continues hee)
 “ that God ſhould think it fit for me to dy at this time? hither-
 “ to no man hath lived more uprightly, which as it is now my
 “ greateſt comfort, ſo it was the greateſt delight to my ſelfe
 and

* *Xenoph. Apol.*
 & *memor. 4.*

"and friends; if I live longer, I know I must undergoe what
 "is proper to old age, defects of hearing and sight, slownesse
 "to apprehend, aptness to forget, how can I then be pleased to
 "live longer and grow worse: It is likely God in his love to mee
 "hath ordained that I should die in the most convenient age,
 "and by the gentlest meanes, for if I die by sentence, I am al-
 "lowed the benefit of the most easie kind of death; I shall give
 "my friends the least trouble, I shall doe nothing unseemely
 "before those that are present, and shall depart sound in body
 "and soule; is not this very desirable? God with much reason
 "forbids me to make any defence; If I could effect it, I should
 "onely stay longer to be taken away by the torment of diseases
 "and imperfections of age, which truly *Hermogenes* I desire not;
 "If when I give an accompt of my actions towards God and
 "men, the Judges think fit to condemne me, I will rather chuse
 "to die then to beg of them a life worse then death. Other friends
 "used the same perswasions to him with assurance of victory,
 " * *Lycias* an excellent Oratour offered him an Oration, which
 "he had written in his defence, desiring him if he thought good
 "to make use of it at his tryall; *Socrates* perused it, and told him,
 "that it was a good one, but not fit for him. *Lysias* asking how
 "that could be? why (saith he) may not a garment or shooes
 "be rich, yet not fit for me? if you should bring me Sicyoni-
 "an shooes, I would not weare them though they were fit for my
 "feet, because they are effeminate: he conceived the Oration to
 "be ingenious and eloquent, but not stout and manly, * for
 "though it were very bitter against the Judges, yet * was it more
 "rhetoricall then became a Philosopher.

The day of tryall being come, * *Anytus*, *Lyco*, and *Melitus* pre-
 pared to accuse him, one in behalfe of the people, the second
 of the Oratours, the last of the Poets: *Melitus* first went up into
 the chaire proper for that purpose, and there spoke an Oration
 which was in it self mean enough, but withall deliver'd so un-
 happily and school-boy-like, that sometimes he was out with
 fear, and turned about to be prompted like a player, enough
 to beget laughter, even in those that were most concern'd in
 so serious a cause: Part of the effect whereof seems to be the
 same which is thus by *Xenophon* dispersedly deliver'd, some par-
 ticulars whereof are confirmed by *Libanius*.

"That *Socrates* perswaded his auditors to contemn the re-
 "ceived Lawes, saying, it was fit onely for fooles to bee
 "govern'd by a beane, (meaning the suffrages of the Senate so
 gather'd.)

"That he was intimately conversant with *Critias* and *Alcibi-*
 "ades, one most covetous and violent in the Oligarchy, the o-
 "ther ambitious of Tyranny.

"That

"That he taught disrespect and obedience to Parents, telling
 "his scholars hee would make them wiser then their Fathers,
 "and that it was lawfull for any one to bind his Father if hee
 "were mad, and for those that were the more wise to do as
 "much to those that were lesse wise.

"That he taught also disrespect of all other kinsmen, saying
 "they were not usefull to the sick, or to the accused, the first be-
 "ing in more need of a Physician, the latter of an Oratour; that
 "the good will of unable friends was nothing worth: that one-
 "ly the most knowing persons were most worthy of ho-
 "nour, by which means he would arrogate all respect to
 "himself.

"That he selected out of the Poets some ill places, and per-
 "verted others that were not so, to excite his friends to impi-
 "ous actions; as that of *Hesiod*,

There is no work pursued blame;
'Tis idleness that merits blame.

"He expounded, as if the Poet meant all acts might be commit-
 "ted for gain.

"That he often repeated and misinterpreted these words of
 "Homer, as if the Poet allowed the poor to be beaten:

When he a Prince or some great person meets,
Such with soft language kindly thus he greets;
Happy above the reach of fear are you;
Sit down, and bid your followers do so too.
But of the lower sort when any speaks,
Forth these words with blows his anger breaks;
Be quiet; to thy betters wretch submit;
For action and advice alike unfit.

Melitus (his oration ended) came down; * next him came * *Liban. Apol.*
Anytus with a long malicious speech, and last of all *Lyco* with
 all the artifice of Rhetorick concluded the accusation.

Socrates * would not (as was the custom) procure an Ad- * *Cic. Tusc.*
 vocate to plead for him; all the while his accusers were
 speaking, he seemed to employ his mind about nothing lesse:
 as soon as they had done, he went up into the chair, (* in which
 action he observed that the *Demon* did not withhold him) and
 with * an angry smile begun this * unpremeditated answer, ^{quest. 1.}
 * not as a suppliant or guilty person, but as if Master of the ^{* *Cic. de divi-*}
 Judges themselves, with a free contumacy proceeding not ^{nat. 1.}
 from pride, but the greatnesse of his mind. ^{* *Socratic.*}
 " * But I wonder first (*Athenians*) how *Melitus* came by ^{Epist. 14.}
 " this ^{* *Plat. Apol.*}
 " ^{* *Cic. Tusc.*}
 " ^{quest. 1.}
 " ^{* *Xenoph.*}

* *Cicer. de*
Orat. 1.
Laert.

* *Plut.*
Laert.

* *Plat. Apol.*

* *Cic. de divi-*
nat. 1.
 * *Socratic.*
 * *Epist. 14.*
 * *Plat. Apol.*
 * *Cic. Tusc.*
 * *quest. 1.*
 * *Xenoph.*

" this knowledge, that (as he saith) I do not worship those
 " Gods the City worships? Others have seen me (and so might
 " *Melitus* if he had pleas'd) sacrifice at common festivalls on
 " the publick Altars: How do I introduce new deities when I
 " professe to be directed in all my actions by the voice of God?
 " they who observe the notes of birds, or answers of men, are
 " guided by the voice: none doubts of thunder whether it bee
 " loud or oraculous; Doth not the Priestesse on the Tripod con-
 " vey to us by voice what the God delivers to her; and that
 " he foreknowes events, communicating them to whom plea-
 " seth him, all men (as well as I) believe and professe: others
 " call those that foretell events, Augurs, Soothsayers and Divi-
 " ners, I the Dæmon, and (I conceive) more religiously then
 " they who ascribe a Divine power to birds: That I am no im-
 " postor, herein many can attest, who have asked my advice,
 " and never found it fail. (Here there arose a murmur in the
 " Senate, some not believing, others envying what he said, that
 " he should surpass them in such a particular favour of the de-
 " ity;) " Let such as are incredulous hear this also to confirm
 " their opinion that I am not favour'd of the Gods; when *Cha-
 " erphon* in the presence of many witnesses question'd the Del-
 " phian Oracle concerning me, *Apollo* answered, that no man
 " was more free, more just, or more wise; (here another mur-
 " mur arose amongst the Judges: he proceeded) " Yet the same
 " God said more of *Lycurgus* the Lacedæmonian Lawgiver, that
 " he knew not whether to call him a God or a man; me he com-
 " pared not with the Gods, though he gave me the priority a-
 " mongst men. But trust not the God herein, consider me ex-
 " actly your selves; whom know you lesse a servant to corpo-
 " real pleasures? whom more free? I accept not either rewards
 " or gifts? who more just then he who so conformes himself to
 " the present time, as he needs not the help of any other? who
 " will say he deserves not the title of wise, who since he was
 " able, never desisted to learn by enquiry all good possible: and
 " that I took not this pains in vain, is evident in that, many
 " Citizens and strangers studious of virtue, prefer my conver-
 " sation above all others: what is the reason that though all
 " men know I have no wealth to requite them, so many desire
 " to oblige me by gifts? that I require no return from any, yet
 " engage so many? that when the City being besieged, every
 " one lamented his condition, I was no more mov'd then when
 " it was most flourishing? That whilst others lay out money on
 " outward things to please themselves, I furnish my self from
 " within, my self with things that please me better? If none can
 " disprove what I have said, deserve I not the commendati-
 " ons both of Gods and men? and yet you *Melitus* pretend that
 " with

" with these instructions I corrupt youth: Every one
 " knowes what it is to corrupt youth: Can you name but
 " one that I of religious have made impious, of modest impu-
 " dent, of frugal, prodigall, of sober, debauch'd, of hardy effe-
 " minate, or the like? But I know those answer'd *Melitus*
 " whom you have perswaded to be more obedient to you then
 " to their own Parents: That as far as concerns instruction, re-
 " plied Socrates, I confesse; this they know to be my proper
 " care: for their health men obey Physicians before their Pa-
 " rents, in Law-suits Counsellors before their kindred; do you
 " not in war prefer the most experienced souldiers to com-
 " mand before your own allies? yes answers *Melitus*, 'tis fit we
 " should; and do you think it reason then, replies *Socrates*, if
 " others are prefer'd for such things as they are excellent in,
 " that, because in in the opinion of some, I have an advantage
 " beyond others in educating youth, which is the greatest be-
 " nefit amongst men, I ought therefore to die? * *Anytus* and
 " *Melitus* (saith he, addressing himself to the Judges) may pro-
 " cure my death, hurt me they cannot: * To fear death is to
 " seem wise, and not to be so; for it is to pretend to understand
 " that which we understand not: no man knows what death
 " is, whether it be not the greatest happineffe that can arrive
 " to a man, and yet all fear, and shun it as if they were sure it
 " were the greatest misfortune.

This and more (saith *Xenophon*) was said both by himselfe
 and his friends, but the Judges were so little pleas'd with his
 unusuall manner of pleading, that * as *Plato* went up into the * *Laert.*
 Chair and began a speech in these words; Though I Athenians am
 the youngest of those that come up in this place, they all cried out, of
 those that go down, which he thereupon was constrained to do,
 and they proceeding to vote, *Socrates* was cast by 281. voices;
 It was the custom of Athens, as *Cicero* observes, when any one
 was cast, if the fault were not capitall, to impose a pecuniary
 mulct; when the Judges had voted in that manner, the guilty
 person was asked the highest rate whereat he estimated his
 offence; The Judges willing to favour *Socrates*, propounded
 that demand to him, Hee answered 25. (or as *Eubulides* saith,
 100.) drachmes, nor would he suffer * his friends, * *Plato*, * *Crito*, * *Xenoph.*
Critobulus, and *Apollodorus* (who desired him to estimate it at * *Plat. Apol.*
 50. minæ, promising to undertake the sum) to pay any thing
 for him, saying, that to pay a penalty was to own an offence,
 and telling the Judges that (for what he stood accused) hee
 deserved the highest honours and rewards, and daily suste-
 nance at the publick charge out of the Prytanæum, which was
 the greatest honour that was amongst the Græcians; with this
 answer, the Judges were so exasperated, that they condemn'd
 him to death by 80. votes more. The

*Xenoph. Apol.

* The sentence being past, he could not forbear smiling, and turning to his friends, said thus, they who have suborned false witnesses against me, and they who have born such testimonies, are, doubtlesse conscious to themselves of great impiety and injustice; but as for me, what should more deject me now then before I was condemned, being nothing the more guilty: They could not prove I named any new Gods for *Jupiter*, *Juno*, and the rest, or swore by such: How did I corrupt young men by inuring them to sufferance and frugality? of capital offences, as Sacriledge, Theft, and Treason, my very adversaries acquit me; which makes me wonder how I come to be condemned to dye; yet that I dye unjustly will not trouble me, it is not a reproach to me, but to those who condemned me; I am much satisfied with the example of *Palamedes*, who suffered death in the like manner; he is much more commended then *Vlysses* the procurer of his death; I know, both future and past times will witness, I never hurt, or injur'd any, but on the contrary have advantaged all that conversed with me to my utmost ability, communicating what good I could, gratis. This said, he went away, his carriage answerable to his words, his eyes, gesture, and gait expressing much cheerfulness.

CHAP. XI.

His imprisonment.

* Consol. ad Nelo.

* Maxim. Tyr.
* Xenoph. memor. 4.
* Plat. Phad.

Socrates (saith * *Seneca*) with the same resolved look, wherewith he singly oppos'd the thirty Tyrants, entered the prison, and took away all ignominy from the place, which could not be a prison whilst he was there: Here (* being fettered by the eleven Officers) he continued * thirty daies after he was condemned upon this occasion: * The ship which carried *Theseus* and fourteen more persons into *Creet* he vowed if they got safe home (as it fortun'd they did) to dedicate to *Apollo*, and to send it every yeer with a present to *Delos*, which custome the *Athenians* religiously observed; before the solemnity, they used to lustrate their City, and all condemned persons were reprieved till it returned from *Delos*, which sometimes, the wind not serving, was a long time. The Priest of *Apollo* began the solemnity, by crowning the Poop of the ship, which happening the day before *Socrates* was condemned, occasioned his lying in prison so long after.

In this intervall he was visited by his friends, with whom he past the time in dispute after his usuall manner: he was often solicited by them to an escape, some of them offered to carry him away by force, which he not only refused, but derided

* Plat. Crit.

ded, asking, if they knew any place out of *Attica* whither death could not come? * *Crito*, two daies before his death, came very early in the morning to him, to the same purpose, having by his frequent visits and gifts gained some interest in the Jailour, but finding him asleep, sat still by him, admiring in the soundnesse of his sleep, the happy equality of his mind; as soon as he waked, he told him, that he came to bring sad newes, if not such to him, yet to all his friends, that the ship would certainly be at home to morrow at furthest (some that came from *Sunium* affirming they had left it there) but that in all likelihood it would come that day, and he should dye the next. In good time be it, answered *Socrates*, but I do not believe it will come to day; for the day following I must dye, as they say, who have the power in their hands; but that I shall not dye to morrow but the day after, I guesse by a dream I had this night, that a woman very beautifull in a white garment, saluted me by my name, saying,

*Thou, ere three daies are told,
Rich Pthya shalt behold.*

(The same relation, according to *Laertius*, he made to *Esthines*) This occasion *Crito* took to perswade him to save himselfe, which he prest with many arguments: "That his friends, "would be accused of covetousnesse, as more desirous to spare "their wealth, then to redeem him; that it might be effected with little trouble and expence to them who were provided for it; that himselfe was rich enough to do it, or if not, *Simmi-* "as, *Cebes* and others, would joyne with him, that he ought not, "voluntarily to thrust himselfe into destruction, when he "might avoid it; that he should leave his children in an uncertain mean estate; that it would not be construed constant "cy but want of courage. Consider well these reasons, saith "he, or rather (for it is now no time to stand considering) "be perswaded, what is to be done, must be done this night, "or it will be too late. *Socrates* answered, that his cheerful "readinesse to relieve him was much to be esteemed, if agreeable to justice, otherwise, the lesse just, the more blamable: "that opinion and censure ought not to be regarded, but "truth and equity; that wrong must not be required with "wrong; that faith should be kept more strictly with a City "then with private persons; that he had voluntarily subjected himselfe to the lawes of his Country, by living under their "government, and to violate them at last, were great "injustice: that by breaking Prison, he should not only draw "his friends into many inconveniences, but himselfe also into "many dangers, only to live and dye in exile; that, in such a

A a a

"con-

"condition, he should be nothing more capable to bring up
 "his children well, but dying honestly, his friends would take
 "the more care of them: That whatsoever inconvenience might
 "ensue, nothing was to be preferred before justice; that if he
 "should escape by treachery, the remainder of his life would
 "be never the more happy, nor himselfe after death better en-
 "ertain'd in the next world. These things (saith he) I hear
 "like the Corybantian pipes, the sound of these words makes
 "me deafe to every thing else; therefore whatever you shall
 "say to the contrary, will be to no purpose; but if you have
 "any other businesse, speak. *Crito* answering, he had not any
 "else, as for this then (concludes he) speak no more of it, let us
 "go the way which God points out to us.

CHAP. XII.

The time and manner of his death.

THe time of *Socrates* death, is formerly touch'd; the Marble
 at *Arundell-House* saith, he died when *Laches* was Archon,
 aged seventy yeers, which (according to *Plato*) were compleat,
 for he saith *ἡλικία ἑβδομήκοντα* * *D. metrius Phalerius* saith, he dyed
 the first year of the mntie fifth Olympiad, having lived seventy
 yeers. * *Diodorus Siculus* averres, it was done in that yeare
Laches being Archon.

Although there be not any thing in the Greek story settled
 by better authority, then the years of *Socrates*; *Leo Ailarius*
 with much confidence, and little reason, controverts the re-
 ceived Chronology of his life and death, the occasion is this;
 the fourteenth of the *Socratick* Epistles publisht by him, menti-
 oneth an oration of *Polycrates*, as spoken at the arraignment of
Socrates; but the Walls of *Athens* repaired by *Conon* six years
 after the death of *Socrates*, being spoken of in that Oration,
 the Epistle is thereby rendred suspicious, the truth seems to
 be this: After the death of *Socrates*, it became an ordinary
 Theme in the Schooles of Rhetorick (which was at that time
 much studied at *Athens*) to speak for and against *Socrates*: *Poly-
 crates*, a Sophister, to exercise his wit, wrote an invective: *Lyli-
 as*, a famous Oratour, who died about the 100 Olympiad, had
 writtē (as we have already said) an Apologetick, which is by
 the Schollast of *Aristides* cited in answer to *Polycrates*. Apologies
 were in like manner written by *Plato*, * *Xenophon*, and (long af-
 ter by) *Libanius*; although *Isocrates* admonished *Polycrates* of
 certain errors in his Oration against *Socrates*, yet the Anachro-
 nism continued, for Chronology was not yet studied in *Athens*;
 and thence it is that *Plato* himself is in that respect so much re-
 prehended by *Athenaus*, *Aristides*, *Macrobius*, and others: the
 writer

* *Laert.*
 * *Lib. 14.*

* *Memorab.*
lib. 1.

writer of the *Socraticall* Epistle admits *Polycrates* as the accuser
 at the triall, and the oration as then, and there spoken, so also
 doth *Hermippus* whom *Laertius* cites to the same effect; But
Phavorinus a Critick of later times, when Chronology was more
 exact, detects the error by computation of times: *Allatius* will
 by no means have the criticism of *Phavorinus* allowed,
 and labours to introduce an uncertainty of the time, to
 the end hee may perswade that *Socrates* lived beyond the repa-
 ration of the walls of *Athens*: the great Engine wherewith he
 labours to demolish all that hath been asserted by the antients,
 is the testimony of *Suidas*, who (I know not upon what autho-
 rity) saith he lived 80. years: his smaller artillery are the
 groundlesse emendation of *Meursius*, and the mistake of *Scalger*
 before noted; the absurd Metachronism of the *Chronicum A-
 lexandrinum*, which makes *Socrates* die in the 104th Olympiad,
 and in the 90th year of his age; the anistoreisie of the unknown
 writer of *Aristotles* life, who supposeth him in the 17th. year
 of his age to have heard *Socrates* three years, and which is most
 ridiculous, the notorious anachronisms of *Plato* must serve
 as irrefragable arguments to impugn the truth. With these
 proofes in the sophistical disguise of a Dialogue, hee endea-
 vours to puzzle the unwary reader.

The manner of his death receive from *Plato* in the person of
Phædo an Eye-witness: "Every day (saith he) I went with o-
 "ther friends of his to visit him; we met in the Court where he
 "was tried, it being near the prison; where we entertain'd our
 "selves with discourse till the prison was open'd, then went in
 "unto him and spent many times the whole day with him: But
 "that day we met sooner then ordinary, for the evening be-
 "fore as we came out of the Prison, we heard the ship was
 "come from *Delos*, and thereupon we appointed to meet early
 "the next morning at the usuall place, where being come, the
 "Porter came out to us, and told us that that we must stay a
 "while before we could be admitted, for the eleven Officers
 "were there taking off his fetters, having brought him word
 "that he must die to day: not long after he came out again, and
 "told us we might go in, where when we came, we found *So-
 crates* his fetters newly taken off, and *Xantippe* sitting by him
 "with a child in her armes: She as soon as she saw us burst
 "forth into tears, and cried out ah, *Socrates*, this is the last time
 "thy friends shall ever speak to thee, or thou to them, *Crito*
 "(saith *Socrates*, addressing himself to him) let some body ca-
 "ry her home; whereupon some of *Crito's* servants lead her a-
 "way exclaiming, and beating her brest. *Socrates* who was sit-
 "ting upon the bed, drew up his leg and rubb'd it, saying the
 "whilst, How strange a thing, friends, is that which men call
 pleasure

"pleasure, how near a kin to pain to which it seems so contrary?
 "they arrive not indeed together, but hee that takes
 "one, is immediately overtaken by the other, as if they were
 "tied together: If *Aesop* had observ'd this, certainly hee would
 "have made some fable of it, as if God willing to compose
 "their difference, had joined them by the end, not being able to
 "make them absolutely one; so that whosoever hath one, must
 "strait have the other also; As it happens to me at this time,
 "the pain my fetters even now gave me, is now turned to a kind
 "of pleasure, and tickles me. You have opportunely (said
 "*Cebes*) put me in mind to ask, why since your imprisonment
 "(which you never did before) you have writ Poems, a
 "hymne to *Apollo*, and *Aesop's* Fables render'd into verses; ma-
 "ny have question'd me about it, particularly *Euenus*, if hee
 "repeat this demand, what answer shall I give him? Tell him
 "(answers *Socrates*) that truly I did it not to to contend with
 "him and his verses, but to comply with a dream (which I
 "have had more then once) enjoyning me to practise Musick;
 "in obedience whereunto I first made verses in honour of the
 "God whose feast this was; Then, conceiving it essentiall to a
 "Poet to write fictions, which of my self, I use not,
 "I made use of some of *Aesop's* which I had in memory, as
 "they first came into my fancy; Tell *Euenus* this, and bid him
 "from me farewell, and if he be wise, follow me, for it seems
 "I must go hence to day, the Athenians have so order'd it.
 "What is that said *Simmius* which you bid *Euenus* do, I have
 "often conversed with him, but as far as I understand him, hee
 "will not be at all ready to be rul'd by you; what, saith he, is he
 "not a Philosopher? he seem so, answers *Simmius*, then he will
 "(replied *Socrates*) and so will all who deserve that name;
 "but perhaps he will not lay violent hands upon himself, that
 "is not lawfull: and as he was speaking thus, he set down his
 "leg again to the ground, and sitting so, continued all the rest
 "of the dispute. Then *Cebes* asking why, how it could be that
 "it should be prohibited to ones self, yet that a Philosopher
 "ought to desire to follow a dying person? he answered, men
 "are the possessions of God, would you not be angry if your
 "slave should kill himself against your will, and if it were in
 "your power punish him? we must expect a summons from
 "God, an inevitable necessity (such as I have at this time) to
 "take us hence. This is truth, replied *Cebes*, but what you asser-
 "ted even now is inconsistent with it; God taking care of us as
 "his possessions, can a wise man desire to be out of his pro-
 "tection? he cannot think to mend his condition by freeing
 "himself from so excellent a government: *Socrates* seemed much
 "pleased with the subtlety of *Cebes*, and turning to us said, *Ce-
 bes* is alwaies inquisitive, nor will easily admit any things to
 me

"me said *Simmius* what he hath said seems reason, how can
 "wise men endure so much lesse endeavour to part with those
 "that are so much better then themselves? but *Cebes* herein
 "reflects upon you, who are so ready to leave us, and the
 "Gods whom you acknowledge good Governours; you say
 "well, answers *Socrates*, I suppose you would have no answer
 "as in a Court of Judicature; by all meanes saith *Simmius*, well
 "then replies he, I will endeavour to defend my self better a-
 "gainst you then I did before the Judges: Truly did I not be-
 "lieve I should go to just Gods, and to men better then any li-
 "ving, I were inexcusable for contemning death; but I am sure
 "to go to the Gods, very good Masters, and hope to meet with
 "good men, and am of good courage, hoping that something of
 "my man subsists after death, and that it is then much better with
 "the good then with the bad. Here *Crito* interrupting him, told
 "him that he who was to administer the poison, advis'd him to
 "speak little, & not heat himself with dispute, for it agreed not
 "with that kind of poison, which some neglecting, had bin con-
 "strained to take it two or three times: mind him not said *So-
 crates*, let him provide as much as may serve twice or thrice
 "if need be; Then he proceeded in a large discourse to declare
 "that the chief office of a Philosopher is to meditate on death;
 "therefore he ought not to fear the approach of it; That as death
 "is the solution of the Soul from the Body, so is it the office of a
 "Philosopher to free the soul from corporeall affections; That if
 "we understand the better, the more the soul is disengaged from
 "sense, we shall understand most perfectly when she is wholly
 "freed from the body by death, which perfection of knowledge
 "is the sole end of Philosophy.

This part of the discourse ended, *Cebes* occasions the renew-
 ing of it by the desiring him to prove the immortality of the
 soule, which he doth first from the necessary succession of gene-
 ration & corruption as contraries, the ground of the *Pythagorean*
 transmigration; next from the Soules manner of reasoning,
 which being only by reminiscence argues it had a being before
 the body (when it had perfect knowledge of those Ideas which
 upon occasion of sensible objects it recovers) and consequently
 shall subsist after it; much more is spoken by *Plato* under his
 name, whereof almost all is manifestly *Plato's* owne, nor is it
 possible to select that which is not from the rest; the conclu-
 sion of his discourse (as contracted by *Cicero*) was, "That there are
 "two waies, and a twofold course of Soules when they goe out
 "of the body: for such as have defiled themselves with hu-
 "mane vices given over to pleasures wherewith they are blind-
 "ded, according as they are polluted with domestick sins, or
 "have used inexpressible deceits to wrong the publike, take a by-

* Plat.

“way secluded from the Counsell of the Gods: But they who
 “have preserved themselves intire & chaste from the least con-
 “tamination of their bodyes, having alwaies withdrawne them-
 “selves from them, and in humane flesh imitated the lives of
 “Gods, find a ready way open for them, leading them to those
 “from whom they came: and as swans are. (not without rea-
 “son) sacred to *Apollo*, because they seeme to have learnt di-
 “vination from him, whereby foreseeing the good that is in
 “death they dye with songs and delight, so ought all good and
 “knowing persons to doe: * Let every one therefore prepare
 “for this journey against the time that fate shall call him away;
 “You *Simmias*, *Cebes* and the rest here present shall goe at your
 “appointed hower, me fate now summons (as the Tragedian
 “saith) and perhaps it is time that I goe into the Bath; for I
 “think it best to wash before I take the poison, that I may save
 “the women the labour of washing me when I am dead.

“When hee had made an end of speaking, *Crito* asked him
 “what directions he would leave concerning his Sonnes and
 “other affaires, and if they could doe any thing that might bee
 “acceptable to him? I desire no more (saith he) then what I
 “have often told you, if you take care of your selves, whatsoe-
 “ver you doe will be acceptable to me and mine, though you
 “promise nothing, if you neglect your selves and vertue, you
 “can doe nothing acceptable to us though you promise never
 “so much; that answered *Crito* we shall observe; but how will
 “you be buried? as you think good saith he, if you can catch
 “me, and that I give you not the slip, then with a smile apply-
 “ing himselfe to us, I cannot perswade *Crito* saith he, that I am
 “any thing more then the carcassee you will anon behold, and
 “therefore he takes this care for my enterment; it seems
 “that what even now I told him that as soon as I have
 “taken the poyson I shall go to the joyes of the blessed, hath
 “been to little purpose; He was my bail, bound to the Iudges
 “for my appearance, you must now be my sureties to him that
 “I am departed; let him not say that *Socrates* is carried to the
 “grave, or laid underground, for know dear *Crito* such a
 “mistake were a wrong to my soul; be not dejected; tell the
 “world my body onely is buried, and that after what manner
 “thou pleasest. This said, hee arose and retir’d into an inner
 “room, taking *Crito* with him, leaving us discourfing upon
 “our own misery, shortly to be deprived like Orphans of so
 “dear a Father. After his bathing, came his wife and the other
 “women of his Family with his Sons, two of them children, one
 “a youth; when he had taken order with these about his do-
 “mestick affairs, hee dismiss them and came out to
 “us.

“It

“It was now Sun-set (for he had staid long looking
 “the officer entered, and after a little pause saith, I have not so-
 “crates observed that carriage in you which I have found in o-
 “thers, but as I thought you the most generous, & the mildest
 “and best of all men that ever came into this place, so I now
 “see you hate me, not for that whereof I accuse you, but
 “you know the message I bring, farewell, bear what you cannot
 “remedy, with that he departed weeping; and fare thee well,
 “(saith *Socrates*) I will: How civill is this man? I should have
 “same all the time of my imprisonment, hee would often visit
 “me, discourse with me, used me alwaies courteously, and now
 “see how kindly he weeps for me: but come *Crito*, let us do as
 “he bids us, if the poison be ready, let it be brought in: The Sun
 “is yet scarce set answers *Crito* others take it late after a plen-
 “titull supper and full cups; make not so much hast, there is
 “time enough; he replies, they who do so think they gain time,
 “but what shall I gain by drinking it late, onely deceive my
 “self as covetous of life, and sparing of that which is no longer
 “mine; pray let it be as I say; Then *Crito* sent one of the atten-
 “dants, who immediately returned; and with him the man
 “that was to administer the poison, bringing a cup in his hand,
 “to whom *Socrates*, prethee honest friend (for thou art well
 “verst in these businesses) what must I do? nothing saith hee,
 “but as soon as you have drunk, walk till you find your leggs
 “begin to fail; then lie down, and in so saying, he gave him the
 “Cup; *Socrates* took it cheerfully, not changing either counte-
 “nance, or colour; and looking pleasantly upon him, deman-
 “ded whether he might spill any of it in libation, who answer-
 “ed, he had made no more then would just serve; yet saith
 “*Socrates* I may pray to God, and will, that my passage hence
 “may be happy, which I beseech him to grant; and in the same
 “instant drank it off easily without any disturbance; many of
 “us who till now had refrained from tears, when we saw him
 “put the cup to his mouth and drink off the poison, were not
 “able to contain any longer; which *Socrates* observing,
 “friends (saith he) what mean you? for this reason I sent away the wo-
 “men lest they should be so unquiet: I have heard we should die with quiet
 “tulation and applause, be quiet then and take it patiently; These
 “words made us with shame suppress our tears; when he had
 “walked a while, perceiving his leggs to fail, he lay down on
 “his back as the Executioner directed him; who looking on his
 “feet pinched them hard, asking him if he felt it, he answered
 “no; he did the like to his leggs, and showing us how every
 “part successively grew cold and stiffe, told us when that chil-
 “nelle came at his heart he would die; not long after hee spake
 “these his last words, O *Crito* I owe *Asculapius* a Cock, pay it, neg-
 “lect

“pleat it not. It shall be done, said *Crito*; will you have any thing else? He made no answer, lay still a while, then stretched himself forth; with that the executioner uncovered him, his eyes were set, *Crito* closed them. This (saith *Plato*) was the end of the best, the wisest, and most just of men: A story, which *Cicero* professeth, he never read without tears.

Aristotle saith, that a *Magus* coming from *Syracusa* to *Athens*, not only reprehended *Socrates* for many things, but foretold him also that he should die a violent death. *Laertius* closeth his life with this *Epigram*,

*Drink Socrates with Jove, next whom enthron'd,
By Gods, and wisdom's selfe as wisest own'd.
Thee, the Athenians gave a pois'nous draught,
But first the same they from thy lips had quast.*

CHAP. XIII.

What happened after his death.

HE was buried with tears and much solemnity (contrary to his own direction) by his friends, amongst whom, * the excessive grief of *Plato* is observed by *Plutarch*, * and the mourning habit of *Isocrates*: As soon as they had performed that last service, fearing the cruelty of the Tyrants, they stole out of the City, the greater part to *Megara* to *Euclid*, where they were kindly received, * the rest to other parts.

* Soon after, a Lacedemonian youth, who had never more acquaintance with *Socrates* then what fame gave him, took a journey to *Athens*, intending to become his disciple; being come as far as the City-gates, & ready to enter, with joy to be so neer the end at which he aimed, instead of *Socrates*, he meets there the newes of his death, whereat he was so troubled, that he would not go within the City-gates, but enquiring the place where he was buried, went thither, and breaks forth into a passionate discourse, accompanied with many tears, to the enclosed dead body; when night was come, he fell asleep upon the Sepulcher; the next morning, affectionately kissing the dust that lay upon it; and with much passion taking leave of the place, he returned to *Megara*.

Suidas tells a like story (for that there were more examples then one in this kind, *Libanius* implies) of a Chian, named *Cyrus*, who coming to *Athens* to hear *Socrates*, went to his Tomb, and slept there, to whom *Socrates* appeared in a dream, and discoursed with him; with which only satisfaction he went directly home again.

* By these accidents the Athenians were awakened into a sense

* *Plut. de virt. mor.*

* *Plut. vit. dec. Orat.*

* *Liban.*

* *Socrat. Epist.*

* *Socrat. Epist.*

sense of their injustice, considering they were obnoxious to the censure of the Lacedemonians by extraordinary crimes, whose children were so affectionate to the Philosophers whom they had murdered, as to take such long journeys to see *Socrates*, whom they would not keep when he was with them; hereat they became so exasperated, that they were ready to tear those wicked men, that were the occasion of his death, peece-meal with their teeth, the whole City cried out, they disclaimed the act, and that the authors thereof ought to be put to death, *Antisthenes* furthered their rage by this means, * Some young men of Pontus invited to Athens by the fame of *Socrates*, met with *Antisthenes*, who carried them to *Anytus*, telling them, he was much wiser then *Socrates*; whereupon those that were present, with much indignation, turned *Anytus* out of the City: thence he went to *Heraclæa*, where some say the Citizens also expelled him, * others that they stoned him to death: *Alcibiades* was by the Athenians condemned and put to death, * others affirme the like of all his accusers without tryall, * *Plutarch*, that they so much hated them, as they would not suffer them to kindle fire at their houses, they would not answer them any question, they would not wash with them, but threw away the water they had touch'd, as impure, until unable to brook this hatred, they hanged themselves.

In further testimony of their penitence, they called home his friends to their former liberty of meeting, they forbade publick spectacles of games and wrestling for a time, they caused his Statue, made in brasse by *Lysippus*, to be set up in the *Pompeum*, and (a Plague ensuing, which they imputed to the injustice of this act) they made an order, that no man should mention *Socrates* publicly, or on the Theater, that so they might forget what they had done: *Euripides* (restrained by this order from doing it directly) reproached them covertly in a Tragedy, named *Palamedes* (in whom he alluded to *Socrates*) particularly in these verses,

*A Philomele neer mischiefe knew,
Is slain (alasse) is slain by you.*

At which words, all the spectators understanding they were meant of *Socrates*, fell a weeping.

The death of this sole person (saith * *Eunapius*) brought a generall calamity upon the City; for it may easily be collected by computation of times, that from thence forward the Athenians did nothing considerable, but the City by degrees decayed, and with it all Greece.

* *Τὸν ἰδίον ἀνὴρ ὅπως ἀνέβη. For ἰδίον seems to have been some gloss to explain ἀνέβη. So Callimach. Epigr. As δὲ τὸν αὐτὸν ἀνέβη. In Aedes;*

CHAP. XV.

Of his person and vertues.

* Plat. Phadr.
Theatet.
* Schol. Ari-
stoph.
* Plat. Phadr.
Theatet.
* Plat. Protagor.

AS to his person, he was * very unhandsome, of a melan-
choly complexion, * bald, * a flat nose, eyes sticking out,
a severe down-cast look, difficult in speech, and * too concise,
his language rough and carelesse, but more efficacious then all
the eloquence of *Themistocles*, *Pericles*, or any other; so acute,
that he could maintain either side in any question, and there-
fore is reproached by *Aristophanes*, as having two languages,
whereof one was to defend wrong; fervent in dispute, often so
transported, that he would beat himselfe, and tear his beard,
to the derision of the standers by, which he took quietly:
Patient to be redargued; * sometimes he covered his face in
discourse, that he might not be diverted by any object of sight:
* His constitution strong and hardy, * which he preserved cold,
by taking diligent care of his health; * well bearing such,
hunger, and upon occasions, excess of wine without distur-
bance: * His habit the same in winter as in summer, having but
one garment a year; * no shooes, his diet sparing. In fine, his
countenance promised so little, that * *Zopyrus* a Physiognomist
who undertook to discover the dispositions of men by their
lookes, said, he was stupid, because there were obstructions
in his jugular parts; adding, he was given to women and ma-
ny other vices; whereat *Alcibiades*, and other friends of his
that were present, knowing him free from those imputations,
fell a laughing; but *Socrates* justified his skill, answering, he
was by nature prone to those vices, but suppress his inclinati-
ons by reason, whence * *Alcibiades* used to say, he resembled
the image of *Silenus* (* as he did indeed in his countenance,
baldnesse, and flat-nose) carved on the outside of little boxes,
sitting, and playing on a Pipe, for as those boxes within held
images of the Gods, so was he adorned with chastity, integri-
ty, and all inward beauty, ravished as * *Plutarch* saith, with a
divine zeal to vertue, in all kinds whereof, *Xenophon*, *Laertius*,
and others, assert these instances.

* Plat. conviv.
* Schol. Ari-
stoph. p. 136.

* Advers. color.

* Xenoph.

* Plat. advers.
color. Liban.
Apolog.

* Schol. Ari-
stoph.

* *Wise* *Sophocles*, *wiser* *Euripides*,
But wisest of all men is *Socrates*.

Apollo

* *Apollo* (saith *Cicero*) conceiving the only wisdom of man-
kind to consist in not thinking themselves to know those
things whereof they are ignorant. * This Oracle, though he
were nothing exalted with it himselfe, procured him much
envy.

* He was so religious, that he never did any thing, without advising
first with the Gods, * never was known to attempt or speak any impiety.
* He bare a reverence to the Gods, not human, but such as tran-
scended the greatest fear; * Some say it was out of his great
reverence to the Divinity that he used to swear by (* a Cock,)
a Dog, and a Plane-Tree, (under which they used to sit) though
it were interpreted Atheisme.

* He was constant, and a lover of the publick good, as appears in his
acquitting the ten Captains, in his denying the thirty Tyrants to seise
Leon in, his refusing to escape out of Prison, and proving such as
grieved for his death. * *Xantippe* used to say, that when the State
was oppressed with a thousand miseries, he alwaies went abroad
and came home with the same look, (* never more cheerful,
or more troubled) for he bore a mind smooth and cheerful
upon all occasions, far remote from grief, and above all fear:
In his declining age, falling sick, he was asked by one that
came to visit him, how he did? Very well (saith he) either
way; if I live, I shall have more emulation, if I dy, more praise.

* He was so temperate, that he never preferred that which is pleasant
before that which is wholesome. He never did eat more then appet-
ite (which was his sauce) made delightfull; all drink was
pleasing to him, because he never drank but when he was
thirsty, and then with such temperate caution, that * he
poured out the first draught of water upon the ground, and
if he were at any time invited to a feast, he, which to others
is very difficult, with much ease took care not to eate more
then consisted with his health, * whereof he was very carefull,
because the exercises of the soule depend thereon; and in or-
der thereto, used to walk constantly before meals; whereupon
being asked by one that observed it, what he did? I get broth,
saith he, for my supper. To this temperance it is imputed,
though *Athens* were often in his time visited with the pestilence,
he alone escaped it.

* He was so frugal, that how little so ever he had, it was alwaies e-
nough. * wanting the means to live splendidly, he sought not
anxiously how to acquire more, but how to accomodate his
manner of life to that which he had, * wherewith he was so
contented, that he affirmed himselfe to come neere the Gods,
because he wanted least. Seeing the great variety of things
exposed to sale, he would say to himselfe, how many things
there are that I need not; and often had in his mouth these
verses,

* Academ.
quæst. 1.
* Laert.

* Xen. memor.
4. p. 818.
* Xen. mem. 1.
p. 710.
* Plat. Philib.
* Suid.
* Schol. Ari-
stoph.

* Laert.

* *Ælian*. 9.
* *Cic. Tusc. quæst.*
3. offic. 1.
* *Plin.* 7. 19.

* *Xenoph. mem.*
4. p. 818.

* *Plut.*

* *Xen. mem. 1.*
p. 712.

* *Ælian*. 13.

* *Xenoph. me-
mor.* 1. p. 711.
* *Liban.*

* *Laert.*

Purple

*Purple, which Gold and Gems adorn,
Is by Tragædians to be worn.*

Ælian. 9.

Alcibiades ambitiously munificent, sent him many great presents; Xantippe admiring their value, desired him to accept them: We (answered Socrates) will contest in liberality with Alcibiades, not accepting, by a kind of munificence what he hath sent us.

* Laert.

* To the same, who offered him a large plot of ground to build a house upon: And if I wanted shoes, (saith he) would you give me leather to make them? but deserve I not to be derided if I accepted it?

* Laert.

* He slighted Archelaus, King of Macedonia, and Scopas, son of Cranomus, and Eurilocus, son of Lariseus, not accepting their money, nor going to them. * Archelons sending to him to desire his company; He said, he would not go to one, from whom he should receive benefits, which he could not equal with returne. * To Perdicas, who demanded why he would not come to him, he answered, lest I die the most ignoble death; that is, lest I receive a benefit I cannot requite.

* Senec. de
benefic. 5. 6.* Antonin. vit.
lib. 11.

Ælian. 9.

Coming home late one night from a feast, some wild young men knowing of his return, lay in wait for him, attired like furies, with vizards and torches, whereby they used to affright such as they met: Socrates, as soon as he saw them, nothing troubled, made a stand, and fell to question them, according to his usuall manner, as if he had been in the Lyceum, or Academy.

* Laert.

* Stob. 71.

* Laert.

* He despised those that cavilled at him. * Being told, that such a one had reviled him behind his back: Let him beat me, saith he, whilst I am not by; and that another spoke ill of him: He hath not yet learnt, saith he, to speak well.

* Plut. de educ.
liber.

* Being kicked by an insolent young fellow, and seeing those that were with him much incensed, ready to pursue him; he said, what if an Ass kick me, would you have me kick again, or sue him? but the fellow escaped not unpunished, for every one reproached him for this insolence, and called him the reviler, so that at last, for vexation, he hanged himselfe.

Seneca de ira. 3

Another striking him a box on the ear, he said no more, but that it was hard a man knew not when to go abroad with a helmet.

D. Basil.

Another fell upon him with much violence, which he endured without the least disturbance, suffering him to vent his anger, which he did so long, till he made his face all swelled and bruised.

Plut. de ira
cohib

Whensoever he perceived himselfe to grow incensed with any of his friends,

Be-

*Before the storm arose,
He to a harbour goes.*

He used to moderate his voice, to look smilingly and moderately upon them, reserving himselfe untainted with passion, by recourse to the contrary.

* He taught not such as conversed with him to be covetous, for he took no money of his Schollars, therein expressing his own liberality. * Xenoph. memor. pag. 712.

* Hunger or want could never force him to flatter any: Yet was he

very compleasant and facete in company: as he one day openly at dinner reproved one of his friends something harshly, Plato said to him, had not this been better told in private? Socrates immediately answered, and had not you done better, if you had told me so in private. * Being demanded what country-man he was? He answered, neither of Athens, nor Greece, exsul, but of the World. Sometimes he would feast in a fine Robe, as Plato describes him, and when the time allowed, learned to sing, saying, it was no shame to learn any thing which one knew not: He also danced every day, conceiving that exercise healthfull: * nor was he ashamed to play with little children.

* Plut. de
exsul.* Senec. de
tranquill.

* He was so just, that he never in the least wronged any man, but on the contrary, benefited all such as conversed with him, as much as he could. * Xenoph. memor. 4. p. 818.

* His continence was invincible: He despised the beauty of Alcibiades, derided Theodora and Calliste, two eminent Curtasans of that time. * Quintil. 8. 4.

* He took great delight in the conversation of good men; to such he communicated whatsoever he knew; with them he studied the writings of the antient wisemen, selecting what was good out of them (which confirms what was said before in the life of Solon, that morall Philosophy was commenc'd by the Sophoi) and esteemed this mutual friendship which he contracted with them above all treasure. * Xen. memor. 1. p. 731.

* Towards this his outward endeavour was so affected and desired by them, as much as he affected and desired them. * Xenoph. memor. 2. p. 752.

CHAP. XVI.

His Wives and Children.

HE had two wives, the first Xantippe, a Citizens daughter of Athens, as Theodoret affirms, who added that she was dishonest before he married her, even with himselfe, besides others: Athenæus also saith, that after he was married, he lent her to a friend, and that Alcibiades lay with her: But Aristotelenus and Porphyrius, from whom these aspersions are derived, have been noted of too much malignity, to be of any authority.

D d d

She

* 1. 17.

* Laert.

She was (according to the Character * *Agellius* gives her) curst, froward, chiding, and scolding alwaies both day and night, * and for that reason he chose her, as he professeth to *Aristophanes*, from observing, that they who would be excellent in horse-manship, chose the roughest horses, knowing, if they are able to manage them, they may easily rule others: He, desirous to use much conversation with men, took her to wife knowing, if he could bear with her, he might easily converse with all men. To *Alcibiades*, who said, her scolding was intollerable, he professeth it was nothing to him, being used to it, like such as live in the continuall noise of a mill: Besides, saith he, cannot you endure the cackling of hens; but they, answered *Alcibiades*, bring me Eggs and chickens; and my *Xantippe*, replies *Socrates*, children.

* Laert.

Of her impatience, and his sufferance, there are severall instances; * one day before some of his friends, she fell into the usuall extravagance of her passion, whereupon he not answering anything, went forth with them, but was no sooner out of the doore, when she running up into the chamber, threw down water upon his head, whereat turning to his friends, did not tell you, saith he, that after so much thunder we should have rain.

* Laert.

Another time she pulled his Cloak off from his shoulders in the open Forum; some friends present counselled him to beat her: Yes, saith he, that whilst we two fight, you may all stand by; and cry, Well done *Socrates*, to him *Xantippe*.

* Lib. 2. 26.

To some other story in the same kind, * *Anoninus* alludes in these words; how *Socrates* looked when he was faine to gird himselfe with a skin, *Xantippe* having taken his cloths away, and carried them forth with her, and what he said to his friends, who out of a modest respectfulness, went back, seeing him so attired.

Plut. de ira
cohib.

Having brought *Euthydemus* from the Palæstræ to dine with him, *Xantippe* running to the table, angry, and scolding, overturned it; *Euthydemus* much troubled, rose up, and would have gone away, when *Socrates* did not: a Hen, saith he, the other day did the very same thing at your house, yet I was not angry thereat.

Ælian. var.
hist. 11. 12.

Alcibiades having sent him a curious march-pane, *Xantippe* furiously (as her manner was) threw it out of the basket, and trode upon it; whereat *Socrates* laughing, and shall not you (saith he) lose your share in it.

Ælian. 7. 10.
Laert. Stob.

Another time she offered to go to a publick show attired undecently; take heed, saith he, you be not rather the spectacle then the spectator.

Stob. 189.

With reason therefore he said, I had three evils, Grammar, Poesy, and an ill wife; two I have shaken off, but my ill wife I cannot.

His

His other wife was named *Myrto*, * Niece to *Lysimachus* daughter of *Admetus*, not the just, as *Laertius*, and from him *Suidas* affirms; but another of that name, the 3d. from him as is observed by *Aristophanes*, for the two daughters of *Aristides* the just, could not but be of great age before the 77. Olympiad, wherein *Socrates* was born, long before, which time *Aristides* died an old man in Exile; for that *Themistocles* died the second year of the 77. Olympiad is certain, and as *Amilius Probus* affirms, *Aristides* dyed four years before *Themistocles* was banished Athens, hereupon *Plutarch* more cautiously calls her not the daughter, but Niece of *Aristides*.

Some because *Xantippe* (as is manifest from *Plato*) out-lived him, believe he was first married to *Myrto*, but that he had both these wives at the same time, which is attested by *Demetrius Phalereus*, *Aristoxenus* (to whom *Athenæus* saith, that *Aristotle* gave the ground) *Callisthenes* and *Porphyrus*; whence *Aristippus* in his * Epistle to his daughter *Myrto*, adviseth her to go to Athens, and above all to honour *Xantippe* and *Myrto*, and to live with them as he with *Socrates*. * *Socratic. Epist.*

The occasion, whereupon the Athenians, who from the time of *Cecrops* had strictly observed single marriage, allowed bigamy, in the time of *Socrates* was this; In the second year of the 87. Olympiad, and the third of the 88. Athens was visited extremely with the pestilence, which attended by war and famine, occasioned so great a scarcity of men, that they made an edict it might be lawfull for any that would to take two wives, *Euripides* made use of this indulgence, and that *Socrates* also did so, is attested by *Satyrus* the peripatetick, and *Hieronymus* the Rhodian, who recorded the order; to which *Athenæus* imputes the silence of the Comick Poets in this particular, who omitted no grounds of reproach. *Plutarch* implies, that he took her out of charity, for she was a widdow (* without any portion or dow- * *Laert.*) extremely in want.

* *Porphyrus* reports, that when these two (*Xantippe* and *Myrto*) quarrell'd, they would at last fall both upon *Socrates*, and beat him, because he stood by and never parted them, but laughed as well when they fought with him, as with one another. * *Theodoret.*

By *Xantippe* hee had a son named *Lamprocles*, who could not brook her impatience so well as his Father, and being vexed by her into disobedience, was reclaimed by *Socrates*. Hee died young, as may be gathered from *Plutarch*, who saith, *Timæchus* of *Chersonæ* dying very young, desired earnestly of *Socrates* that he might be buried near his son *Lamprocles*, who died but few daies before, being his dear friend, and of the same age. It appears from *Plato*, that he had more sons by her, for in his Apology he mentions three, two grown men, the other a child, which

which seem to be the same, brought by *Xantippe* to him in prison the day of his death, and as *Plato* describes it, held in her lap.

By *Myrto* he had two sons, the eldest *Sophoniscus*, the youngest *Menedemus* or *Menexenus*, though some say he had *Menedemus* by *Xantippe*.

CHAP. XVII.

His Scholars and Auditors.

* De Oratore.
lib. 3.

WHERAS (saith * *Cicero*) many springing from *Socrates* by reason that out of his severall various disputes diffused every where, one laid hold of one thing, another of another; there were some, as it were, so many severall Families differing amongst themselves, much distoynd and disagreeing; yet all these Philosophers would be called, and conceived themselves to be *Socraticks*: of these were

Plato, from whom came *Aristotle* and *Xenocrates*, the first taking the name of *Peripatetick*, the other of *Academick*.

Antisthenes, who chiefly affected the patience and hardinesse in *Socrates* his discourse, from whom came first the *Cynicks*, then the *Stoicks*.

Aristippus, who was more delighted with his more voluptuous disputations, from him sprung the *Cyrenaick* Philosophy.

Others there were who likewise called themselves *Socraticks*, but their sects by the strength and arguments of the former are broken and quite extinct: such were.

Phædo an *Elean*, who instituted a particular school, from him called *Eliack*, which afterwards was called *Eretriack*, from *Menedemus* who taught at *Eretria*, from him *Pyrrho*, thence the *Pyrrhonians*.

Euclid of *Megara*, institutor of the *Megarick* school so named from him, from *Clinomachus* his Disciple called the *Dialectick*, ending in *Zeno* the *Citrican*, who introduced the *Stoick*.

The *Herillians* are named also as a *Soc*: that would be called *Socratick*. To these recited by *Cicero*, *Suidas* adds.

Bryso of *Heraclæa*, who together with *Euclid* invented disputative logick.

Theodorus surnamed the *Atheist*, who invented a peculiar sect called *Theodorean*, the opinion which he taught was a *Diagora* indifference.

Other Disciples of *Socrates* there were, who followed his Philosophy, not appropriating out of it any particular sect, and therefore most properly deserve the title of *Socraticks*, such are *Crito*, *Chærephon*, *Xenophon*, *Æschines*, *Simmius*, *Cebes*, *Glauco* and *Terpsion*.

The last kind of his auditors were those who made no profession of Philosophy, of whom were

Critias

Critias and *Alcibiades*, who afterwards proved the most ambitious spirits of the Athenians, but it was discovered in neither whilst they convers'd with *Socrates*, either that their youth was not capable of expressing that vice, or that they cunningly complied (as *Xenophon* conjectures) with *Socrates* in hopes of being by his conversation enabled to manage their forward designs, which as soon as they attempted they left off their friendship with *Socrates*, *Critias* fell from him and converted his affection into hate, because he reproved his love to *Euthydemus*, *Alcibiades* naturally dissolute, was reclaim'd by *Socrates* and continued such whilst he conversed with him: He was of form so exquisite as gave occasion to some to calumniate the friendship betwixt him and *Socrates*, to which effect *Aristoxenus* is cited by *Laertius* and *Athenæus*; and some verses of *Æschylus* by the latter; his vindication we refer to *Plato* and *Xenophon*.

Of *Socrates* his instructions to *Alcibiades* there are these instances.

* He told him that he was nothing of what a man ought to be; that he had no advantage by the greatness of his birth, nor by an ordinary Porter, whereat *Alcibiades* much troubled with tears, besought him to instruct him in virtue, and to reform his vices.

* Perceiving *Alcibiades* to be exceeding proud of his riches and lands; he showed him a Map of the world, and bad him find *Attica* therein; which done, he desired that he would shew him his own lands; he answered, they were not there. Do you boast replies *Socrates* of that which you see is no (considerable) part of the Earth?

* *Alcibiades* being by reason of his youth bashfull and fearful to make an Oration to the people, *Socrates* thus encouraged him, do you not esteem (saith he) that shoemaker (naming him) an inconsiderable fellow? *Alcibiades* assenting, and so likewise (continues he) that crier and that tent-maker? *Alcibiades* granting this, doth not saith he, the Athenian Commonwealth consist of these? if you condemn them single, fear them not in assembly. To these adde

* The four sons of *Crito* the Philosopher; The eldest *Critophylus*, * exceeding handsom and rich, but by *Socrates* (who valued his own estate at five minæ) * demonstrated to be poorer, then himself.

The second *Hermogenes*, * whom falling into poverty, *Socrates* persuaded *Diodorus* his friend to entertain.

The third *Epigenes*, * a young man of an infirm body whom *Socrates* advised to study his own health, as that wherein consisted the well-being and knowledge of his mind.

The youngest *Ctesippus*.

E e e

Of

OF Poets, Euripides (as the writer of his life affirms) and Euenus.

* οὐκ ἀνυπό- Of Oratous *Lyfias*, eminent in that kind * easie to be under-
 νουσιζέμενον stood, hard to be imitated; hee came to *Athens* in the second
 μὲν οὖν ἔτος 82. Olympiad. *Lyfis*, whom of refractory he made
 (read εὐκταλῶς, year of the 82. Olympiad. *Lyfis*, whom of refractory he made
 to which effect pliant, and *Isocrates*, of whom when very young *Socrates* prefa-
 also Plutarch) ged great things. In the number of his Scholars and Auditors
 νομίζεσθαι καὶ λατρεῖν οὐδὲν ἔστι
 οὐκ ἀνυπό- were also
 νουσιζέμενον Dion. Halicarn. in Critic.

* *Plat. Apol.*
* *Xenop. mem.*
3. p. 772. & p.
774.
Laert.

* *Nicostratus* son of *Theodotides* and his brother *Theodotus*.

* *Eantodorus*, and his brother *Apollodorus*.

* Plat. *ibid.*
Lysanias, Father of Aeschines.

* Xenoph. mem. 2. p. 743. * Chærecrates,] brother to Chærephon, betwixt whom there was a great quarrel, but reconciled by Socrates.

* *Paralus*, son of *Dernodocus* whose brother was *Theages*.

* *Plat. Apol.* * *An'ipho* a Cephisean, Father of *Epigenes* : with whom hee
discourses of self-sufficiency, teaching *gratis*, and of veracity in

* *Memor.* 1. p. * *Xenophon.*

729.731, 732. *Eumares* a Phliasian, and *Xenomedes*, an Athenian.

Benefited these, there are with whom *Socrates* discoursed and instructed.

* Xen. mem. I. p. 725. * Aristodemus firnamed the little, who would not sacrifice, pray, or use divination, but derided all such as did, was by Socrates convinc'd.

Xen. mem. 2. * *Aristarchus* troubled that he had a charge of kindred lying upon him, by *Socrates* converted to a willing liberality towards them.

Eutherus, who returning from travell, his lands taken away, his Father having left him nothing, chose rather to follow a trade then to apply himself to friends; but diverted by *Socrates*:

Xen. mem. 2. *Diodorus*, whom *Socrates* perswaded to take *Hermogenes*.

Xen. mem. 2. *Diodorus*, whom *Socrates* persuaded to take *Heracleitus* for his master.

Xen. mem. 4. *Euthydemus*, who had collected many sentences of Poets and Sophists, thought he excelled all his equals, and hoped no less of himself.

of his superiours, was by *Socrates* constrained to acknowledge his own error and ignorance, and departed much troubled.

his own error and ignorance, and departed much wroth. *Xen. mem. 4.*
Hippias an Elean, with whom *Socrates* discoursed of Justice.
 Justice. *Aristot. metaph. 1. 1. 1028. b. 1. 2. 1029. a. 1. 3. 1030. a. 1. 4. 1031. a. 1. 5. 1032. a. 1. 6. 1033. a. 1. 7. 1034. a. 1. 8. 1035. a. 1. 9. 1036. a. 1. 10. 1037. a. 1. 11. 1038. a. 1. 12. 1039. a. 1. 13. 1040. a. 1. 14. 1041. a. 1. 15. 1042. a. 1. 16. 1043. a. 1. 17. 1044. a. 1. 18. 1045. a. 1. 19. 1046. a. 1. 20. 1047. a. 1. 21. 1048. a. 1. 22. 1049. a. 1. 23. 1050. a. 1. 24. 1051. a. 1. 25. 1052. a. 1. 26. 1053. a. 1. 27. 1054. a. 1. 28. 1055. a. 1. 29. 1056. a. 1. 30. 1057. a. 1. 31. 1058. a. 1. 32. 1059. a. 1. 33. 1060. a. 1. 34. 1061. a. 1. 35. 1062. a. 1. 36. 1063. a. 1. 37. 1064. a. 1. 38. 1065. a. 1. 39. 1066. a. 1. 40. 1067. a. 1. 41. 1068. a. 1. 42. 1069. a. 1. 43. 1070. a. 1. 44. 1071. a. 1. 45. 1072. a. 1. 46. 1073. a. 1. 47. 1074. a. 1. 48. 1075. a. 1. 49. 1076. a. 1. 50. 1077. a. 1. 51. 1078. a. 1. 52. 1079. a. 1. 53. 1080. a. 1. 54. 1081. a. 1. 55. 1082. a. 1. 56. 1083. a. 1. 57. 1084. a. 1. 58. 1085. a. 1. 59. 1086. a. 1. 60. 1087. a. 1. 61. 1088. a. 1. 62. 1089. a. 1. 63. 1090. a. 1. 64. 1091. a. 1. 65. 1092. a. 1. 66. 1093. a. 1. 67. 1094. a. 1. 68. 1095. a. 1. 69. 1096. a. 1. 70. 1097. a. 1. 71. 1098. a. 1. 72. 1099. a. 1. 73. 1100. a. 1. 74. 1101. a. 1. 75. 1102. a. 1. 76. 1103. a. 1. 77. 1104. a. 1. 78. 1105. a. 1. 79. 1106. a. 1. 80. 1107. a. 1. 81. 1108. a. 1. 82. 1109. a. 1. 83. 1110. a. 1. 84. 1111. a. 1. 85. 1112. a. 1. 86. 1113. a. 1. 87. 1114. a. 1. 88. 1115. a. 1. 89. 1116. a. 1. 90. 1117. a. 1. 91. 1118. a. 1. 92. 1119. a. 1. 93. 1120. a. 1. 94. 1121. a. 1. 95. 1122. a. 1. 96. 1123. a. 1. 97. 1124. a. 1. 98. 1125. a. 1. 99. 1126. a. 1. 100. 1127. a. 1. 101. 1128. a. 1. 102. 1129. a. 1. 103. 1130. a. 1. 104. 1131. a. 1. 105. 1132. a. 1. 106. 1133. a. 1. 107. 1134. a. 1. 108. 1135. a. 1. 109. 1136. a. 1. 110. 1137. a. 1. 111. 1138. a. 1. 112. 1139. a. 1. 113. 1140. a. 1. 114. 1141. a. 1. 115. 1142. a. 1. 116. 1143. a. 1. 117. 1144. a. 1. 118. 1145. a. 1. 119. 1146. a. 1. 120. 1147. a. 1. 121. 1148. a. 1. 122. 1149. a. 1. 123. 1150. a. 1. 124. 1151. a. 1. 125. 1152. a. 1. 126. 1153. a. 1. 127. 1154. a. 1. 128. 1155. a. 1. 129. 1156. a. 1. 130. 1157. a. 1. 131. 1158. a. 1. 132. 1159. a. 1. 133. 1160. a. 1. 134. 1161. a. 1. 135. 1162. a. 1. 136. 1163. a. 1. 137. 1164. a. 1. 138. 1165. a. 1. 139. 1166. a. 1. 140. 1167. a. 1. 141. 1168. a. 1. 142. 1169. a. 1. 143. 1170. a. 1. 144. 1171. a. 1. 145. 1172. a. 1. 146. 1173. a. 1. 147. 1174. a. 1. 148. 1175. a. 1. 149. 1176. a. 1. 150. 1177. a. 1. 151. 1178. a. 1. 152. 1179. a. 1. 153. 1180. a. 1. 154. 1181. a. 1. 155. 1182. a. 1. 156. 1183. a. 1. 157. 1184. a. 1. 158. 1185. a. 1. 159. 1186. a. 1. 160. 1187. a. 1. 161. 1188. a. 1. 162. 1189. a. 1. 163. 1190. a. 1. 164. 1191. a. 1. 165. 1192. a. 1. 166. 1193. a. 1. 167. 1194. a. 1. 168. 1195. a. 1. 169. 1196. a. 1. 170. 1197. a. 1. 171. 1198. a. 1. 172. 1199. a. 1. 173. 1200. a. 1. 174. 1201. a. 1. 175. 1202. a. 1. 176. 1203. a. 1. 177. 1204. a. 1. 178. 1205. a. 1. 179. 1206. a. 1. 180. 1207. a. 1. 181. 1208. a. 1. 182. 1209. a. 1. 183. 1210. a. 1. 184. 1211. a. 1. 185. 1212. a. 1. 186. 1213. a. 1. 187. 1214. a. 1. 188. 1215. a. 1. 189. 1216. a. 1. 190. 1217. a. 1. 191. 1218. a. 1. 192. 1219. a. 1. 193. 1220. a. 1. 194. 1221. a. 1. 195. 1222. a. 1. 196. 1223. a. 1. 197. 1224. a. 1. 198. 1225. a. 1. 199. 1226. a. 1. 200. 1227. a. 1. 201. 1228. a. 1. 202. 1229. a. 1. 203. 1230. a. 1. 204. 1231. a. 1. 205. 1232. a. 1. 206. 1233. a. 1. 207. 1234. a. 1. 208. 1235. a. 1. 209. 1236. a. 1. 210. 1237. a. 1. 211. 1238. a. 1. 212. 1239. a. 1. 213. 1240. a. 1. 214. 1241. a. 1. 215. 1242. a. 1. 216. 1243. a. 1. 217. 1244. a. 1. 218. 1245. a. 1. 219. 1246. a. 1. 220. 1247. a. 1. 221. 1248. a. 1. 222. 1249. a. 1. 223. 1250. a. 1. 224. 1251. a. 1. 225. 1252. a. 1. 226. 1253. a. 1. 227. 1254. a. 1. 228. 1255. a. 1. 229. 1256. a. 1. 230. 1257. a. 1. 231. 1258. a. 1. 232. 1259. a. 1. 233. 1260. a. 1. 234. 1261. a. 1. 235. 1262. a. 1. 236. 1263. a. 1. 237. 1264. a. 1. 238. 1265. a. 1. 239. 1266. a. 1. 240. 1267. a. 1. 241. 1268. a. 1. 242. 1269. a. 1. 243. 1270. a. 1. 244. 1271. a. 1. 245. 1272. a. 1. 246. 1273. a. 1. 247. 1274. a. 1. 248. 1275. a. 1. 249. 1276. a. 1. 250. 1277. a. 1. 251. 1278. a. 1. 252. 1279. a. 1. 253. 1280. a. 1. 254. 1281. a. 1. 255. 1282. a. 1. 256. 1283. a. 1. 257. 1284. a. 1. 258. 1285. a. 1. 259*

Justice. * *Nicomedes, Pavidus and Aphrates*, with whom he discoursed * *Xenoph.*
concerning the office of a General. * Into the last he infused * *1. aeri.*
courage by showing him the Cocks of *Midas* * *est quod gallinas*
those of *Callias*. * *Indicas facere*
videmus ali-

* *Theatetus* disputing of knowledge, he dismiss, inspired as it were with divine wisdom.

* *Euthyphron*, who intended to accuse his own Father, hee dissuaded.

With *Parrhasius* a painter, *Clito* a Statuary, and *Pistias* an armourer; hee disputes in **Xenophon* concerning their severall **mem. 3.*
arts.

CHAP. XVII.

His writings.

THEY who affirm that *Socrates* writ nothing (as *Cicero*, *Plutarch*, *Dion Chrysostom*, *Aristides*, *Origen*, and others) mean in respect to his Philosophy, in which kind he never wrote any thing himself, but what he discoursed was committed to writing by *Xenophon*, *Plato* and others of his Scholers. Hence the works of *Plato* (particularly *Phædo*,) went under the name of *Socrates*, and are so cited by *Aristotle*; But that some things were written by *Socrates* himself, is evident from those who affirm.

** He writ together with Euripides, and aided him in making 4 Laert's Tragedies, whence *Minifilochus*.*

The Phrygians is Euripides new play.
But Socrates gave it the best array.

And again, Euripides is steer'd by Socrates and Callias.

*Now thou with pride and self-conceit o'reflowest,
But all the cause to Socrates thou owest.*

Hither refer wee that of **Cicero*, who saith, when *Euripides* *Tusc. quest. 4.* made his play *Orestes*, *Socrates* revoked the three first verses. He writ also

writ also
Some Fables of Æsop in verse, not very elegant, mentioned by
Plato, Plutarch, and Laertius, beginning thus :

To those who dwell in Corinth, *Æsop* said,
 Virtue with vulgar wisdom be not weigh'd.

A Paean or hymne in honour of *Apollo* and *Diana*: One that went
 under his name beginning thus.

Delian Apollo, and thou fair
Diana, hail; immortal pair.

is by *Dionysidorus* denyed to be his: This is mentioned also by
Plato, to which some adde

* *Laert. vit.*
Xenoph.

* *The Encomium* of *Gryllus*, son of *Xenophon*, slain in the Man-
 tinean fight, which the disagreement of times will not allow;
 more certain it is he framed

* *Laert. vit.*
Æschin.

* *Dialogues*, which he gave to *Æschines*, seeing him in want,
 that he might get mony by them; to these adde

Epistles, some whereof are published by *Leo Allatius*; that he
 write more is implied by *Arrian* and *Athenæus*



Socrates

Socrates his Epistles.

Epist. I.

YOU seem unacquainted with my resolutions, els you would
 not have sent the second time, and enlarged your offers;
 but you believe *Socrates*, as well as the Sophists, mercenary of
 his counsell, * and that what I write before was not reall, but
 only to draw greater virtues from you: therefore now you pro-
 mise wonders, in confidence to oblige me by your many pre-
 sents to quit my interest and commerce with the Athenians,
 and to come over with you: I think it most unbecoming a
 Philosopher to sell his advice, and extreainly contrary to my
 practise; for ever since by Gods command I first entered into
 Philosophy, I was never known to take any thing, but keep
 my exercises in publick, * for every one to hear that will;
 neither lock the door when I teach, as is reported of *Pythagoras*,
 nor go abroad to the multitude, and exact money of the hearers,
 as some heretofore have done, and some in our times yet do;
 I have enough from within my selfe, should I accept of more
 from others, I know not where to deposit it, nor whom to
 trust better then the givers themselves, whose faith, if I
 suspect, I shall be thought improvident to confide in, if honest,
 I can receive from them, though I lay up nothing with them;
 for they that would be faithfull keepers of mony, will not be
 unfaithfull preservers of their own gratitude; & they wil never
 go about to defraud me of what they would have given, but
 receiving that of me gratis, for which others take mony, they
 will * consider me when I want. In a word, if friends, they
 will, * like you, impart of their own to us, if not friends, they
 will seek to deprive us of what is ours.

Besides, I have not leasure to hoard up mony, but wonder
 at them that say, they get riches * for their own sake, and
 have a high opinion of themselves for their means, who ne-
 glect learning to addict themselves to gain, and so become ad-
 mired for their riches, derided for their ignorance, esteemed
 for all things except themselves. * But if we so much abhorre
 to have recourse to friends, * to depend on others to eat their
 bread, how comes it that we are not ashamed to suffer the same
 from mony? do we not know that these men are respected only
 for their wealth, and if fortune turne, they live in all disre-
 spect? they are not fully contented when they are in esteem,
 because it is not for their own sakes, but in disesteem are much

Fff

more

more discontented, being themselves the cause of their own dishonour.

First, therefore you were mistaken, if you did imagine *Socrates* would do that for money which he would not without, not knowing that many occasions, but chiefly the necessities of my country detain me: wonder not that I say I discharge my countries business, being not employed either in Army or Court, every one ought to apply himself to that which he is capable of, * things above his reach he must leave to others, and perform those that are within his compass: and in such Cities as this, not only counsellors or commanders for sea or land are requisite, but some likewise, that may * admonish others in their offices; for it is * nothing strange, that they fall as it were, asleep, under the weight of their charge, and need a goad to waken them: Over these God hath placed me, for which I become, and not without cause, odious to them.

But he, in whom I most confide, will not suffer me to go, he knowes better then my selfe what is good for me; when I resolved to come to thee, he with-held me, and when thou sentest the second time, forbid me, I dare not disobey him; *Pindar* taught this wisdom, saying, *when God points out the beginning of any work, it is the direct way to obtain vertue, the end glorious*: The verses are much to this purpose. Other Poets have said as much of the Gods, that what is undertaken with their advice, succeeds well, but what without God, is unprofitable to the undertakers. The wisest Cities of *Greece* consult the Oracle of *Delphi*, and as many as follow it have good success, who do not most commonly receive prejudice.

Yet I not wonder, if you give no faith to what I deliver of the *Dæmon*, for I have met with not a few alike incredulous; most of those that were in the *Delian* fight did not believe me; I was then in armes, and sallied forth the City with the people to skirmish, many of us were dispersed in flight, and as we came to a certain way, the accustomed sign came upon me; I stopt, and said, in my opinion, friends, we should not go this way, for I heard the *Dæmons* voice: the greater part were angry, as if I had trifled at a time so serious; some few were perswaded to go along with me another way, and got safe home; one that came from the others brought word they were all slain, some horsemen returning from the pursuit, had fallen upon them, whom they at first resisted, but being at last enclosed by them, who were more in number, they gave back, and were in the end oppressed and killed; he that brought this newes was dangerously wounded, and escaped only by help of his shield. I have also by instructions from God, foretold many events to particular persons.

You offer part of your Kingdome, and invite me to it, not

as

as to a changed government, but to rule both your subjects and your selfe: but I confesse, I have not learned to command, and would no more undertake to rule, not knowing how then to play at dice, having never been taught: And doubtlesse if other men were of the same mind, there would be fewer troubles in life; whereas now the confidence of such as are ignorant, undertaking things they do not understand, occasions these many disturbances: Hence is it, they make fortune greater then she is, and by their own folly, increase her power. Besides, I am not ignorant, that a King ought to be more honoured and admitted then a private person, and as I would not undertake to be a horseman having no skill in Horsemanship, but had much rather be a footman, though the charge be lesse honourable: the same is my opinion as touching Kings and private persons, nor puffed up by ambition will I desire more glorious afflictions: they who invented the fable of *Bellerophon* seemed to imply something to this purpose, for he was oppressed with misfortunes, not because he fought to rise higher in place, but for aiming at things above him, and being thrown down from his hopes, led the rest of his life poorly and ignominiously, driven by mocks out of Cities into the Wildernesse, and shunning path-wales, not what we commonly call so, but the freedome wherewith every one orders his life. But let this be taken how the Poets please, my resolution you now hear as a gain, that I will not change this place for that, * conceiving this fittest for me: nor is God willing I should, who hath been ever untill now, my counsellor and guide.

Epist. II.

YOU are not ignorant how great esteem we have of *Cherophon*, who being chosen Ambassadour by the City to the *Peloponnesians*, will perhaps come to you: a Philosopher is entertained with small trouble, but the journey is dangerous, especially, because of the tumults that are there at this time, from which, if thou protect him, thou wilt preserve our friend, and infinitely engage us.

Epist. III.

ANESO of *Amphipolis* was commended to me at *Posidea*, he is now coming to *Athens*, being thrown out of his house by the people; for at present, affairs are much embroiled and clouded there, but I believe within a little while they will cleer up. In assisting you will oblige a deserving person, and benefit both the Cities; *Amphipolis*, lest by rebelling it incurre irreparable danger: Ours, lest we be involved in their troubles

as

* Αλλὰ τὸν
μὴν ἀνέαν
ἔχον τὴν δι-
τίαν, ὡς δὲ κα-
ὶ ἄλλοι αὐτοῦ
οἰεῖται, οὗ μὴν
ἔτιον; by
which we may
have some light
to finde perhaps
the true rea-
ding, Αλλὰ τὸν
μὴν ἀνέαν αὐ-
τοῦ τὴν ἀντι-
αν.
* Allius
otherwise.
* Perhaps ἀν-
τιαν.

* ἀποφύγετε δὲ τὸν
ὄλεθρον, ἀλλὰ
οὐκ ἀποφύγετε
τὸν δόλον.
Perhaps ἀπο-
φύγετε δὲ τὸν
ὄλεθρον, ἀλλὰ
οὐκ ἀποφύγετε
τὸν δόλον.

as at this present we are reduced almost to extremity for Potidea.

Epist. III.

Meeting with Critobulus, I perswaded him to study Philosophy, but I think he is of another mind, and more addicted to affairs of State, in which he intends to make choice of the fittest method, and best instructor for the most excellent sojourn now in Athens, and with many of them we are intimate. Thus much concerning him; as for us, Xanthippe and the children are well, and I continue to do, as when you were with me.

Epist. V.

<sup>* Read ἵστα-
ντο δὲ κατὰ
θεῖον νόμον
οὐ διαβα-
λόντες τὴν
ἑστίαν.</sup> WE hear you are at Thebes, and ^{* Proxenus} gone into Asia, to take part with Cyrus; whether your designs will prosper God knows, they are here condemned by many, for it is conceived unfit the Athenians should assist Cyrus, through whose means they were deprived of command by the Lacedæmonians, and fight for him, who fought against them. It is not therefore strange if the state being altered, some be ready of themselves to accuse you of temporising, and the better your success is, the greater will be their calumnies; for I am well acquainted with the dispositions of some of them: But since we have undertaken this, let us prove our selves honest men, and call to mind what we use to say of virtue, accounting this one of the best sentences of the Poet, Our Fathers house must not be discredited. Know therefore, that to war, these two are requisite, Courage and Bounty, for this, we are loved of our friends, for that, feared of our enemies, of both, thou hast domestick precedents.

Epist. VI.

<sup>* Perhaps
Lysias.</sup> I Have taken such care of your strangers as you desired, & retained one to plead their cause before the people, ^{* a friend} of ours, who profess himselfe the readier to undertake it, out of his desire to serve thee.

As for that which you write in jest concerning wealth, and such as are solicitous for it, perhaps it is not unreasonable. First, because whilst others study to be rich, I choose to live meanly. Then though I might receive many gifts and legacies from living and dead friends; yet I freely disclaim them, and for a man thus enclined to be by others judged mad, is nothing strange: But we must examine not this onely, but the rest of our

our life; and since we disagree in the use, no wonder that we differ in the acquisition of ^{* Riches}; my diet is very sparing, my habit the same in winter as in summer: I never wear shoes, I am not taken with Popular applause, but with the study of wisdom and integrity. But they who are intemperate, Luxurious in meat, not every year, but every day putting on new apparell are transported with unlawfull delights, and as they who lose their naturall complexion have recourse to paint. So these losing the true glory of virtue which every one ought to have, flie to that which depends upon complaisance with others, courting vulgar applause with Largesses and feasts. Hence I suppose it comes, that they need much wealth; They themselves cannot live upon a little, nor will others admit them into their society, unless they receive a salary for commending them.

But my life is well as to both these, I will not deny but in some things I may fail, I know that wisest men prefer those, most men these: Reflecting sometimes within my selfe upon God; I find that he exceeds us, in that he hath need of nothing; it is the property of a most excellent nature not to want any thing, and to comprehend within himself all that he enjoys. Thus is he wiser then others, who imitates the most wise ^{* and} happier, who resembles the most happy. If riches could do this, riches were to be preferred; but since virtue only can obtain it, it were folly to forsake the reall good to pursue the seeming. Hence I cannot easily be perswaded but that my Condition is better then theirs.

As for children, who as you say ought to be provided for, the care that I take for them all men may see, I know but one ground of happiness, wisdom. The fool who reposes his trust in gold, possesseth not that which he hath, and is withall so much more miserable then others, in that they who are oppressed with poverty may grow wise hereafter. But he out of an opinion of his own happiness, neglecting true gain corrupted with plenty. ^{* Besides} that he never yet obtained, mans essentiall good is depriv'd of hope thereof for the future. Nor is it possible that such a man can go on securely to virtue, who is entangled in the flatteries of those who are Masters in all insinuating Arts, and in the Charms of pleasures which glide into the soul through every sense, and drive out all sound and wise judgement. How then can hee choose but give his Children occasion of folly rather then instruction, ^{* who} not only in words but actions expresse that in these things he hath placed his hope, who not proving good, their subsistence fails, and they die miserably for want of food: Justly punish'd for their idleness; Parents are by Law enjoyned to bring up their children till they are men. But you, perhaps some Citizen may say to his

Ggg

sons

Sonnes greedy to inherit, spare me not dying, and whilst you live relie for maintenance upon me, though dead not ashamed to lead a life more lazy then death; you expect that my fortunes should extend to others even after my decease, but your own are not competent for your selves whilst you are yet alive. Such rough speeches happily he will use to his Children, taking the liberty both of a Father and a Patriot. My fortunes in the estimate of other men are mean, but in the effect nothing inferior to the Rich. I will not leave my Children money, but a more honorable heritage, discreet friends, whom as long as they keep they can want as necessaries, and if they use them ill, doubtlesse they would use their money worse.

But if to you, who know the negligence of friends, I seem to give ill advice; I answer, that all men are not alike affected to their friends, for some take care of them after they are dead, and it is likely that ours are not of a neglectfull humour, but pleas'd with the past advantage they have received by us, no lesse then with the present of a short benefit, the requitall is short; lasting benefits produce a return equall to their profit, and I foresee that what is mine, will hereafter appear more gracious to my friends, and therefore I exact no rewards of them. I account nothing of equal value in exchange with Philosophy but friendship, nor like the Sophists have I any diffidence of those things that are mine, for being old they renew, and in their decaying age * flourish, which makes them more acceptable to the Disciples, and their Father more esteemed. * Living he obtains honour, dead is thought worthy of memory, and if he leave an Kinsman behind him, they will respect him like his Nephewes and Brethren, and show him all kindnesse, as being allied to him by more then a Naturall affinity; Neither if they would, can they neglect him in misfortunes, no more then we can slight them, who are near to us in blood; for affinity in soul forceth them to relieve the Son of the dead as if he were their own brother; when they call to mind his Father, whose dishonour they account their own.

Now judge if I order my affairs ill, or take no care for my Children, so as when I die they shall be destitute of necessaries, who leave them not wealth but such Guardians as will have a care of them, and wealth. No History makes mention of any man that hath been made better by riches; A tried friend in this is to be preferr'd before tried gold, that he is not beneficiall to every one who desires him, but to those he lovse best. Nor doth he supply onely the necessities of life, but is serviceable as well to the soul of him that hath him, and is most conducing to virtue, without which nothing profiteth; but we will consider more exactly upon these things when we meet; thus much serve as a cursory answer to your demand.

Epist.

Epist VII.

I Wonder not at what you write, that you do suspect the Thirty continue the same mind to us since your departure, which they had when you were here. As soon as you were gone, they began to have a jealousy of me, and there past amongst them a murmur that these things were not done without *Socrates*; within few daies they cited me to the Court, where some complaints were preferr'd against me, and when I defended my self, they commanded me to go to the Pyraum to apprehend *Leon*, their intention was to put him to death, that they might enjoy his estate, and make me partner in their injustice; when I refused, and said something to this effect that I would never willingly subscribe to an unjust act; *Charicles* was present, and inwardly vext, *Socrates* saith he, dost thou think to talk thus peremptorily, and not suffer ten thousand ills? *Charicles*, said I, but none so hainous as to do unjustly. Hee answered not a word, nor any of the rest, but ever since they have liked me the worse.

As for you, some that were then present, reported that your affairs succeed to your wish, that the Thebans in your exile received you kindly, and will assist your return to their utmost. Some were troubled at this news, and the more because it lessen'd their hopes of supply from *Lacedæmon*, for they who came along with the Ambassadors, affirmed, that the Lacedæmonians were engaged in a great war, and the Ephori hearing of those troubles, were discontented, and said, that the Lacedæmonians had not intrusted with the City to see it destroy'd; * for if they would have done so, it were most easie for them who had the Command, being withall instigated thereunto by the Corinthians and Thebans, and that the City might be better govern'd under an Oligarchy then a Democracy. If all this be true, and your affairs succeed as they report, there is great likelyhood that upon you, coming in with the Thebans, the Lacedæmonians not aiding these, all things here may be easily composd. Besides, many of the Natives who now are quiet through fear, if they perceived never so little that you were firme, will readily forsake this party, because in this government of the City, nothing is left them entire, but through many and continuall enormities all is in confusion; the greater part is revolted as well as you, the rest if they had the least encouragement from abroad would suffer the same that you have. So that if no other, yet this example would manifest that

the

* Perhaps
ἀναγενναίωται.
So Allatius
seems to read.
* For μέλι ων
reading ἀνελών.

* Perhaps.
οὐδὲν γὰρ κρατὶς
σάσσει, περὶ τοῦ
ἐκείνων δὲ ἐξέ-
λαστο ὅτι.

the greatest unhappiness of Cities is the wickedness of their Rulers, for they are so blinded with self interest that they will not desist, though they see all things go to ruine, but with what they first troubled, think to settle affairs, continuing banishments, sequestrations, and unjust deaths; not considering he is an ill Physician who prescribes for a Remedy the cause of the disease. But those are incurable; you shall do well to have a care of your self, for all that are here have but this hope left, if you act wisely to be freed from a heavy and grievous Tyranny.



Clouds.

THE CLOUDS

of Aristophanes.

Added (not as a Comical divertisement for the Reader, who can expect little in that kind from a subject so ancient, and particular, but) as a necessary supplement to the life of Socrates.

Act I. Scen. I.

Strepsiades, Phidippides, Servant.

Streps. H, oh,
Great Jove, how long a night is this, how
endless!
Will't neer be day? I heard the Cock again,
Yet still my servants snore; 'tis but of late
They durst do thus: * curse o'this war that awes me,
And will not suffer me to beat the Rogues.
My good Son sleeps too, wrapt ore head and ears:
Well, let me try to bear them company;
Alasse, I cannot, so perplext and tortur'd
With charges, bills for Horse-meat, interest:
All for this hopefull Son, who in's curl'd locks,
Aides matches, keeps his Coach, and dreames of Horses,
Whilst I (unhappy!) see th'unwelcome Moon
Bring on the Quarter day, and threaten use-mony.
Boy, snuffe the light, bring my account-book hither,
That I may summe my debts and interest:
Let's see, twelve pound to *Pasia*; ha! twelve pound
To *Pasia*, how laid out? to buy * *Coppatia*:
Would I had paid this eye for him.

Phid. Hold *Philo*,

You'r out of the way, begin again.

Streps. I this,

This is the misery that ruines me;
His very sleeps are taken up with Horses.

Phid. How many courses will the manage hold.

Streps. Many a weary course thou leads thy Father:
But how much more owe I then this to *Pasia*?

H h h

* The Athenians in time of war with the Lacedaemonians made an Edit, that no man should beat his servants, lest they should go over to the enemy.
Schol.

* Their horses were named from the marks they had, if a K, *Coppatia*; if an S, *Samphorin*.
Schol.

Three

Three pound t' *Amyntas* for Chariot wheels.

Phid. Go sirrah, take that horse and turn him out.

Streps. I thou hast turned me out of all my means,
Charges at Law will eat me up, my Creditours
Threaten to sue me to an execution.

Phid. Why do you wake all night, and toss so Father?

Streps. I cannot sleep, the Scrivener doth so bite me.

Phid. Yet let me rest a little longer.

Streps. Do so.

All these will one day light upon thy head,
Curs'd be the houre when I first saw thy Mother,
I liv'd before most sweetly in the Country,
Well stock't with Sheep and Bees, Olives and Grapes,
Till from the Megaclean house I took
This Niece of *Megacles* out of the City,
Well fashion'd, highly bred, and richly cloathed;
We married, as I said, and lay together:
I smelling strong of Drugs and greasie Wool;
But she of Unguents, Crocus wanton Kisses,
Of vain expence, dainties, and luxury;
I will not tell the idle life she led,

And yet she spun that I have often told her,
Showing this Coat, * you spin a fair thread woman.

Serv. Sir, all the Oyle ith' Lamp is wasted.

Streps. Ha?

Why didst thou put in such a Drunken week?
If thou wert neer me I would beat thee.

Serv. Why Sir?

Streps. Because the week is thicker then the oyl.
Well, at last my good Wife and I betwixt us got
At last this Son; about his name we differ'd;
Shee'd have it something that belong'd to horses,
Callippides, *Xanthippus*, or *Charippus*;
I from his Grandfather) *Phidomides*.

Long time we wrangled thus, at last agreed

He should be called *Phidippides*; this Son

She takes, and stroaking kindly, thus instructs him,

"When thou art grown a man, frequent the City;

"Follow the fashion, keep a Coach and Horses,

"Like *Megacles* thy Uncle. No, said I,

"Go in a homely Coat, and drive thy Goats

"Into * *Phellus*, as thy father doth.

But my advice prevailed so little on him,

That now he wasts my means in keeping horses,

Which all this night I have been thinking how

To remedy, and now have found the way;

To which could I perswade him, I were happy.

* *σπονδαίαν*, *Μαν*
σπονδαίαν καὶ
σπονδαίαν.
Sch. MS.

* A stony craggy
place in Attica,
in such Goats
delight most.
Sch. MS.

Phidip-

Phidippides, *Phidippides*,

Phid. Your will Sir.

Streps. Kisse me, give me thy hand.

Phid. Here Sir.

Streps. Dost love me?

Phid. By *Neptune* God of Horses.

Streps. Do not name

That God, for 'tis from him springs all my sorrow:

But if thou lov'st me truly, heartily,

O son be rul'd.

Phid. In what should I be rul'd?

Streps. Change without more delay thy course of life,
And do as I would have thee.

Phid. What is that?

Streps. But wilt thou do it?

Phid. Yes by *Bacchus* will I.

Streps. Come hither then, see'st thou that little dore?

That is the * *Phrontisterium* of wise soules,

Of learned men, that tell us Heaven's an Oven,

And we the Coles inclosed in the wide arch;

They, if we give 'em but a little mony,

Will teach us gain all causes, right or wrong.

Phid. Who can these be?

Streps. Their names I know not; good
They are, and busied in continuall study.

Phid. Oh now I know the wretches that you mean,
The meager, wan, proud, bare foot, begging fellowes,
Whose evill Genius's are *Socrates*
And *Charephon*.

Streps. Peace, talk no more so idly;
If you'll obey a father, let me see you
Give ore your horses, and turn one of these.

Phid. Not I, by *Bacchus*, no though you should tempt me
With all * *Leogoras* his breed of Racers.

Streps. Dear son be rul'd and learn.

Phid. What should I learn?

Streps. 'Tis said they have two tongues, and one of them
Able to prove any injustice reason;

Couldst thou but learn that language, we were made,

And might dispute our stubborn Creditours

Out of the debts I have incur'd for thee;

They get not then a penny more then words.

Phid. I cannot do't, were I so lean and Pale,

I durst not look a Jockey in the face.

Streps. By *Ceres* then you stay with me no longer,
You, nor your Coach-horse, nor your *Samphoras*,

But

* *ἐν τῷ δαίμονι*
ὅτι καὶ ἡμεῖς
ἐν τῷ δαίμονι
καὶ ἡμεῖς
καὶ ἡμεῖς
καὶ ἡμεῖς
Sch. M. S.

* *ἀεὶς* *ἐν τῷ*
δαίμονι Schol.
M. S.

But all together pack out of my dores.
My Uncle *Megacles* will neither see
Me nor my horses want, so long I care not.

Exit.

Scene 2.

Strepsiades, Scholar.

Streps. **T**Hough I have fail'd, i'l not give over thus,
But say my prayers, and go my self to school
To learn this Art: but how can I, by Age
Dull and forgetfull, reach such subtleties?
Yet on I will, why should I doubt? ho, friend.

Schol. A mischief on you, who's that knocks at dore?

Streps. *Strepsiades*, *Cecinnian Phado's* Son.

Schol. 'Twas rudely done to knock so hard; y'have made
My labouring brain miscarry of a Notion.

Streps. Forgive me, I was bred far off ith' Country:

But pray what notion was't that prov'd abortive?

Schol. 'Tis lawfull to discover that tonone
But fellow-scholars.

Streps. Then you may tell me,
For I come hither to be one of you.

Schol. I will; so will value't as a mysterie.

Socrates tother day ask'd *Charephon*

How many of her feet a flea could leap,

For one by chance had bit *Charephons* eyebrow,

And leap'd from thence upon the head of *Socrates*.

Streps. How could he measure this?

Schol. Most dexterously.

Both feet oth' flea he dipt in melting wax,

Which strait congeals to shooes; these he plucks off,

And with them most exactly measures it.

Streps. Great *Jupiter*, how subtle are these wits!

Schol. If you shouldst hear their other speculations,
You would say so indeed.

Streps. Pray what was that?

Schol. This *Charephon* the Sphettian ask'd him once,

If a Gnat sounded from her mouth or tail.

Streps. And what said he?

It had a strait thin gut,

At end of it a bladder, into which

The air being forc'd, sounded in breaking forth.

Streps. Then I perceive that a gnat's tail's a Trumpet;

How blest is this Anatomist of Gnats!

Sure he can hide himself from purblind justice,

That knows so well these dark intestine waies.

Why

Why should we cry up *Thales* any longer?

Come open me your *Phrontisterium*,

And quickly let me see this *Socrates*,

I long to learn, open the dore... * *O Hercules*

What strange beasts have we here!

Schol. Why do you wonder?

Whom do they look like think you?

Streps. Like the poor

Lacedæmonian Captives tane at * *Pylus*.

Why look they so intently on the ground?

These seek out things that appertain to Earth!

Oh they seek leeks; trouble your selves no more friends,

For I know better where are good and great ones.

Schol. Come let's go in.

Streps. Let's stay a while and talk with 'em.

Schol. No, no, they cannot long endure the air.

Streps. What's this, for Heavens sake say?

Schol. This is *Astronomy*.

Streps. And this?

Schol. *Geometry*.

Strop. But what is't good for?

Schol. To measure land.

Streps. What, arable or pasture?

Schol. No, the whole Earth.

Streps. A pretty jest indeed.

That were a mighty help to husbandmen.

Schol. Here's all the world, and this is *Athens*.

Streps. How?

I'l scarce believe that, what's become oth' Judges?

Where the *Cicynians* my Countymen?

Schol. Here's this *Eubæus* see how far 'tis stretch'd.

Streps. I, almost stretch'd in pieces betwixt us,

And *Pericles*; and where is *Lacedæmon*?

Schol. Here.

Streps. 'Tis too nigh us, why, with all your skill

Do you not help to thrust it farther off.

Schol. It is not possible.

Streps. No? you will rue't then.

But what man's that hangs yonder in the basket?

Schol. That's he.

Streps. He, what he?

Schol. *Socrates*.

Streps. How, *Socrates*?

Call him.

Schol. Call him your self, I'm not at leasure.

* The School
discovered; the
Schollars in se-
veral postures:
Socrates hang-
ing in a bas-
ket.

* *Suid. lib.*

Scene 3.

Strepsiades, Socrates.

* The words of
Silenus (whom
Socrates resem-
bled for deform-
ity) in Pin-
dar. Schol.

Streps. **H**O Socrates

Socr. * Why dost thou call me mortall?
Streps. First I would gladly know what thou dost there?

Socr. I walk ith' aire, and gaze upon the Sun.

Streps. Why in a basket dost thou view the Gods,
Not from the ground?

Socr. I could not elevate

My thoughts to contemplation of these mysteries,
Unlesse my Intellect were thus suspended,
Where my thin thoughts melt into air (their likeness)
Stood I upon the ground, I should find nothing,
Though I sought nere so strictly up and down,
For the magnetick vertue of the Earth
Would draw away the humour of my brain,
Just as we see in nose-smart.

Streps. How, hows that?

Doth the brain draw the humour out of nose-smart?
Come down sweet Socrates, and teach me quickly
The knowledge of those things for which I came.

Socr. What camest thou for?

Streps. To learn the art of speaking,
With debts and usury I'm torn in pieces
Toft up and down; forc'd to pawn all my goods:

Socr. On what occasion did you run in debt?

Streps. By horses eaten into this consumption;
And I would learn of you your other language
Which teacheth men to pay nothing: for which
By all the Gods I'll give you what you'll ask.

Socr. By all what Gods? we do not here allow
Those Gods the City worships.

Streps. How then swear you,
By copper farthings like the Byzantines?

Socr. Wouldst thou be skilfull in divine affairs.

Streps. By *Jove* (if any such there be) I would.

Socr. You must be then acquainted with the Clouds,
Our reverend Goddesses.

Streps. With all my heart.

Socr. Sit down upon this Couch then

Streps. Well.

Socr. Now take

This Garland.

Streps. Why a garland? alas! Socrates,

Dee

D'ee mean (like *Athamas*) to sacrifice me?

Socr. No, these are rites that every one performs
At his admission.

Streps. But what shall I gain by't?

Socr. Thou shalt be made most voluble in speech,
A very rattle, bolting words as fine
As flower.

Streps. Th'art right by *Jove*, I shall be powderd.

Socr. Silence old man, and listen to our prayer.

"Great King, unbounded air, whose armes are hurld

"About the surface of this pendant world,

"Bright *Æther*, reverend Clouds, that from your Sphear

"Thunder and lightning dart, rise and appear.

Streps. Not yet, not yet, till I have wrapt my selfe

Clofe in my Cloak, lest I be wet: twas ill

That I forgot to bring my Riding hood.

Socr. "Your power, great Clouds, make to this suppliant
known

"Whether now seated on *Olympus* Throne,

"Or whether you your sacred revells keep

"In the wide Gardens of your Sire the deep:

"Or of his flowing Christall heaven-mouth'd *Nile*,

"In golden Ewers wantonly beguile:

"Or in Mauritian marshes keep your Court;

"Or on the snowy top of *Mimas* sport.

"Come, to our servant vowes propitious be;

"Grace with your presence our solemnities.

"We humid fleeting Deities,

"The bright unbounded clouds thus rise

"From our old Sire, the grumbling Flood,

"Above the tallest hill or wood,

"To those high watch-towers, whence we may

"The hallowed fruitfull-ground survey;

"Rivers that in soft murmurs glide,

"And the lowd sea's rebellious tide;

"From thence heavens restlesse eye displaies

"The splendour of his glorious raies,

"Chasing all dusky mists, that we

"In shapes divine may mortalls see.

Socr. Thanks reverend Clouds for favouring thus our prayer.

Did you not hear 'm speak in Thunder to us?

Streps. Great Clouds, I worship too, but am so frighted,
I scarce can hold from answering your Thunder.

Socr. Jest not profanely in such sacred rites:

Peace, for the swarm of Goddesses come singing.

Chor. "Come virgin Mistresses of showers,

"Let's visit *Pallas* pregnant bowers,

Chorus of
clouds.

"The

* *Parasodas* & *Ad.* c. c. The far renowned Cecropian plain
 * *Ad.* c. c. Where shines the * *Eleusinian* Fane,
 in Attica were c. c. Where are the most retir'd aboads,
 celebrated the c. c. Statues and Temples of the Gods:
 myseries of Ce- c. c. Where Altars blaze with Incense, where
 res, to which c. c. The holy-day lasts all the year;
 Athenians only c. c. Where the brisk Graces every spring,
 were admitted, c. c. And youths with virgins dance and sing.
 if any one dis- c. c. *Streps.* Tell me good *Socrates*, what things are these
 covered them to That speak so finely? are they Ladies?
 a person not ini- *Socr.* No,
 tiated, they were *They're Clouds*, the Deities of idle men;
 both put to death. *Schol.* From these we have our sense, discourse, and reason,
M. S. Our high Capriccio's, and elaborate whimsies.
Streps. My soul, me thought, did leap, while they were speak-
 king,
 And now most subtly would dispute of sinoak,
 Sharply confute opinion with opinion:
 Oh how I long to see them once again.
Socr. Look yonder towards *Parnes*, look how gently
 They glide to earth.
Streps. Where? show me.
Socr. See in sholes
 They creep into the Caverns of the Mountain.
Streps. What things are these? I cannot yet behold 'em.
Socr. There in the entrance look.
Streps. Yet I scarce see them.
Socr. Either thou see'st them now, or thou art blind.
Streps. I do by *Jove*, great Clouds, for you hold all!
Socr. Didst thou not know these Deities before?
Streps. Not I, I thought them only mists and vapours:
Socr. Thou knewest not then those who maintain the Sophists.
Streps. If these be Clouds, how comes it that they look
 Like women? for the Clouds have no such shape.
Socr. No, what shape have they then?
Streps. I know not justly;
 They look like flying fleeces, but by *Jove*,
 Nothing at all like women; these have noses.
Socr. * Answer to what I ask.
Streps. Ask me quickly.
Socr. Didst ere behold a Cloud shap'd like a Centaure,
 A Leopard, Bull, or Wolfe?
Streps. I have, what then?
Socr. The Clouds can take what form they list, as when
 They see a hairy fellow curl'd like *Clitus*?
 They mock his madnesse in a Centaures shape.
Streps. And when they see one that defrauds or plunders
 The common-wealth, like *Sinon*, what then do they?

Socr.

* The Socratic
 way of dispute
 by question.

Socr. They do resemble him, turn ravenous wolves,
 This was the reason yesterday, when they
 Beheld * *Cleonymus*, they fled like deer:
 And seeing * *Clisthenes* are now turn'd women.
Streps. Great Queens, if you ere design to speak to mortalls,
 Make me acquainted with your rumbling voice.
Chor. All hail old man, who dost on wildome prey,
 "And thou the Priest of subtle trifles say,
 "What wouldst thou have with us, to none but thee,
 "Of all the Meteor Sophists thus stoop we;
 "Save *Prodicus*, to him as grave and wise,
 "To thee, because thou walkst upright, thy eyes
 "Rowling on every side, thy look severe
 "And barefoot many miseries dost bear.
Streps. Good heavens, what voice is this, how strange & stately.
Socr. These are our Goddesses, the rest are toys.
Streps. Is then Olympian *Jove* no Deity?
Socr. What *Jove*? there's no such thing; meer fancy.
Streps. How?
 Whence then proceeds all * rain?
Socr. Only from these.
 Didst thou ere see a shower without them? take
 The Clouds away, and heaven must rain fair weather.
Streps. By *Phœbus* thou hast cleer'd it well, till now
 I thought *Jove* made water through a sieve.
 But whence comes thunder? when I'm sick, that frights me,
 These thunder as they tumble up and down.
 How can that be?
Socr. * When they are full of water,
 By their own weight, driven upon one another,
 They roar and break.
Streps. But who is it that drives them,
 Is not that *Jove*?
Socr. No, an ætheriall whirlwind.
Streps. A whirl-wind, hum! I knew not that til now.
 But whence comes lightning then, that glittering fire
 Which terrifies and burns us? *Jupiter*
 Usest to dart this down on perjur'd men.
Socr. And how (thou phlegmatick, dull Saturnine,)
 If darted on the perjur'd, how comes *Sinon*,
Theurus, and *Cleonymus* to 'scape it?
 No, his own Temple, or the Sunian Promontory,
 Or sturdy Oakes he strikes, did they ere wrong him?
 Did the Oak ere forswear it selfe?
Streps. I know not:
 That which you say seems reasons but what then
 Is lightning?

K k k

Socr.

* Coward.
 * Effeminately
 attired.

* Whereof *Jupi-*
 ter was the par-
 ticular Deity;
 thence firnamed
 The Thunderer.

* Deriding *Soc-*
 rates as igno-
 rant in Naturall
 Philosophy.

Socr. When the winds are shut up close,
They swell the clouds like bladders, and at last
Break out with violence and horrid noises;
And by contrition kindle one another.
But thou who searchest amongst us for wisdom,
How happy wilt thou be above all Gracians
If thou conceive well, and remember, and
Canst suffer much, and never wilt be tir'd
Standing or walking, nor have sense of frost,
Nor care for dyning, and refrain from wine,
From exercises, and all other toys.

Streps. O for a solid soul restless with cares,
Sparing, self-torturing, one that can feast
Upon a dish of herbes, you never could
Be better fitted; a meer anvil I.

Socr. Dost thou believe no Gods but those we teach,
The Chaos, Clouds and Tongue, only these three.

Streps. I'll not so much as speak of any other,
Much less bestow an offering on their Altars.

Chor. " Say boldy then, say what is thy request,
" For if thou honour us thou shalt be blest.

Streps. Great Queens I sue for a small matter, that
I may out-talk all Greeks a hundred furlongs.

Chor. " To thee alone this gift we will allow,
" None speak such mighty sentences as Thou.

Streps. I do not care for mighty sentences,
But subtle ones to cheat my Creditours.

Chor. " It is not much thou askst, and shalt obtain it,
" Learn of our Ministers and thou shalt gain it.

Streps. I shall, relying on your promises forc'd
By want, *Coppatia* and a lucklesse match.
Now let 'em use me as they list, beat, starve me,
Burn, freeze, or flea me, so I scape my debts:
I care not though men call me impudent,
Smooth-tongu'd, audacious, petulant, abominable,
Forger of words and lie, contentious Barretour,
Old, winding, bragging, testy, crafty fox.

Socr. Said like a man of courage: if thou learn
Of me, thy fame shall spread wide as the Heavens:

Streps. What shall I do?

Socr. Thou shalt spend all thy time
With me; a life the happiest in the world.

Streps. I long to see that day:

Socr. Thy dore shall alwaies
Be throng'd with Clients that will come to thee
For Counsell, and discourse of cases worth
The wealth of kingdoms, to thy hearts desire.

Chor.

Chor. " Try this old man; first see if he be fit;
" Put him toth' test, and sound the depth of's wit.

Socr. Come tell me now your disposition,
That when I know it I may fit my Machines
Accordingly.

Streps. You will not undermine me.

Socr. No, I would know if you have any memory.

Streps. Yes, when another owes me any thing,
I can remember very well, but what
I owe my self, i'm ready to forget.

Socr. Hast thou a naturall faculty in speaking?

Streps. No, I can mar words sooner far then make 'em.

Socr. How wilt thou learn then?

Streps. Fear me not, I tell you
Well, when I make some learned deep discourse.

Socr. * You must be sure to catch't up presently.

Streps. What must I snap at learning like a dog?

Socr. This is a very fool, an unknown Clown;
I am afraid old man thou wilt need whipping.
What if thou shouldst be beaten?

Streps. Then i'm beaten.

Socr. But what wouldst do?

Streps. I would take witness on't
And sue them on an action of Battery.

Socr. Off with your Cloak.

Streps. Why, how have I offended?

Socr. No; but our orders admit none but naked.

Streps. I came not hither to steal any thing.

Socr. Down with your Cloak, why dost thou trifle.

Streps. Now

Tell me if I prove apt and diligent,
Of all your schollars who shall I come nighest?

Socr. Thou maist perhaps be like our *Chærephon*.

Streps. Alasse, alasse! what an Anatomy?

Socr. No, no: but if thou wilt be any thing,
Follow me without more delay.

Streps. I want

A Cake for your *Cerberus*; I go me thinks
As if'twere into the Trophonian Cave.

Socr. On, on, why stayst thou gazing at the dore.

Chor. " Go, for thy courage blest whose aged mind
" To wisdom soars, and leaves the young behind.

Exeunt.

Ad.

* As the Schol-
lers of Socrates
used, especially
Xenophon and
Plato.

A&. 2.

Socrates, Strepsiades.

Socr. **B**Y *Chaos*, and this air I breath, I never
Met any thing so stupid as this fellow,
So clownish and oblivious; easie toyes
Hel earns, not half so fast as he forgets 'em,
I'll call him forth; what, ho, *Strepsiades*;
Come out and bring your bed along with you.
Str. The fleas will hardly let me bring my self.
So. Quick, down with't there; and mark what I say to you.
Str. I'm ready.
So. What have you most mind to learn,
Measures, or Verse, or Rhyme?
Str. By all means measures;
For I was cheated by a Meal-man lately
Two pecks.
So. That's not the thing I demand;
I'de know which you conceive the fairest measure,
The *Trimeter* or the *Tetrameter*.
Str. The fairest measure in my mind's a Bushell.
So. 'Tis nothing that you say.
Str. What will you lay
That your *Tetrameter* holds not a Bushell.
So. Away, away, how dull thou art, and blockish.
But thou wilt be perhaps more apt at Rime.
Str. What help can rimes afford me in my meal.
So. First they will make thee pleasant in all company.
Then thou shalt know which suits with *Anapæstic*,
And which with *Dactyles*.
Str. *Dactiles*? I know that sure.
So. Why what's a *Dactyle*.
Str. What, but this same finger,
*Thas been a *Dactyle* ere since I was a child.
So. Th'art an unprofitable Dunce.
Str. I care not
For learning these devices.
So. What then wouldst thou?
Str. That, that unjust and cheating *Sophistry*.
So. But there are things that must be learnt before
You come to that; what Creatures are there *Masculine*.
Str. Sure I know that or I were mad indeed.
A Ram, a Bull, a Goat, a Dog, a Pigeon.

So.

So. * See how thou err'st, that call'st both male and female
A Pigeon.
Str. Right, by *Neptune*, how then must I?
So. Call this a Cock-Pigeon, and that a Hen.
Str. A Pigeon, Cock and Hen, ha! by this air,
For this sole document, I will replenish
Your **Cardopus* with meal.
So. Again th'art wrong;
Thou call'st it *Cardopus*, but 'tis *hæc Cardopus*,
And therefore henceforth call it *Cardopa*.
Next it is fit you know which names are *Masculine*,
And which are *feminine*.
Str. I know well which
Are *feminine*, I'm sure.
So. Lets hear.
Str. *Philina*,
Cletagora, *Demetria*, and *Lysitha*.
So. And which are *Masculine*?
Str. A world, *Philoxenus*,
Atilestias, and *Amyntas*.
So. Thou art out.
Str. Are not these *Masculine* with you?
So. * By no means,
How if you saw *Amyntas*, would you call him?
Str. *Amyntas*, ho!
So. What, make a woman of him.
Str. And reason good, h'has thrown away his armes,
And will not fight. But to what purpose learn I
These common trifles.
So. Not so common neither,
But come, lie down.
Str. What must I do?
So. Consider
With your selfe the businesse that concernes you.
Str. Not in this bed, I thank you, if I must
Lie down, Ile meditate upon the ground.
So. But heres no room besides.
Str. Wretch that I am.
How I shall be tormented with these fleas!
So. Now think into the depth of thy affairs,
Try every turn and winding, every double;
And if you stick at any thing; give't ore,
And to some other; but be sure you sleep not.
Str. Oh, oh.
So. How now the matter?
Str. I am kill'd
By these blood-suckers, these *Corinthians*.

L 11

* Deriding So-
crates as igno-
rant in Gram-
mer.

* A meal-trough
the Greek word
hath a Mascul-
line termination
but feminine
article.

* Effeminate
Cowards.

So.

So. Do not torment your selfe.

Str. How can I choofe

When I have neither mony left, nor colour,
Scarcelife, no shooes, grown almost to a Ghost
With watching?

So. Now what think y'on, nothing?

Str. Yes

By Neptune.

So. What?

Str. I'me thinking if the fleas
Will leave a peece of me or not.

So. Death on thee.

Str. You might have spar'd your curse, I'm dead already.

So. Fy, fy, you must not be so tender,* cover

Your face, and study for some subtle cheat.

Str. Would I could learn to cheat these wicked fleas.

So. Let's see what does he? what, asleep, ha'ye thought
Of nothing yet?

Str. What would you have me think on?

So. What would you learn?

Str. I've told you that already

A thousand times; I'd learn to pay no use-mony.

So. Come then, cover your self, and subtilize
Your thoughts, dissect your businesse into Atomes.

Str. Alasse.

So. Ly still; and if you stick at any thing,
Passe by't a while, and come to it again.

Str. Ho, my dear Socrates.

So. What is't old man?

Str. I have found out that will do't.

So. As how.

Str. First tell me

Where I may meet with some Thessalian witch;
For I would steal the Moon one of these nights,
And having got her, lock her in a chest
As charily, as I would keep a glasse.

So. What wilt thou get by that?

Str. What, if the Moon

Ne'r rise again, I'me bound to pay no use.

So. How so?

Str. 'Cause use you know is paid by th'Month.

So. 'Tis well, but I'll propound another businesse;
Suppose that you were tyed upon a statute
To pay five Talents, could you raise figures?

Str. I know not, but I'll try.

So. You must not limit

Your thoughts so narrowly within your selfe,

* So Socrates
disputes in Pla-
to's Phaedrus,
that exterior
objects might
not divert him;
which Aristo-
phanes here de-
rides.

But

But like a beetle fetter'd in a thread,
Allow them play and flutter in the air.

Str. I ha't, I ha't, the rarest way to cancell
A deed, as you'l confesse when you have heard it.

So. What is't?

Str. Did you nere see at any Grocers
A clear transparant stone, with which they use
To kindle fire?

So. You mean a burning-glasse.

Str. The very same.

So. What wouldst thou do with it?

Str. Whilst that the Scrivener writes the deed, d'ee mark,
Thus standing by him with my burning-glasse
Against the Sun, I'll burn out every letter.

So. Wisely by all the Graces.

Str. How I long

To cancell thus a bond of fifty pound.

So. 'Tis well, now tell me if thy adversary
Sue thee, and thou art like to be orethrown
For want of witnesses, how wilt thou void
His suit.

Str. Most easily.

So. Which way?

Str. Before

It comes to judgement, I would hang my self.

So. Push, thou sayst nothing.

Str. Yes, by love there's none

Will prosecute a suit against the dead.

So. Away, thou fool'st; i'l teach no more.

Str. Why dear Socrates,

Why?

So. Thou forget'st as fast as thou canst learn.

Tell me the first thing thou wert taught to day.

Str. The first, stay let me see; the first thing say you?

How call you that we use to put our meal in?

Wretch, I've forget it!

So. See, deserv'st thou not

Forgetfull to be punish'd for a dunce.

Str. Alasse what shall I do? for if I learn not

The cheating language, I am quite undone:

Good Clouds advise me what course I shall take.

Cho. "If an ingenious son thou hast at home,

"Thou hadst best send him hither in thy room.

Str. I have a son, and he's ingenious too;

But will not learn, the more my misery.

Cho. And wilt thou suffer't?

Str. Of a promising person

His

His mother is a woman of great spirit;
Once more Ile try; if he refuse, I'll make
No more ado but turn him out of dores;
Stay but a while, I will be quickly back.

A& 3.

Strepsades, Phidippides, Socrates.

Str NOW by the Clouds thou staist no longer here?
Hence, and go feed in *Megacles* his stable.

Ph. Alasse what fury hath posselt you Father?

By *Jove* I think you are besides your self.

Str. See, see, he swears by *Jove*, art thou not mad

At these years to believe there is a *Jove*?

Ph. Is truth to be derided?

Str. Well I see

Th' art still a Child and credit'st old wives tales.

But come I will tell thee that shall make thee

A man, so you be sure to tell it nobody.

Ph. Pretty; what is't?

Str. Thou swor'st e'en now by *Jove*.

Ph. I did so.

Str. See how good it is to learn;

There's no such thing as *Jove*.

Ph. What then?

Str. A whirlwind

Hath blown *Jove* quite away and rules all Heaven.

Ph. What fooleries are these?

Str. They're serious truth son.

Ph. Who tells you so?

Str. Our *Socrates* the * *Melian*,
And *Chærephon*, that trace the steps of fleas.

Ph. How are you grown to such a height of madness,
As to believe such melancholy dreamers.

Str. Good words: defame not men of such deep wisdom

And subtle spirits; these live sparingly,

Are never at the charges of of a Barber,

Unguents, or Baths, whereas thou wasts my means

As freely as if I were dead already.

Come then, and be their scholar in my room.

Ph. What can be learnt that's good of such as they are?

Str. All things that are accompted wisdom Boy;

And first to know thy self, and what a dunce

Thou art, how blockish, rustick and forgetfull.

But stay a little, cover thy face a while.

Ph.

* As if he should say, the Atheist: for the *Melians* were infamous for Atheism from *Diagoras* who profess it: *Socrates* was Scholar to *Aristagoras* a *Melian*. See chap. 3.

Ph. Alasse my fathers mad, what shall I do,
Accuse him to the Court of folly,
Bespeak a Coffin for him, for he talks
Idly, as he were drawing on?

Str. Come on now.

Let's see, what that?

Ph. A Pigeon.

Str. Good; and that?

Ph. A Pigeon.

Str. Both the same? ridiculous.

Take heed you make not such mistakes hereafter.

This you must call a Cock, and that a Hen.

Ph. A Hen? Is this the goodly learning Father

You got since your admission 'mongst these earth-wormes?

Str. This and a great deal more; but being old,

I soon forget what I am taught:

Ph. I think

'Twas want of memory made you lose your cloak.

Str. No, 'tis hung up upon the arts and sciences:

Ph. And where your shoes?

Str. Lost for the common good,

Like *Pericles*: But lets be gone and see

You learn t'obey me, and to wrong all else.

Remember that I bought thee, when thou wert

But six years old, a little Cart to play with.

Ph. Alasse you'll be the first that will repent this.

Str. Take you no care for that: do as I bid you.

Ho, *Socrates*, I've brought my son at last,

Though much against his will.

So. Is that's because

He's rude, untaught, a child of ignorance,

And unacquainted with our hungry baskets.

Ph. Go hang your self in one of them.

Str. How impudence; dost thou talk thus to thy Master?

Socr. So go hang, with what a seeming grace was that pronounced!

How do you think that he should ever learn

To overthrow a nimble adversary,

Or win a Judges heart with Rhetorick?

Str. Fear not, but teach him; he's ingenious

By Nature; for when he was but a little one,

Hee'd build you houses, and make leather Coaches,

And ships, and cut frogs out of apple parings.

What's your opinion then? do you not think

Hee's capable to learn both languages?

Or if not both, be sure he learn the worse.

Socr. Well, we shall try what may be done with him;

Str. Farewell, and so remember that in all

I say that's just, you learn to contradict me.

M m m

A&

Act. 3.

Scen. 1. *Strepsiades.*

^{* From the *Streps.*} **T**He * fift, the fourth, the third, the second, hum.
^{ewentieth day of the month they reckon'd backward, see the life of Solons Chap.} The most abhord and dreadfull day's at hand,
 The old and new; all I ow money to
 Threaten to sue and vow my utter ruines
 Yet I require nothing but what is just reason:
 My friend forbear me till some other time;
 But they all answer me, words are no payment,
 Revile me, swear they'l put their bonds in suit,
 And let 'em, what care I, so my *Phidippides*
 Have learnt the art of cheating: I shall know straight;
 It is but knocking at the school, ho son.

Scen. 2. *Strepsiades, Socrates.*

Socr. Save you *Strepsiades*.

Streps. The like to you.

^{* Such guises Socrates sometimes accepted, though not money. See chap.} * First take this bag of meal, for it is fit
 We pay our duty to our reverend Master,
 Now tell me, has my son attain'd the art
 For which I plac'd him with you.

Socr. Yes exactly.

Streps. Thanks to deceit, the Queen that governs all things.

Socr. Now you may overthrow all adversaries.

Streps. What though a witness swear that I have borrowed.

Socr. I though a thousand swear't.

Streps. Id. Id.

Triumph my boyes, wo to you money-mongers,
 You and your bonds, your use on use may hang now,
 You'l trouble me no more! O what a son
 Have I, that fenceth with a two-edg'd tongue,
 My Houses prop and Guardian, my foes terrour,
 Quickly come forth, and meet my glad embraces,
 Come forth and hear thy Father.

Socr. See the man.

Streps. O my dear boy!

Socr. Away and take him with you.

Scene

Scene 3.

Strepsiades, Phidippides.

Streps. **I**O my son! O how I joy to see
 Thy chang'd complexion! Thou lookst now me thinks
 As if thou wert inspir'd with contradiction
 I read, crosse questions in thy very face,
 Thy very eyes me thinks say, how, how's that?
 Thou canst perswade the world that thou art wrong'd,
 When thou art, he that does the wrong. I see't,
 I plainly see't; a very * Attick mine;
 Now let it be thy study to recover
 Him, whom thou almost hast undone.

Phid. Why, what

Is that you fear?

Streps. The old and the new day.

Phid. Can one and the same day be old and new?

Streps. I know that: I'm sure my Creditors

By joint consent that day threaten to sue me.

Phid. They'l loose by it if they do: for 'tis impossible
 To make two daies of one.

Streps. How is't impossible?

Phid. As for a woman to be old and young
 At once.

Streps. But law has so determined it

Phid. But these men know not what the law doth mean.

Streps. Why what's the meaning of it.

* *Phid.* Antient Solon

Was naturally a lover of the people.

Streps. What's that to this?

Phid. He did appoint two daies,

The last day of the old month for citation,

The first oth' new for payment of the money.

Streps. But why the last day for citations?

Phid. That

The debtor having thus one day of warning

Might fly and shun the trouble of the next.

So. Why do the Magistrates then take all forfeits

Upon the old and new day?

Ph. They are hungry,

And tast their meat before they should fall too.

Str. We the fools that sit still and do nothing,

We that are wise and quick have done the business;

Ye blocks, ye stones, ye sheep, ye empty bubbles;

Let me congratulate this son of mine

My

* *Sayings*
of Solon.
Schol. At. 3.

* See the life of
Solon, Chap.

My selfe and my good fortune in a song.

"Now *Strepsiades* th'art blest

"Of the most discreet the best,

"What a Son thou hast, now may

"All my æmulous neighbours say,

"When they hear that he alone

"Hath my creditours orethrown.

But come my boy, now thou shalt feast with me.

Sec&. 4. Pafias, Strepsiades, Witnesse.

Paf. And must a man be outed of his own thus?

A Better take any course then suffer this.

You must assilt me in this businesse neighbour,

That I may call my debtor to accompt;

There's one friend made a foe; yet I'll not shame

My country, ere I do't, I'll give him warning.

Strepsiades.

Streps. How now, what would you have?

Paf. The old and new daies come.

Streps. Bear witnesse friend,

He nam'd two daies. What summe is't you demand.

Paf. Twelve pounds you borrow'd when you bought your Son

A Race-horse; with the interest.

Streps. A race-horse,

You know I neer car'd for'em in my life.

Paf. And swor't by *Jove* and all the Gods to pay it.

Streps. By *Jove*? 'twas then before my son had learn't
The all-convincing speech.

Paf. You'll not deny't.

Streps. What have I got but that, for all this learning?

Paf. Darst thou deny'ts if I should put thee to

Thy oath, and make thee call the Gods to witnesse it?

Streps. What Gods de'e mean?

Paf. *Jove*, *Mercury*, and *Neptune*.

Streps. By *Jove*? yes that I will I hold thee three pence.

Paf. Curse on thee for this impudence.

Streps. If thou wert rubb'd with salt, 'twould make thy wit
the quicker.

Paf. De' laugh at me?

Streps. Thou wilt take up six bushells.

Paf. So help me *Jupiter*, and all the Gods,
I will even be with you for this scorn.

Streps. I am extreemly taken with your Gods,
And this same *Jupiter*, you swear by, they
Are excellent pastime to a knowing man.

Paf.

Paf. Well, you will one day answer for these words.

But tell me, whether I shall have my money

Or not, give my answer, and I'm gone.

Streps. Stay but a little, I will answer presently,

And plainly.

Paf. Sure he's gone to fetch the money.

Streps. Where is the Man that comes to ask me money?

Tell me, what's this?

Paf. That which it is, a *Cardopus*.

Streps. You ask for money, and so very a dunce;

I'll never whilst I live pay him a penny.

That calls a *Cardopa* a *Cardopus*.

Paf. You will not pay then?

Streps. Not for ought I know:

You'll stay no longer, pray about your businesse.

Paf. Yes, I'll begone, but in the mean time know

I'll have my money, if I live this day.

Streps. You may chance go without it; yet I'm sorry

You should be punish'd so for a mistake,

For saying *Cardopus* for *Cardopa*.

Scen. 8.

Amynias, Strepsiades, Witnesse.

Amyn. Oh, oh, alasse.

Streps. Who's that keeps such a bawling?

What art thou? one of * *Carkinus* his sons?

Amyn. 'Tis I unhappy!

Streps. Keep it to thy selfe.

Amyn. Unlucky chance, oh cruell destiny,

To spoil at once my Cart and all my Horses!

* Oh *Pallas*, how unkindly hast thou us'd me?

Streps. What hurt did ere *Tlepolemus* do thee?

Amyn. Deride me not, but rather bid your son

Pay me the money which he had of me,

For I was never in more need of it.

Streps. What money man?

Amyn. That which he borrowed of me.

Streps. Then I perceive you're in a sad condition.

Am. I had a scurvy fall driving my horses.

Streps. Thou dost but jest, 'twas driving an Ass rather.

Amyn. I do not jest when I demand my money.

Streps. Upon my word thou art not right.

Amyn. How so?

Streps. Thy brain me thinks is troubled.

Amyn. E'ther pay me

* Which were
Xenocles, *Xe-*
notinus, and
Demotimus,
Tragick Poets
and Actors.

* This and the
following line
are taken from
Xenocles the
Tragician,
which is the
reason of *Streps-*
ades his an-
swer.

N n n

My

My money's trait, or I will trouble you.

Streps. Tell me, doth *Jove* beget and send down rain,
Or doth the Sun exhale it from the sea?

Amy. I neither know nor care.

Streps. What? are you fit
To receive mony, and so ignorant
Of these sublime and subtle mysteries?

Amy. Well, if you cannot let me have the principal,
Pay me the interest.

Streps. Interest, what kind
Of creature's that?

Amy. What, but th' encrease of mony
By months, and daies, as time runs on.

Streps. 'Tis well.
And do you think the sea is fuller now
Then 'twas at first?

Amy. No, not a drop, it is
Not fit it should.

Streps. The sea by your confession
Is nothing grown; then with what conscience
Can you desire your mony should encrease.
Go get you from my doores, fetch me a whip there.

With. Well, I'll bear witness for him.

Streps. Why de'nt you go, will you move * *Samphoras*?

Amy. Is not this riotous?

Streps. Will you be gone?

Or shall I lead you in a chain, and make you
Shew tricks? if you but stay a little longer,
I'll send you, and your Cart and Horses packing.

Chor. "Now observe what 'tis to bend

"Studies to an evill end

"This old man, that is intent

"Creditours to circumvent,

"Foolishly himselfe hath crost,

"And will find so to his cost;

"That in this false Art his son

"Hath attain'd perfection:

"Justice cunning to refute)

"That at last hee'l wish him mute,

* The Horses
name which he
bought of him.

Aa

Aa. 5.

Scene 1.

Strepsades, Phidippides.

Streps. O Neighbours, Kinsmen, Countrymen, help, help,
I'm beat all all over: oh my head, my back!
Thou strik'st thy Father Rogue.

Phid. I do so father.

Streps. See, fee, he stands in't too.

Phid. I do indeed.

Streps. Thief, villain, Parricide.

Phid. More I beseech you,

I am much taken with these pretty Titles.

Streps. Rascal!

Phid. Pray stick me fuller of these roses.

Streps. Dost beat thy Father?

Phid. Yes, by *Jove*, and justly.

Streps. Oh, rogue what justice can there be in that.

Phid. I will demonstrate it by argument.

Streps. By argument?

Phid. Most easily, which language

Shall I dispute in.

Streps. Language?

Phid. Yes the greater

Or lesser?

Streps. I have bred thee well indeed

If thou canst make this good, that any son
May beat his Father.

Phid. You'll confesse as much

If I so prove it, that you cannot answer't.

Streps. Well, I will hear for once what you can say.

Scene 2.

Chorus, Streps, Phidip.

Cho. "O Ld man it much concerns you to confute
"Your son, whose confidence appears to suit
"With a just cause; how happen'd this dispute?

Str. I shall relate it from the first, as soon
As we had din'd, I took a lute and bid him
Sing the sheep-shearing of *Simonides*,
He told me 'twas an old and ugly fashion

To

To sing at dinner like a millers wife.

Phi. And was not this sufficient to deserve
* At noon, Virg- A beating; when you'd make men chirp like * *Grasse-hopper?*
ech.2.

Str. Just so he said within; and added that
Simonides was an unpleasant Poet.

I must confesse I hardly could forbear him;
But then I bid him take a Myrtle branch,
And act some piece of *Æschylus*; that *Æschylus*
Saith he, is of all Poets the absurdest,
The hardest, most disorderly and bumbast.
Did not my heart pant at this language think you?
Yet I repress it; Then said I, rehearse

A learned speech out of some modern wit;
He strait repeats out of *Euripides*

A tedious long Oration, how the Brother
(Good Heavens) did violate his sisters bed.
Here I confesse I could contain no longer
But chid him sharply; to dispute we went,
Words upon words, till he at last to blowes,
To strike, to pull, to tear me.

Phi. And not justly?

You that would discommend *Euripides*;
The wisest of all Poets.

Str. Wisest? ah

What did I say, I shall be beat agen.

Ph. By love, and you deserve't.

Str. How, deserve it?

Ungratefull wretch, have I not brought thee up,
Fed and maintain'd thee from a little one,
Supplied thy wants? how then can I deserve it?

Chor. "Now I believe each youthfull breast

"With expectation possest,

"That if the glory of the day

"Be from the Plantiffe born away,

"By this example they may all

"Upon the old men heavy fall;

"What you have done with utmost art,

"To justifie is now your part.

Phi. How sweet it is to study, sage new things;

And to contemn all fundamental lawes!

When I applied my mind to Horse-courting

I could not speak three words but I was out;

Now since I gave it ore, I am acquainted

With ponderous sentences and subtile reasons,

Able to prove I ought to beat my Father.

Str. Nay, follow racing still, for I had rather
Maintain thy horses then be beaten thus.

Phi.

Phi. I will begin where you did interrupt me,
And first will ask, did you not beat me when
I was a child?

Streps. But that was out of love.

Phi. 'Tis very right, tell me then, ought not I
To recompence your love with equall love;
If to be beaten be to be belov'd,
Why should I suffer stripes, and you have none?
I am by nature born as free as you;
Nor is it fit the sons should be chastiz'd,
And not their parents.

Str. Why?

Phi. You urge the Law,
That doth allow all children to be beaten:
To which I answer, Old men are twice children,
And therefore ought, when they offend, be punish'd
As well as we.

Str. But there's no Law that saies
The Parents should be punished.

Phi. Was not he

Who made that Law, a man as you and I,
He form'd a Law, which all the old men follow'd;
Why may not I as well prescribe another,
And all the young men follow my advice:
But all the blowes before this Law was made
Must be forgiven without all dispute.

Besides, mark how the Cocks and other creatures
Fight with their fires, who differ not at all
From us, save only that they make no lawes.

Streps. Why then if you will imitate the Cocks,
Do you not dine upon a Dunghill, and
Lodge in a hen-roost?

Phi. 'Tis not all one case,
Our *Socrates* doth not approve so far.

Streps. Approve not then their fighting, but in this
Thou plead'st against thy selfe.

Phi. How so?

Streps. Because
Th'authority I exercise o're thee
Will be thine own, when ere thou hast a son.

Phi. But if I ne'r have any, then I never
Shall have authority, and you will go
To th'grave deriding me.

Streps. 'Tis too much reason.

Phi. Hear now another argument.

Streps. I'me lost.

Phi. And then perhaps you'll take the blowes I gave you

O o o

Not

Not halfe so ill.

Streps. What good shall I get by them?

Phid. I'll beat my mother too.

Streps. What sayest thou, thou?

Why this is worse then t'other.

Phid. What if I

Prove by the second language that I ought

Streps. Why then you will have nothing more to do.

But prove that you, and your wife *Socrates*,

And wiser language may hang all together.

O Clouds, all this I suffer through your means,

For I in you wholly repos'd my trust.

Chor. "Thy selfe art author of this misery,

"Because to ill thou didst thy mind apply.

Streps. Why did you then give me no warning of it?

You know I was a rude and aged man.

Chor. "This is our custome, whensoere we find

"Any to malice or deceit enclin'd,

"Into some dreadfull mischief such we thrust,

"That they may fear the Gods, and learn what's just.

Streps. Alasse, this is a mischief, and a just one,

For I ought not, when I had borrow'd mony,

To seek out wayes t'avoid restoring it.

Come then my son, let us bereyeng'd

Upon that wicked *Socrates* and *Charephon*,

Who have abus'd us both.

Phid. I will not wrong

My Masters.

Streps. Reverence Celestiall *Jove*.

Phid. Celestiall *Jove*, see how you rave now father:

There's no such thing as *Jove*.

Streps. There is.

Phid. * A whirle-wind

Hath blown *Jove* quite away, and rules all.

Streps. No son, he's not expell'd, I was but fool'd

To worship in his room a fictile deity.

Phid. Nay if you will needs be mad, be mad alone.

Scæn. 3.

Strepsiades.

Streps. **M**Ad that I was to trust in *Socrates*,
And cast off all our Gods; good *Mercury*
Be not displeas'd, or punish, but forgive me,
That took such paines, and studied to talk idly;
And tell me what I'de best do with these fellows,

Sue

Sue them or punish 'em some other way—

Th'art in the right, I will not sue them then,

But as thou bidst me set their Nest on fire;

Come *Xanthias*, come, a fork and ladder quickly.

Get up and pluck the house about their Ears,

Quick if thou lovest thy master; one of you

Go light a torch, and bring it hither strait:

Proud as they are I mean to bring 'em lower.

Scæn 4.

Scholar, Strepsiades, Socrates, Chærephon.

Schol. **O**H. oh!

Streps. Torch to thy work, set fire apace.

Schol. What art thou doing man?

Streps. That which I'm doing;

Disputing somewhat hotly with your school here.

Schol. Alasse, who's this that sets our house on fire?

Streps. He whom you cosen'd of his cloak.

Schol. Thou kill'st,

Thou kill'st us man.

Streps. That is the thing I mean,

If my fork hold and ladder, do not fail me.

So. How now, what do you make on our house-ridge.

Streps. * I walk i'th air and gaze upon the Sun.

So. Alasse I'm choak'd.

Streps. Why dost thou scorn the Gods then?

Chæ. Oh me I burn;

Streps. Now you may calculate

The motions of the Moon; tear, pluck, beat, burn 'em.

For many reasons they deserve the flame,

But most because they did the Gods disclaim.

* *Act. 2, Scæn. 2.*

XENOPHON.



JOHN 6: 12

XENOPHON.

CHAP. I.

Xenophon, his Country Parents, and following of Socrates.



Enophon was an Athenian, son of Cryllus, of the Erchican Tribe: The time of his birth is nowhere expressly delivered: * *Stesicrides* affirms he died the first year of the 105. Olympiad. * *Lucian* that he outlived 90. years: whence it is evident that hee was born at or before the first year of the 82. Olympiad, which if the learned *Causabone* had observed, he had not * alter'd *Athenæus* upon supposition, that he was but ten years old, the fourth year of the 89. Olympiad (the time of his *Symposium*) whereas he was then no lesse then 36. years of age. *Laertius* saith, he flourished the fourth year of the 94. Olympiad. (*Suidas* reads, of the 98.) Or, according to others, that he flourished in the 89. Olympiad with the rest of the Socratick Philosophers; of whom he became one upon this accident.

* Meeting *Socrates* in a narrow lane, hee stopt him with his staffe, and asked him where all kind of meats were to be sold; to which *Socrates* made a serious answer: and then demanded of him, where it was that men were made good and virtuous! whereat *Xenophon* pausing, follow me then, saith he, and learn; from thence forward he became a Disciple of *Socrates*.

In the time of that great war betwixt the Lacedæmonians and Athenians, called the Peloponnesian war (the naturall forwardnesse of his spirit being perhaps excited by the example of his Master *Socrates*) hee was personally engaged in the fight before *Delium*, the first year of the 89. Olympiad, wherein the Boeotians overcame the Athenians; in which defeat * *Xenophon* in the flight unhorsed and thrown down, *Socrates* (who his horse being likewise slain under him, fought on foot) took him upon his shoulders and carried him many furlongs, untill the Enemy gave over the pursuit. This was the first essay of his military profession, which he afterward resum'd upon this occasion.



XENOPHON.

CHAP. 2.

Upon what occasion he followed Cyrus into Asia.

* Xenoph. expe-
dit. Cyr. lib. 1.

* Ad Græc.
Epoch. can.
Chron. pag. 113.

* Xen. lib. 3.

* Xen. lib. 3.
* Chio. Epist.
ad Metrid.

* Xenoph. lib. 1.

ARTAXERXES succeeded Darius his Father in the Kingdom of Persia, Cyrus his younger brother having been sent for out of his Government of Lydia upon his fathers sicknesse, which is that first ~~drabon~~ placed by the Arundelian stone in the second year of the 93. Olympiad, confounded by * a learned person with the latter, six years after) was imprison'd by his brother upon the accusation of Tissaphernes, but released by the mediation of his Mother Parysatis. Being returned to his Government, he used all secret means to strengthen himselfe. The Ionian Cities were delivered to Tissaphernes by Artaxerxes, but revolted to him, all except Myletus. His pretences for levying forces were, the Garrisoning of those Cities, and his opposing Tissaphernes: Clearchus likewise raised for him many in Chersonesus, upon pretence of warring against the Thracians. He privately also kept an Army on foot in Thessaly under Aristippus: and Proxenus of Boeotia brought him forces as against the Pisidians; this Proxenus (who had been scholar to Gorgias the Leontine, and * guest to Xenophon) sent to invite him to Cyrus, assuring him he should be of more esteem with him then of his own Country: Xenophon consulted with Socrates about this letter, who doubting that if he took part with Cyrus, the Athenians would be displeas'd with him (Cyrus having before aided the Lacedemonians against them) counsell'd him to ask the advice of the Delphian Oracle. Xenophon went thither, and demanded of Apollo to which of the Gods he should address his vowes and sacrifice for the good successe of his intended journey. Hee was answer'd, that he should sacrifice to those Gods to whom it was due: Returning to Athens, he imparted this Oracle to Socrates, who blam'd him, because he had not demanded whether it was best to stay or no, but (as already determined to goe) how he might best perform his journey; Nevertheless (saith he) since you have so propos'd your demand, you must do as the Gods command: Xenophon having sacrificed according to the Oracles direction, took shipping, and at Sardis found Proxenus and Cyrus ready for their expedition into Asia, and was immediately recommended to Cyrus, being by both earnestly intreated to stay: hee continued with him * not in any command, but as a volunteer. * In which condition he did not any thing misbecoming a souldier, whereupon he was in the number of those whom Cyrus esteem'd most.

* Cyrus having drawn all his forces together, marched up and gave

gave battle to Artaxerxes (in the beginning of the fourth year of the nintie fourth Olympiad, when Xenonetus was Archon) at Cunaxa, five hundred Stadia from Babylon, by the River Euphrates. Whilst he was viewing both Armies, he told Xenophon, who rode up to him, that the sacrifices were auspicious: then Xenophon gave him the Grecians word, Jupiter the preserver. The Greeks prevailed against Tissaphernes; but Cyrus assaulting, the King, was through his too much forwardnesse slain; the Grecians thinking themselves Masters of the field, and Cyrus to be alive, returned to their Camp, which they found rifled by the enemy. * The next day the King sending Phalinus to them, to deliver their armes, Xenophon answered, "That they had nothing left but their armes and valour; as long as they kept their armes, they might use their valour, surrendering them, they were not Masters of themselves: It were indiscretion (saith he) to surrender what we have left, since thereby perhaps we may make our selves Masters of what you have. Phalinus smiling, replyed; "Young man, you look and speak like a Philosopher; but assure your selfe, your valour will not over-master the Kings power. Clearchus returned this answer for the whole Army, "If we be esteemed friends, it will be better for him that we are armed, if enemies, better for our selves. Tissaphernes having made a Truce with Clearchus, perfidiously got him with foure other Commanders, Proxenus, Menon, (* with whom Xenophon had particular enmity) Agias, and Socrates, twenty Captains of Cohorts, and two hundred common souldiers into his power; and delivering them up to the King, they were beheaded. The Greeks being summoned to lay down their armes, pretending that Clearchus was executed for treason discovered by Menon and Proxenus, who were very highly rewarded. Xenophon required to have them sent, who were fittest to direct them, being friends to both; whereto the Persians not able to answer, departed.

CHAP. III.

How he brought off the Grecian Army.

THE Greeks finding themselves in such a strait, were in despair ever to see their Country again. Xenophon calling together the Officers of Proxenus, told them, "They were not to expect any mercy from the King, who had shewen none to the body of his dead brother, having fastned his head and hand to a Gibbet, and that they must resolve to put their safetie in their armes. Apollonides a Boeotian alledg'd, that there was no means offafety but in the Kings favour

your, and began to reckon the dangers wherewith they were surrounded. *Xenophon* answered, "That when upon the death of *Cyrus*, they marched up to the Kings armies, he laboured for a cessation, but when their Captains went to him unarmed, he abused them; and that *Apollonides* deserved to be cashiered, as the dishonour of his Nation. *Agathias* replied, (which words *Laertius* ascribes to *Xenophon*) "he was an inconsiderable fellow, whose ears were boared as the slaves of *Lydia*: So they turned him out. Having called together all the Commanders, *Xenophon* advised them to chuse new in the room of those that were lost, of whom he was elected in the place of *Proxenus*: Hereupon he put on his richest habit, as fittest either for death or victory, for *his greatest delight was in fair polished armes, affirming, that if he overcame, he deserved such, if he were overcome and died in the field, they would decently expresse his quality, and were the fittest sepulchral ornaments of a valiant man. His shield was of *Argos*, his breastplate of *Attica*, his helmet of *Bœotia*, his horse of *Epidaurium*; whereby *Ælian* argued the elegance of the person, in choosing such things as were fair, and esteeming him worthy of such. Thus adorned, he made an oration to the Army, advising them (from the examples of their late commanders) not to trust the enemy, but in order to their return, to burn their Carriages, and Tents: this advice was put in execution; *Cherisophus* a Lacedæmonian had charge of the Van, *Xenophon* of the Reer, chosen (saith) *Chio* as well for his courage as wisdom, being in both excellent: betwixt these two there grew so great a friendship, that in all the time of the retreat they never had but one difference; their march was directed towards the heads of those great rivers which lay in their way, that they might passe them where they were fordable; having crost the River *Zathe*, *Mithridates* came up to them, and galled the Reer with shot, which the Greeks not able to requite, *Xenophon* provided two hundred slings, and finding fifty horses fit for service, imployed among the Carriages, mounted men upon them, whereby having frustrated the second attempt of *Mithridates*, they marched to *Larissa*, seated upon *Tigris*, thence to *Mespila*, in their march from thence, *Tissaphernes* overtook them with a great Army, but was twice worsted; whereupon (as the securest course) he seized on a Mountain, under which they must of necessity passe; *Xenophon* with a party gained by another way the top of that Mountain, not without much difficulty of passage and trouble; and to animate his souldiers, one of them, named *Soteridas*, murmured that he was on horse-back, whereas himselfe marched on foot, oppressed with the weight of his shields which *Xenophon* hearing, alighted, took his shield from him, and thrusting him out of his rank, marched (notwith-

* *Ælian. var. hist. 3. 24.*

standing he had also a horse-man Cuirasse) in his room: But the souldiers beat and reviled *Soteridas*, till they constrained him to take again his shield and place. When they had gained the top, the enemy, being prevented, fled, and set fire on the villages. * The Grecians (intercepted by the River *Tigris*) * *Xenoph. lib. 4.* marched over the mountains into the Country of the *Carduchi*, a people enemy to the Persians, rough and warlike, from whom they found such opposition, that in seven daies march through their country, they were put to continuall fights, and suffered more distresses then the Persian had put them to. Forcing the River *Kenrites*, which bounds that country, they passed into *Armenia*, where having put to flight some troops of horse raised by the Kings deputies in these parts to oppose their passage, they marched without disturbance to the heads of *Tigris*, which they passed; thence to the River of *Telikodan* in west *Armenia*, molested with extreame snowes, losing many by extremity of cold, till they came to the River *Phasis*, neer which lived the *Phasiants*, *Tacchi*, and the *Chalybes*; the *Tacchi*, into whose country they first came, conveying their provision into strong holds, reduced the Greeks to great want, untill with much paines they forced one of them, where they took as much Cattle as maintained them in their passage through the country of the *Chalybes*, a stout Nation, of whom they could get nothing but blowes: thence they marched to the River *Harpasus*, so to the *Seyhini*, where the Lord of *Gymnias*, a town in those parts, led them through the enemies country (which he willed them to burn as they went) to the Mountain *Thethes*, from whence they might behold the sea, to the great joy of the souldiers. Passing friendly through the country of the *Macrones*, to the Colchian Mountains, discomfiting the *Colchi*, who opposed them, they arrived at *Trapezond*, a City upon the Euxine sea, where was a Greek Colony; here they sacrificed and celebrated games: * *Cherisophus* they sent to *Anaxibius*, the Lacedæmonian Admirall, (with whom he was intimate) to procure ships for their transportation home. Whilest they stayed in expectation of his return, they maintained themselves by incursions upon the *Colchi* and *Drytans*; but he not coming, and their provision failing, *Xenophon* perswaded the Citties adjoining to cleer them a passage by Land, which they took to *Cerasus* a Greek City, where mustering their men, they found but eight thousand six hundred left of ten thousand that went up with *Cyrus*; the rest consumed by enemies, snow, and sickness: They shared the mony that had been made by the sale of Captives, reserving a tenth for an offering to *Apollo* and *Diana*: *Xenophon* reserved his to be disposed at *Delfi* and *Ephesus*. From *Cerasus* they passed through the Country of the *Mosynæci*, a barbarous people, divided into factions: the stronger part despising their friend-

* *Xenoph. lib. 5.*

friendship, they joyned with the weaker, whom they left Masters of all: Then they marched to the *Chalybes*, thence to the *Tibarenes*, passing quietly through their Country to *Cotyora*, a Greek Town and Colony of the *Sinopians*. Thus far the Army marched on foot; the distance of the place where they fought with *Artaxerxes* to *Cotyora*, being one hundred twenty two encampings, six hundred twenty parasangs, ten thousand eight hundred twenty furlongs, the time eight Months.

Those of *Cotyora* refusing to afford them a Market or entertainment for their sick, they entered the Town by force, and took provision, partly out of *Paphlagonia*, partly out of the Territory of the *Cotyornites*; whereupon the City of *Sinope* to which *Cotyora* was tributary, sent Ambassadors to them, complaining of this dealing, and threatening to joyne with *Corylas* and the *Paphlagonians*; whereto *Xenophon* answered, "that they feared not, if need were, to war against them both, but could, if they pleased, gain the friendship of *Corylas* and the *Paphlagonians* as well as they. Upon which answer, the Ambassadors growing calm, promised them all friendship from the State of *Sinope*, and to assist them with shipping for the whole Army, it being impossible to go by Land, by reason of the Rivers *Thermodon*, *Halys*, *Iris* and *Parthenius*.

Xenophon had designed to plant a Colony there, but his intention being divulg'd by *Silanus*, a Sooth-sayer, those of *Sinope*, and *Heraclea* sent to the Grecians, promising them not only a sufficient fleet, but desiring under hand *Timaſion* a Greek Commander to promise the Army a good summe of money to convey them to *Troas* which offers *Xenophon* (who only desired the common good) perswaded them to accept, and to engage mutually, not to forsake one another till they were all in safety: Those of *Heraclea* sent shipping, but not the money; whereupon *Timaſion* and other commanders fearing the soldiers, desired *Xenophon* the Army might go to *Phasis*, which he refused, but thereby was occasion'd a suspicion that he should plot to deceive the Army, and to bring them back to *Phasis*, whereof he acquitted himselfe. Here a generall inquisition was made of all offences since the death of *Cyrus*, and they were punished: some accused *Xenophon* for beating them, all which proved for just causes, one for offering to bury his sick companion alive; some for forsaking their ranks; others for lying on the ground in the snow, or lingring behind. Thus were all things quietly settled.

CHAP.

CAAP. IV.

End of the Retreat.

THE Greeks, as soon as their fleet was ready, set sail for *Harmond*, the Port of *Sinope*, when *Chirisophus* met them with some Galleyes from *Anaxibius*, who promised them pay as soon as they should come into Greece. The Army desirous of a Generall, intreated *Xenophon* (with extraordinary testimony of affection) to accept that command: *Xenophon* refused, either dissuaded by inauspicious sacrifice, or unwilling to displease the *Lacedæmonians*, in putting by *Chirisophus*, who was thereupon chosen, but soon after deposed, for refusing to extort a great summe from *Heraclea*, a Greek City, their friends: *Xenophon* also denying to be employed therein, the Army thereupon became divided; they chose ten Captains out of themselves, with *Chirisophus* remained two thousand one hundred, with *Xenophon* two thousand foot and forty horse; *Chirisophus* went by land to meet *Cleander* Governour of *Byzantium*, at the mouth of the River *Calphas*; leaving such shipping as he had to *Xenophon*, who landing in the confines of *Thrace*, and of the *Heraclean* Country, marched quietly through the midst of the land: the *Mutineers* landing at *Calphas*, surprised and spoyle the country thereabout; the *Thracians* rising up against them, cut off two Regiments, and besieged the hill where the rest encamped. *Xenophon* on the way being informed of the desperate condition of these Greeks, went directly to the place, setting on fire as he went all that was combustible; the enemy fearing to be set upon in the night, stole away, as did the Greeks also, whom *Xenophon* overtaking in the way to the Port of *Calphas*, they embraced him with great joy, and arriving at the Haven, made a decree, that it should be death for any man to propound to divide the Army, and that they should depart the Country in their first order. The former Commanders being restored in the room of *Chirisophus* who died, they substituted *Neon*, who going forth with two thousand men to pillage the Country, was discomfitted by *Pharnabazus* Lieutenent to the King of *Persia*; and lost five hundred men: the rest rescued by *Xenophon*, the Army by his encouragement marched through a large Forrest defeating *Pharnabazus*, who opposed their passage there. *Cleander* came over to them, and having expressed much kindnesse to *Xenophon*, and contracted hospitality with him, departed. The Army marched through *Bythinia* to *Chrysopolis* in the territories of *Chalcedon*. * Thence *Anaxibius* the *Lacedæmonian* Admirall transported them to *Byzantium*, where hee had promised they should

* In Epistola ad
Metridem.

should as soon as they arrived receive pay, without which hee sent them out of the City, whereat the souldiers incensed, returned and entred the City by force, intending to spoil it: but Xenophon thrusting himself amongst the croud, dissuaded them, and appeased the tumult, as is particularly attested by * *Ghio* an eye-witnesse. By this means they were brought to depart the City quietly, which as soon as they had done, Xenophon desirous to go home, took leave of the Army, and returned to Byzantium with Cleander. Anaxibius being put out of the Admirallship, and thereupon slighted by Pharnabazus (at whose instigation he had treated the Greeks so hardly) desired Xenophon to return to the Army to lead them to Perinthus, whence they should be transported into Asia; The Army received him with much joy: when they came to Perinthus, Aristarchus the Governour would not suffer them to be transported: Seuthes King of Thrace had invited them to aid him against Medocus, usurper of his Kingdom, with large offers of money to every souldier, of his daughter to Xenophon: to him therefore not knowing where to winter they went. At supper every one (according to the custom) drunk to the King, and made him a present: Xenophon, who sat next him, rising up, and taking the cup, told him, "he gave him himself & all his Companions to be his faithful friends, and ready servants in the recovery of his Kingdom: "Herin their assistance did much advantage Seuthes: the Army wanting pay, Xenophon reproved Heraclides for not taking order about it: who therupon endeavoured to work him out of favour with Seuthes, to whom he brought the rest of the Commanders, counselling them to say, that if need were, they could lead the Army upon service as well as Xenophon; but they jointly protested unto Seuthes, they would not serve at all without him: So he sent for Xenophon also, and being agreed to proceed, they march'd towards the Country of the Melinophagi as far as Salmydesson: which places having reduced, they returned to the plaines of Selybria: thither came Chaminus a Lacedæmonian, Polinicus sent from Thymbro, who told them that the Lacedæmonians had designed war against Tissaphernes, the charge thereof was committed to Thymbro, who desir'd this Army of Greeks to assist them, promising them good pay. Seuthes willingly yielded the Army into their hands: they sent Xenophon to demand their areares, which not without much importunity hee obtained. Thence they failed to Lampisacus, where Euclides a soothsayer of Xenophons acquaintance asked him, how much Gold he had brought? Xenophon protested hee had not had enough to carry him home, but that he sold his horse and other things which he had about him. The next day they marched to Ophrynum, whither came Bito and Euclides to pay the Army: they being Xenophons friends, restored (refusing the price of redemption)

on) his horse which he much loved, and had pawned at Lampisacus. Then marching forward by Atramyttium, and Kertonium, not far from Atarna to the plain of Caicus, they reached Pergamus a City of Lydia. Here Hellas wife of Gongylus an Eretrian, mother of Gorgion, and Gongylus entertained Xenophon: By her information Xenophon surprised Asides a rich Persian, with his wife and children, and all his goods: Returning to Pergamus, the Lacedæmonians, Captains and Souldiers, by agreement gave him also an extraordinary share of horses, oxen, and other things: then came Thymbro, and taking the Army, joyn'd it to the rest of the Grecian forces, wherewith he made war against Tissaphernes.

Of the Kings Provinces, through which they passed, the Governours were these; Artimas of Lydia, Artacamas of Phrygia, Atthridates of Laconia, and Cappadocia; of Cilicia, * Syennesis: of Phœnicia and Arabia, Dernes of Syria and Assyria, Belosis of Babylon, Roparas of Media, Arbaces, of the Phasiani and Hesperides, Teribazus, the Carduchi, Chalybes, Chaldeans, Macrones, Colchi, Moynachi, Coeti, and Tibareni are free Nations; Paphlagonia governed by Coryla; the Bithynians by Pharnabazus, the European Thracians by Senthes: The totall number of the Ascent and Descent is two hundred & fifteen encampings, one thousand one hundred & fifty parasangs, thirty four thousand two hundred fifty five furlongs; the time of the Ascent and Descent one year and three months.

CHAP. V.

His following of Agesilaus, and banishment.

* After this expedition the defeat in Pontus, and breach of promise of Senthes King of the Odrysians, Xenophon went into Asia with Agesilaus King of the Lacedæmonians, to whom he delivered for a sum of money the souldiers of Cyrus, and beloved infinitely, as *Isæus*; *Æmilius Probus* saith, he conversed intimately with him: *Cicero*, that he instructed him. Plutarch affirms, that by his advice Agesilaus sent his sons to be educated at Sparta, to learn and art them, which none was more excellent, how to obey and command. Agesilaus passed into Asia the first year of the 96. Olympiad; He warred successfully with the Persian, but the year following was called home by the Lacedæmonians to help his Country invaded by the Thebans, and their allies, whom the Persian had corrupted, thereby to withdraw the war out of his Country. Xenophon in his returning with Agesilaus out of Asia into Boeotia, apprehending the danger of the war they were entering into, when he came to Ephesus left one half of the gold * which he had received for an offering out of his share (of the money which the

R r r

Army

* Supr. chap. 3.

Army divided at *Ceramus* in their return from the expedition of *Cyrus* with *Megabyzus* *Diana's* Priest, willing that if he escaped the danger of that war, it should be restored to him, if he miscarried, consecrated to *Diana*, and either made into an Image dedicated to the goddess, or disposed some way that he should conceive most acceptable to her: the other half hee sent an offering to the Athenian treasury at *Delphi*, * inscribing thereon both his own name, and that of *Proxenus*, his predecessor in the command of that Regiment. *Agésilas* returning, wasted *Boeotia*, and overcame the Thebans and their allies in a great battell at *Coronea* * particularly described by *Xenophon*, who was there present.

During the absence of *Xenophon* out of his own Country, the Athenians (because he took part against the King of *Persia* their friend, & followed *Cyrus*, who had assisted the Lacedemonians against them, * supplying *Lysander* their General with money for a Navy) proclaimed a decree of banishment against him: * *Ister* saith, he was banished by the decree of *Eubulus*, and called home by the same, *Laertius*, that he was banish'd for *Laconism*, upon his going to *Agésilas*; Some place this decree in the third year of the 96. Olimpiad, but the writer of the History of *Cyrus* his expedition implyeth, that it was before his first return out of *Asia*, affirming that before the delivery of the Army to *Thymbro*, *Xenophon* ignorant of this decree, intended to have gone home.

CHAP. VI.

How he lived at Scilluns, and at Corinth.

Laert. Pausan. Eliac. **T**HE Lacedemonians to requite him for suffering in their cause, maintained him at the publique charge, and purchasing *Scilluns* of the Eleans, built a Town there, and bestowed a fair house and land upon *Xenophon*, whereupon hee left *Agésilas* and went thither, carrying with him his wife named *Philestia*, and his two sons which he had by * her, *Diodorus* and *Gryllus*, called the Dioscuri. * Thither *Pelopidas* a Spartan, sent him Captives for slaves from *Dardanus* for a present, to dispose of them as should please him.

Xenoph. de exp. ped. Cyr. 5. Laert. Strab. 8. *Scilluns* was near *Olympia*, eminent for celebration of the Games, which *Megabyzus* coming to see, restored to *Xenophon* the money which he had left in his custody, wherewith * by advice of the Oracle he purchased a portion of land, and consecrated it to *Diana* in a place designed by *Apollo*, through which ran the River *Selinus*, of the same name with that at *Ephesus*, running by *Diana's* Temple; the River was stored as well with shell-fish as others, the land with all kind of beasts for game; he

he built also a Temple, and after with the consecrated money offering the tithes of the fruits of the land to *Diana*, all the Citizens and Neighbours, men and women, were invited to the feast, where they had from the Goddesses allowance, bread, wine, and part of the flesh of such beasts as was either taken out of the consecrated ground, and sacrificed, or killed in hunting with the Sons of *Xenophon* and other Citizens, exercised against the time of the feast out of the sacred ground, and out of *Phaloe* were taken wild Boars, Goats, and Staggs; the place lies in the way betwixt *Lacedemonia* and *Olympia*, twenty Stadia from the Temple of Olympian *Jupiter*. In the sacred ground were woods and hills, stored with trees sufficient to maintain swine, Goats and sheep, whereby the beasts of carriage of such Merchants as come to the feast are maintained plentifully: about the Temple a Grove of fruit-trees of all sorts. The Temple was an imitation in little of that at *Ephesus*; an image of Cypress here resembling that of Gold there: A Pillar near the Temple bare this inscription, GROUND SACRED DIANA. HE WHO POSSESSETH IT LET HIM PAY THE TITHE OF HIS YEARELY ENCREASE, AND WITH THE SURPLUSAGE MAINTAIN THE TEMPLE, IF HE NEGLECT, THE GODDESSE WILL TAKE ORDER FOR IT. * At this place of retirement *Xenophon* employed his time in hunting, and writing Histories, inviting his friends thither, * of whom amongst others came *Phaedo* and *Aristippus*, much delighted with the situation, building, and trees planted by the hand of the owner.

* At length a war arising betwixt the Eleans and Lacedemonians, the Eleans invaded *Scilluns* with a great Army, and before the Lacedemonians came to their reliefe, seized on the house & lands of *Xenophon*; His sons with some few servants got away privately to *Lepreum*; *Xenophon* first to *Elis*, then to *Lepreum* to his Sons, and lastly with them to *Corinth*, where he took a house and continued the rest of his life. During this time the Argives, Arcadians, and Thebans, jointly opposed the Lacedemonians, and had almost oppressed them, when the Athenians made a publique decree (* mentioned by a *Xenophon*) to succour them; *Xenophon* sent his Sons upon the expedition to *Attica*, to fight for the Lacedemonians; for (as *Diocles* affirms) they had been educated at *Sparta* in the discipline of that place.

This enmity ended in a great battle at *Mantineia* in the second year of the hundreth and fourth Olympiad: *Diodorus* without acting any thing memorable, gave off safe, and had afterwards a son of his brothers name. *Gryllus* was ranked opposite to the Theban horse-men: the Thebans having by the valour of their Generall *Epaminondas* got the better of the day, a resolute company of Spartan horse-men broke in upon him, of

of whom was Gryllus, who slew Epaminondas with his own hand, as Pausanias affirms to have been attested both by the Athenians, and the Thebans, adding, that he had seen at Athens a picture of the battle at Mantinea, confirming the same; and that at Mantinea was erected a Pillar with the statue of Gryllus on horseback. In this noble action Gryllus lost his life, the newes of whose death came to Xenophon at Corinth, as he was sacrificing, Crowned with a Garland; as soon as he heard his son was slain, he took off his Garland, and laid it aside; then demanding after what manner he died, it was answered, fighting stoutly in the midst of his enemies, of whom, having slain many, he fell at last himself: Hereupon Xenophon took again his Garland, and putting it upon his head, proceeded to sacrifice, not so much as shedding one tear, only saying, *I knew that I had begot a mortall*; *and calling the Gods to whom he sacrificed to witnesse, that the vertue of his son gave him more content, then his death sorrow. *Innumerable were the Epitaphs and Encomiums that were written upon Gryllus, to please Xenophon, whence may be collected in how great esteem he was.

That he made a visit to Dionysius Tyrant of Sicily (but at what time is uncertain) is implied by *Athenæus, who relateth, that being at a feast of his, compelled by the Cup-bearer to drink, he called the Tyrant by name: "What is the matter Dyonyfius (saith he) your Cook, though excellent in that art, doth not enforce us to eat against our inclination?"

CHAP. VII.

His Death, Person, Vertues.

Xenophon being *full of years (which according to *Lucian exceeded ninety) died at Corinth, in the first of the hundreth and fifth Olympiad, Callidemus, or Callimedes being Archon, at what time Philip son of Amintas began his reign in Macedonia. He had an ingenious modest look, long, thick hair, handsome (to use the words of Laertius) beyond expression, Adroit in every thing, particularly addicted to horses and hunting, skilfull in Tactics, as his writings attest; devout, a great lover of sacrifices, skilfull in interpreting them; an exact imitator of Socrates, temperate, as appears from his saying, that *It is pleasant: hungry, to eat herbs; thirsty, to drink water. So candid and ingenious, that *when he might have stollen the writings of Thucydides which lay concealed, he chose rather to publish them with honour.

In a word, he was a person every way absolute, as well for action, as contemplation. Xenophon (saith *Eunapius) was the only man of all the Philosophers who adorned Philosophy with his words and

and actions; he describes morall vertue in his discourses and writings: in his actions he was singular; as to his conduct, a most excellent General. Alexander had not been great, if Xenophon had not said, even the perfunctory actions of valiant persons ought to be recorded.

*He was the first that committed the disputes of Socrates his Master to writing, and that with much fidelity, not inserting excursions of his own, as Plato did, whom for that reason, as *Agellius observes, he argueth of falsehood; that there was a great enmity betwixt these two is affirmed by the same Author, who, as a proof thereof alledgeth, that neither of them names the other in any of their writings: *Vossius only observes, that Xenophon mentions Plato once in his *ἐμνημονεύματα, overseen by Agellius. This enmity is further acknowledged by *Athenæus and Laertius, confirmed by the Epistle of Xenophon to Æschines, wherein he condemnes Plato, that not being satisfied with the Doctrine of Socrates, he went to the Pythagoreans in Italy, and to the Egyptian Priests; arguments of a mind not constant to Socrates. That he was at difference with *Aristippus also, argued from his writings.

Laertius hath two Epigrams concerning him, the first upon his going with Cyrus into upper Asia.

Great Xenophon at once made two ascents,
To Asia in person, and to Heaven by fame:
His stile and action (lasting Monuments)
Lay to Socratick-wisdomes equall claime.

The other upon his banishment.

Thee the Cecropians, noble Xenophon,
Banish'd their land, 'cause Cyrus thou didst aid;
But Strangers prov'd far kinder then thy own:
What Athens ow'd thee, was by Corinth paid.

Laertius reckons seven Xenophons, this the first, the second an Athenian, brother to Nicestratus, Author of the *Theses*; besides many other things, he writ the lives of Pelopidas and Epaminondas; the third, a Physician of Coos; the fourth writer of the History of Hannibal: the fifth, writer of fabulous Monsters: the sixth, of Paros a Statuary: the seventh, an old Comick Poet: Suidas reckons three more; one of Antioch, the second of Ephesus, the third of Cyprus: Historians, or rather writers of Romances; that of the first called *Babylonica*, of the second *Ephesiaca* in ten books; of the third *Cypriaca*: the story of Cynaras, Myrrha, and Adonis.

CHAP. VIII.

His writings.

Dionysius Halicarnassæus saith, that *Xenophon* was a studious æmulatour of *Herodotus*, both in words and language: His stile (according to *Cicero*) *soft and *sweet (melle dulcior) *sa* differing from the noise of Oratours in the Forum: in his voice, *the *Muses* seem to speak, whence he was surnamed the *Attick Muse*; or according to others, the *Attick Bee*, a Title formerly conferr'd on **Sophocles*. His stile and manner of writting is at large discoursed upon by *Aristides*, *Adrianensis* in an expresse tract, erroneously ascribed to *Hermogenes*.

The Books of *Xenophon* (which **Scipio Africanus* had alwaies in his hand, and **Cicero* adviseth to read, as very profitable in many things) were (as reckoned by *Laertius*) fortie, which severall persons distinguish severally; the generall titles these.

Kύρου μυστήριον : the life and discipline of *Cyrus* (as *Cicero* renders it) in eight books, written non ad historię fidem (though **Diodorus Siculus* seems to take it in that quality) sed ad effigiem iusti imperii; not as a faithfull History, but the description of an exact Prince: Whence **Ausonius* saith, in relating the virtues of *Cyrus*, he hath given rather a wish than a history, describing, not what he was, but what he ought to have been.

Κύρου ἀναβάσις : the going up of *Cyrus* the younger into Asia, in seven Books; each of which (as *Laertius* observes) hath a Proœm. the whole none: *Masius* suspects that *Xenophon* was not the Author of this book; the Bishop of **Armach* ascribes it to *Themistogenes*, though owned as *Xenophons* by *Plutarch*, *Cicero*, *Dionysius Halicarnassæus*, *Hermogenes*, *Laertius*, *Athenæus*, and others.

Ἑλλάδος ἱστορία : the Greek History, in seven books, continuing where *Thucydides* left; the same was done by *Theopompus*, but he went no further then sixteen yeers, *Xenophon* to fortie eight.

Ἀγέλαος, of which piece *Cicero* saith, that *Agésilas* would not suffer his picture or statue to be made, this book alone surpasseth all pictures or images in his praise.

The Republick of the Lacedæmonians, and the Republick of the Athenians, which **Demetrius* denieth to be *Xenophons*.

The defence of *Socrates*, and the memorialls of *Socrates*, which perhaps is that history of Philosophers mentioned by *Suidas*.

Oeconomicks, the last book of the memorable discourses, wherewith **Cicero* was so much delighted, that in his younger yeers he translated it.

Symposium, accommodated to the fourth yeer of the eighty ninth

ninth Olympiad; for which reason reprehended by *Athenæus*, as erroneous in Chronology; vindicated by the learned *Cassaubon*.

Hiero, Or, of a Kingdome.

The accompts of revenues.

Of Horses.

Of Horsemanship.

Of Hunting.

Epistles.

Besides these which are extant, *Xenophon* seemes to have written other things; **Valerius Maximus* and **Pliny* cite his **8. 13.* *Periplus.* **7. 48.*

There is a treatise of *Aequivokes* under *Xenophon's* name, but made and imposed upon the world by *Annius*.



XENOPHON'S

XENOPHONS EPISTLES.

* To Æschines.

Epist. 1.

Meeeting with *Hermogenes*, amongst other things I asked him what Philosophy you followed, he answered, the same as *Socrates*. For this inclination I admired you, when you lived at *Athens*, and now continue the same admiration for your constancy above other students of wisdom; The greatest argument to me of your virtue is, your being taken with that man, if we may call the life of *Socrates* mortall. That there are divine beings over us all know: wee worship them as exceeding us in power; what they are is neither easie to find, nor lawfull to enquire. It concerns not servants to examine the Nature and actions of their Masters, their duty is onely to obey them; and which is most considerable, the more admiration they deserve who busie themselves in those things which belong to man; the more trouble this brings them, who affect glory in vain unseasonable objects: For when (*Æschines*) did any man hear *Socrates* discourse of the Heavens, or advise his Schollers to Mathematicall Demonstrations? we know he understood Musick no further then the Ear: But was alwaies discoursing to his friends of some thing excellent; what is fortitude and justice and other virtues. These he called the proper good of mankind; other things he said men could not arrive at; or they were of kin to fables, such ridiculous things as are taught by the supercilious professors of wisdom. Nor did hee onely teach this; his practice was answerable; of which I have written at large elsewhere, what I hope will not be displeasing to you, (though you know it already) to peruse. Let * those who are not satisfied with what *Socrates* delivered, give over upon this conviction, or confine themselves to what is probable. Living, hee was attested wise by the Deity; Dead, his Murderers could find no expiation by repentance: But these extraordinary persons affect *Egypt* and the prodigious learning of *Pythagoras*, which unnecessary study argueth them of inconsistency towards *Socrates*, as doth also their love of Tyrants, and preferring the luxury of a Sicilian table before a frugal life.

* Meaning *Plato*, who added much of his own to the discourses of *Socrates* and went to *Egypt*, *Italy*, and *Sicily*.

To

To Crito.

Epist. 2.

S*ocrates* often told us, that they who provide much wealth for their Children, but neglect to improve them by vertue, do like those who feed their horses high, and never train them to the manage: by this means their horses are the better in case, but the worse for service, whereas the commendations of a horse consists not in his being fat, but serviceable in war. In the same kind erre they who purchase Lands for their Children, but neglect their persons; Their possessions will be of great value, themselves of none, whereas the owner ought to be more honourable then his estate. Whosoever therefore breeds his Son well, though he leave him little, gives him much: It is the mind which makes him great or small: whatsoever they have, to the good seems sufficient, to the rude too little. You leave your Children no more then necessitie requires, which they being well educated will esteem plentiful. The ignorant though free from present trouble, have nothing the lesse fear for the future.

Stob. serm. 201.

To Sotira.

Epist. 3.

DDeath in my opinion is neither good nor ill, but the end of the life, not alike to all, for as stronger or weaker from their birth, their years are unequal; sometimes death is hastned by good or evill causes; and again? * Neither is it fitting to grieve so much for death, knowing that birth is the beginning of mans Pilgrimage, death the end. Hee died, as all men (though never so unwilling) must do: but to die well, is the part of a willing and well educated person. Happy was *Gryllus*, and whosoever else chooseth not the longest life, but the most virtuous; though his (it pleased God) was short.

* Stob. serm. 892.

* Stob. serm. 278.

To Lamprocles.

Epist. 4.

You must first approve the excellent assertion of *Socrates*, * that Riches are to be measured by their use. He called not large possessions riches, but so much onely as is necessary; in the judgement whereof he advised us not to be deceived, these he called truly rich, the rest poor, labouring under an incurable poverty of mind, not estate.

Stob.

T t t

Epist.

* Epist. Socratic. 18.

* Allatius otherwise.

* Epist. 5.

They who * write in praise of my Son *Gryllus*, did as they ought, and you likewise do well in writing to us the actions of *Socrates*; we ought not onely to endeavour to be good our selves, but to praise him who lived chastly, piously, and justly; and to blame fortune, and those who plotted against him, who ere long will receive the punishment thereof. The Lacedæmonians are much incensed at it, (for the ill newes is come hither already) and reproach our people, saying, they are mad again, in that they could be wrought upon to put him to death whom *Pythia* declared the wisest of men. If any of *Socrates* friends want those things which I sent, give me notice, and I will help them, for it is just and honest; you do well in keeping *Eschines* with you, as you send me word. I have a design to collect the sayings and actions of *Socrates*, which will be his best apology, both now and for the future, not in the Court where the Athenians are Judges, but to all who consider the virtue of the man. If we should not write this freely, it were a sin against friendship and the truth. Even now there fell into my hands a piece of *Plato's* to that effect, wherein is the name of *Socrates*, and some discourses of his not unpleasant. * But we must professe that we heard not, nor can commit to writing any thing in that kind, for we are not Poets as hee is, though he renounce Poetry; for amidst his entertainments with beautiful persons, he affirmed that there was not any Poem of his extant, but one of *Socrates*, young and handsome: Farewell, both, dearest to me.

* Epist. Socratic. 21.

* Epist. 6.

Intending to celebrate the feast of *Diana*, to whom we have erected a Temple, we sent to invite you hither: If all of you would come, it were much the best, otherwise if you send such as you can conveniently spare to assist at our sacrifice, you will do us a favour. *Aristippus* was here, and (before him) *Phædo*, who were much pleased with the scituation and structure, but above all, with the plantation which I have made with my own hands. The place is stored with beasts, convenient for hunting, which the Goddesse affects; Let us rejoice and give thanks to her who preserved me from the King of the Barbarians; and afterwards in *Pontus* and *Thrace* from greater evils, even when we thought we were out of the Enemies reach. Though you come not, yet am I obliged to write to you. I have composed some memorialls of *Socrates*, when they are per-

fect you shall have them. *Aristippus* and *Phædo* did not disapprove of them; Salute in my name *Sidon*, the leather-dresser, and commend him that hee continueth Socratick discourses, not diverted by want, or his trade from Philosophy, as some others, who decline to know and admire such discourses and their effects.

* Epist. 7.

* Epist. Socratic. 19.

Come to us dear friend, for we have now finished the Temple of *Diana*, a magnificent structure, the place set with trees and consecrated, what remains will be sufficient to maintain us; for as *Socrates* said, if they are not fit for us, we will fit our selves to them; I writ to *Gryllus* my son and your friend to supply your occasions, I writ to *Gryllus*, because of a little one you have profest a kinnesse for him.

To Xantippe.

* Epist. 8.

* Epist. Socratic. 22.

TO *Euphron* of *Megara* I delivered six measures of meale, eight drachmes, and a new rayment for your use this winter: accept them and know that *Euclid* and *Terpsion* are exceeding good, honest persons, very affectionate to you and *Socrates*; If your sons have a desire to come to me, hinder them not, for the journey to *Megara* is neither long nor inconvenient: Pray forbear to weep any more, it may do hurt, but cannot help. Remember what *Socrates* said, follow his practise and precepts; In grieving you will but wrong your self and children; They are the young ones of *Socrates*, whom we are obliged not onely to maintain, but to preserve our selves for their sakes: lest if you or I, or any other, who after the death of *Socrates* ought to look to his Children should fail, they might want a Guardian to maintain and protect them. I study to live for them, which you will not do unless you cherish your self. Grief is one of those things which are opposite to life, for by it the living are prejudiced. *Apollodorus* * surnamed the soft, and *Dion* praise you, that you will accept nothing from any, professing you are rich; it is well done, for as long as I and other friends are able to maintain you, you shall need none else. Be of good courage *Xantippe*, lose nothing of *Socrates*, knowing how great that man was; think upon his life, not upon his death; yet that to those who consider it will appear noble and excellent. Farewell.

* The reason manifest from Xenophon and Laertius, who describe him such: Xenophon calls him εὐδαιμόνης, Apollodorus Socratic. in all things but his affection to Socrates. Leo Allatius is much perplexed concerning this appellation.

* To Cebes and Simmias

Epist. 9.

* Epist.
Socratic. 2.

IT is commonly said, nothing is richer then a poor man, this I find true in my self, who have not so much, but whilest you my friends take care of me, seem to possesse much : and it is well done of you to supply me as often as I write: As concerning my Commentaries, there is none of them but I fear should be seen by any in my absence, as I profest in your hearing at the house where Euclid lay. I know dear friends a writing once communicated to many is irrecoverable. Plato, though absent, is much admired throughout Italy and Sicily for his treatises; but wee cannot be perswaded they deserve any study; I am not onely carefull of losing the honour due to learning, but tender also of Socrates, lest his virtue should incur any prejudice by my ill relation of it. I conceive it the same thing to calumniate, or not praise to the full those of whom we write. This is my fear (Cebes and Simmias) at present, untill my judgement shall be otherwise inform'd. Fare ye well.



ÆSCHINES.

ÆSCHINES.

CHAP. I.

His life.



ÆSCHINES was son of Charinus ἀλλυτοποιῶν, * Laert. or, as Plato and others, of Lysippos, an Ache-
nian, of the Sphethian Tribe: He was from
his childhood very industrious, addressing
himself to Socrates, he said to him, I am
poor, and have nothing to give you but
my selfe: Do you not know, answered So-
crates, that you have made me a rich present? He was the most
diligent of all his Schollers, and never quitted him; whereup-
on Socrates said, that he only, ἀλλυτοποιῶν valued him; He was
not beloved of Plato, nor Aristippus: Idomeneus saith, it was he
who counselled Socrates to escape out of Prison, which Plato
ascribes to Crito. Being very poor, Socrates had him take some
of his Dialogues and make mony of them, which Aristippus
suspecting when he read them at Megara, derided him, saying,
how came you by these Plagiary? Another time * Aristippus
falling out with him, was question'd what became of his friendship, he
answered, it is asleep, but I will wake it; and meeting Æschines, do I
seem so inconsiderable to you, saith he, and unfortunate, as not to de-
serve correction? It is no wonder, answers Æschines, if your nature ex-
ceeding mine in every thing, find out first what is expedient. * Insti-
gated by poverty, he went to Sicily, to Dionysius the Tyrant, at
what time Plato and Aristippus were there: Plato being out
of favour with the Tyrant, took occasion, by presenting Æs-
chines, to ingratiate himselfe: He desired he might be admitted to
speak with him, which the Tyrant granted, supposing he would alledge
something in defence of himselfe; as soon as he came into his presence,
he began thus: If you knew Dionysius, of any that came with a ho-
stile intent to do you hurt, though he fail'd of the occasion, would you suf-
fer him to depart unpunished? No, hing lesse, answered Dionysius;
for not only the ill actions, but designs of enemies deserve to be cha-
stized. Then (replies Plato) if any man should come hither out of an
intent to do you a good office, and you not give him leave, ought you to
neglect and despise him? Dionysius demanded whom he meant. Æschi-
nes (saith he) a person of as great name, as any of Socrates his friends,

U u u

able

able to reform those with whom he converseth, who having undertaken a great voyage by sea to come hither, and discourse Philosophically with you, is neglected. Dionysius was so pleased at this, that he embraced Plato, admiring his candor and greatnesse of spirit, and entertained Æschines bountifully and magnificently. Thus Plutarch; but Laertius saith, that Æschines coming thither, was despised by Plato, and recommended by Aristippus, the latter, the Socratic Epistle confirms: to Dionysius he imparted some Dialogues, and was gratified by him, with whom he lived untill he was deposed, and Dion brought into the Kingdom: then returned to Athens, where not daring to professe his Philosophy, because the names of Plato and Aristippus were so great, he taught and * took many privately, at last applied himselfe to framing orations for the Forum, in which Timon saith, he was very perswasive: Lyfias wrote one Oration in answer to him, intituled *μὴ συμπαρίστας*, or according to Athenæus *τῷ Ἀλκίβιδι κατὰ τὴν ἀπορίαν*, wherein he asperseth him for many things, which are not any way probable, as (besides patronizing an unjust cause, and borrowing without intent to restore) for pretending to sell unguents, contrarie to the lawes of Solon, and precepts of Socrates, and for injuring Hermæus, his wife and children; see Athenæus. Aristotle surnamed *ὁ Μυρτιάς* was his intimate friend. Laertius reckons eight of this name; the first, this Æschines the Philosopher; the second wrot of Rhetorick; the third an Orator, contemporary with Demosthenes; the fourth an Arcadian, scholler to Isocrates; the fifth of Mitelene, surnamed *Rhetoromastix*; the sixth a Neopolitan, an Academick Philosopher, disciple to Melanthius a Rhodian; the seventh a Milesian, who wrot Politicks, friend to Cicero; the eighth a statuary.

CHAP. II.

His writings.

HE wrot Dialogues, Orationes, and Epistles; by the first Athenæus affirms, he gained a great esteem of temperance, humanity, and integrity: Menedemus accuseth him of owning many Dialogues of Socrates, which he had of Xantippe; Panætius believes them to be his own, not counterfeit: those (saith Laertius) which expresse the Socratic habit, are seven; the first, *Militades*, written in a lower stile: the second, *Callias*, wherein he is blamed by Athenæus for treating of the enmity betwixt Callias & his fathers, and for deriding Anaxagoras & Prodicus in their scholars Theramenes, Philoxenus, and Arisphrades. The third, *Rhinon*; the fourth, *Aspasia*, cited by Athenæus and Harpocration: the fifth *Alcibiades*, cited also by * Athenæus: The sixth *Axiochus*, wherein (saith * Athenæus) he traduceth Alcibiades as given to wine and women; which particular not being to be found in that

Axiochus

Axiochus, extant amongst the spurious Platonick Dialogues, argues (contrary to the opinion of Vossius) that it is not the same. The last, *Telauges*, the scope whereof was a Satyricall description of the vices of that person, as appeareth from Demetrius Phalereus, and * Athenæus.

* There were seven other Dialogues, stiled *ἀμπαροί*, which went under the name of Æschines, very loose, and not expressing enough the Socratic severity; whence Pissistratus the Athenian, denied that they were his; and Persæus saith, the greatest part were written by Pissiphon of Eretria, falsely mingled with the Dialogues of Æschines: their names (according to Suidas) were *Phadon*, *Polyænus*, *Dracon*, *Eryxias*, (perhaps that which is extant) of *Vertus*, *Erasistratus*, the *Scythians*.

* His Orationes gave full testimony of his perfection in Rhetorick, in confirmation whereof, Laertius instanceth, that in defence of the father of Phæacus the Generall, and those wherein he chiefly imitated Gorgias the Leontines, of which * Philostratus cites that concerning *Thargelia*.

Of his Epistles, one to Dionysius the Tyrant is mentioned by Laertius, as extant in his time: another there is under his name amongst the * Socratic Epistles in these words;

As soon as I arrived at Syracuse, Aristippus met me in the Forum, and taking me by the hand, carried me immediately to Dionysius, to whom he said, Dionysius, if a man should come hither to insinuate folly into you, did he not aim at your hurt? to which Dionysius consenting, what then, continues Aristippus, would you do to him? the worst, answers Dionysius, that could be: But if any one, saith he, should come to improve you in wisdom, did he not aim at your good? which Dionysius acknowledging: Behold then (continues he) Æschines, one of Socrates his disciples, come hither to instruct you; he aims at your good, therefore on him confer the benefits you confesse due to such. Dionysius (said I, interrupting him) Aristippus expresseth an admirable friendship in this addresse; but we are owners only of so much wisdom, as restrains us from abusing those with whom we converse. Dionysius hereat pleased, commended Aristippus, and promised to make good what he had confest due to me: He heard our Alcibiades, and delighted it seemes therein, desired if we had any other Dialogues, that we would send them to him, which we promised to do, and therefore dear friends we intend to be shortly with you. whilst I read, Plato was present (which I had almost forgot to tell you) and whispered something in my behalfe privately to Dionysius, by reason of Aristippus; for as soon as he was gone out, he told me that he never spoke freely when that man (naming Aristippus) was present; but for what I said to Dionysius concerning you, I reserve my selfe to him: The next day, Dionysius in the Garden confirmed his speech as said of me, with many sportive sayings (for they were no better) I advised Aristippus and Plato to cease their emulation, because of their generall fame; for we shall be most ridiculous, if our actions correspond not with our profession.

CRITO.

* Lib. 9. upon which see Cæsaubon, cap. 20. * Laert.

* Laert.

* Epist. ad Jul. August.

* Epist. 23.

* Laert. Hefsch. illustr.

Laert. Athen.

* Lib. 14.

* Lib. 5:

CRITO.

* Suid. *CRITO* was an Athenian *scholler to *Socrates*: whom he loved so entirely that he never suffered him to want necessities, of which more hath been already said in the life of *Socrates*: * Being much troubled and sued by those who had not received any injury from him, but abus'd the quietnesse of his disposition, which would sooner part with money upon no ground then go to law, *Socrates* advised him to entertain one of the same busie, troublesome humour, to keep off the rest; *Crito* in pursuit of this counsell made choise of *Archidemus*, an excellent Lawyer, but poor, who being obliged by his guifts and kindnesse, persecuted eagerly all such as molested not him only, but any of his friends: *Crito* wrote seventeen dialogues comprised in one volume, thus reckon'd by *Laertius*. That the good are not made such by learning. Of having most. What is expedient, or the Politician. Of honesty, of wickednesse, of security, of Law, of Divinity, of arts, of conversation, of wisdom; *Protagoras* or the Politick. Of letters, Of Poetry, of what is honest, of learning, of knowing or science, what it is to know. He writ also an *Apology* for *Socrates*.

* Suid. * He had four sons, *Critobulus*, *Hermogenes*, *Epigenes*, and *Cleippus*, all auditors of *Socrates*; of whom already.

* Laert. *Suidas* reckons three more of this name: One wrot *Getick* stories; the second was of *Pieria* a City in *Macedonia*; the third of *Naxos*, both Historians.

SIMON.

* Laert. * *SIMON* was an Athenian, a leather-dresser. *Socrates* coming to his shop, and disputing there, he committed to writing all that he remembred thereof; whence his dialogues were called *συντιμολογαι*. They were three and thirty, all in one volume: of Gods, of good, of honest, what is honest. Of just, the first, the 2d. Of virtue, that it cannot be taught. Of fortitude, the first, second, third. Of law, of Popularity, of honour, of Poetry, of health, of love, of Philosophy, of knowledge, of musick, of Poetry; what is honest. Of doctrine, of disputation, of judgement, of that which is, of number, of diligence, of labours of avarice, of boasting, of honesty, or according to others, of Counsel, of discourse, of expedients, of doing ill. He is reported the first that used the *Socratick* discourses. *Pericles* promising that if hee would come to him, he should want nothing, hee answered, that he would not sell his freedom of speech. There is extant amongst the *Socratick* Epistles, this under his name, as in answer to *Aristippus*.

THE HISTORY OF PHILOSOPHY.

The Fourth Part.

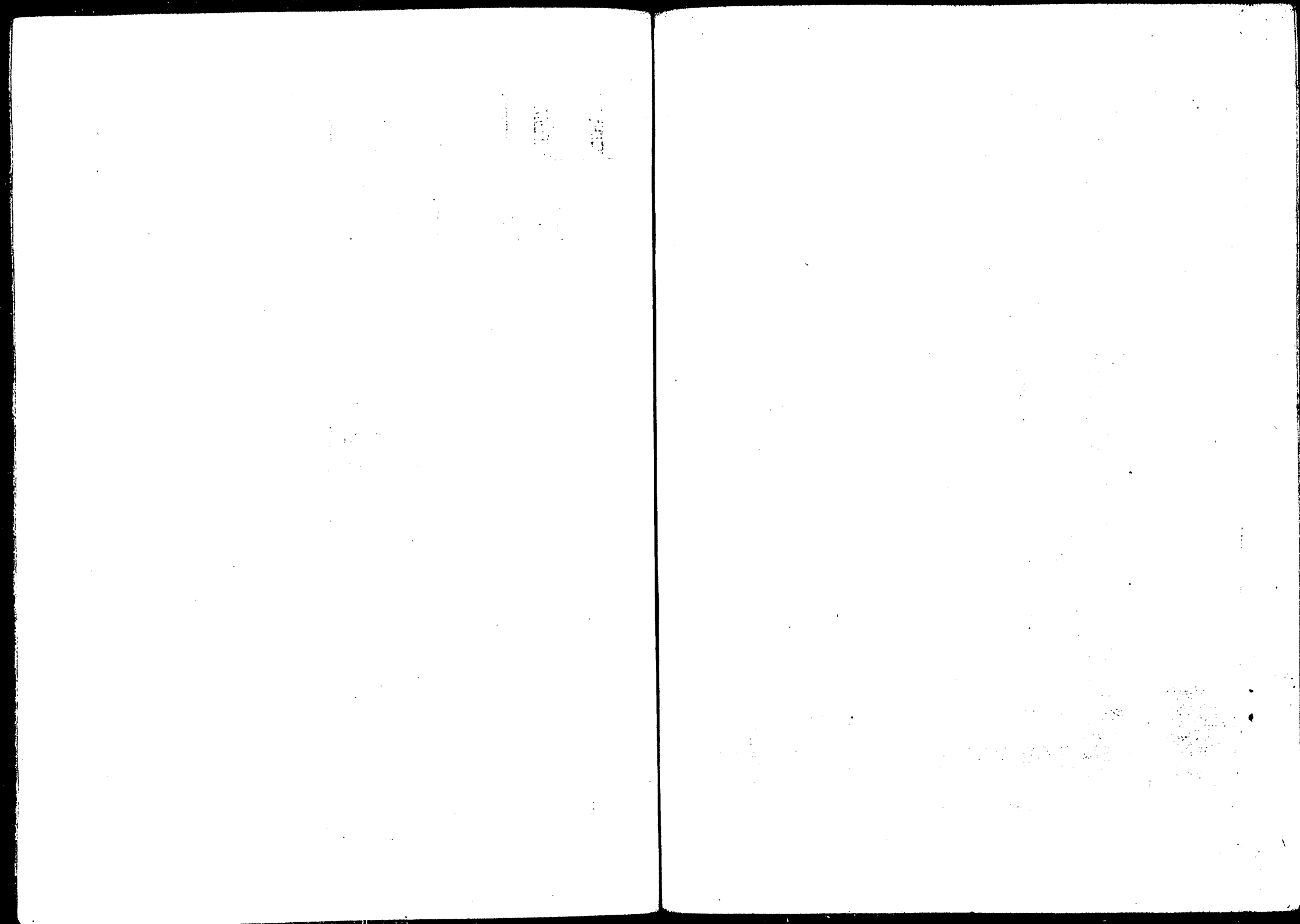
Containing the

Cyrenaick
Megarick } Sects.
Eleack
Eretriack



LONDON,

Printed for *Humphrey Moseley*, and *Tho: Dring*.
An. Dom. 1656.





ARISTIPPVS.

THE CYRENAICK SECT.

ARISTIPPVS.

CHAP. I.

Aristippus, his Country and Parents.

THE estimation which Philosophers had daily gain'd among the Grecians about this time caused it exceedingly to multiply, whilst every Professour ambitious to be held wiser then his Master, and teaching something new, desired to have the honour to bee Author of a Sect.

The Succession of the *Ionick* Philosophy, which before *Socrates* was single; after him was divided into many Schooles, whereof some were but of short continuance, others had longer succession. Of the lesse durable were the

{ *Cyrenaick*,
 { *Megarick*,
 { *Eleack*,
 { *Eretriack*,

so called from the places where the Professours flourished. Others of longer succession, the

Academick, } out of which came the { *Peripatetick*,
Cynick, } *Stoick*.

We shall first dispatch those which were of shortest continuance, whether that they were founded upon lesse reason, and were in short time broken, as ^a Cicero saith, and quite extinct by the strength and Arguments of the others; or that being instituted and founded in more obscure parts; they were not so lasting as those which were profess'd in the most flourishing City of *Athens*. ^a De Oratore lib. 3.

Aristippus a Disciple of *Socrates*, after his death, returned home into his Country at *Cyrene* in *Africa*, from whence the Doctrine which his Scholers retained had the name of *Cyrenaick*. ^b He was ^c Son of *Aretades*, ^c of *Cyrene*. ^b Suid;
^c Laert.

CHAP. II.

How he went to Athens, and heard Socrates.

^a *Plut. de curiosit.* From Cyrene Aristippus went first to Athens, invited by the fame of ^a Socrates, concerning whom he fell into discourse with Ischomachus, meeting him casually at the Olympick Games, and enquiring what manner of disputes they were wherewith Socrates prevail'd so much upon the young men, hee received from him some little seeds and scatterings thereof, wherewith he was so passionately affected, that he grew pale and lean, untill to assuage his fervent thirst, he took a voyage to Athens, and there drunk at the Fountain, satisfying himself with the Person, his discourse and Philosophy, the end whereof was to know our own evils, and to acquit our selves of them. But as ^b *Aristo. laid,* Philosophy doth harm to those who misinterpret things well said. Aristippus chiefly delighted with the more voluptuous disputes of Socrates, asserted Pleasure to be the ultimate end wherein all happiness doth consist. ^d *Athen. deipn. 12.* His life was agreeable to the opinion, which he employed in Luxury, Sweet unguents, rich garments, Wine and Women; maintained by a course as different from the precepts and practise of Socrates as the things themselves were. For, notwithstanding he had a good Estate (and three Country-Seats) ^c he first of the Socratick Disciples, took Money for teaching. Which Socrates observing, asked him how he came to have so much? he replied, how come you to have so little? A further dislike of this course Socrates express'd, when Aristippus sending him twenty minæ, he return'd it, saying, his Demon would not suffer him to take it.

CHAP. III.

How he went to Ægina.

^a *Athen. deipn. 12.* Leaving Socrates, ^a he went to Ægina, where he lived with more freedom and luxury then before: Socrates sent exhortations to reclaim him, frequent but fruitless, and to the same end published that discourse which we find in *Xenophon*. Here he became acquainted with *Lais* the famous Corinthian Curtezan, ^b who came thither yearly at the Feast of Neptune, and was as constantly frequented by Aristippus, for whose sake ^c *Hermesianax* saith, hee took a voyage to Corinth (mention'd among his Apothegmes)

To Corinth Love the Cyrenean lead,
Where he enjoy'd Thessalian Lais bed;

No

No Art the subtle Aristippus knew
By which the power of Love he might eschew.

^a Whilst he was upon his voyage to Corinth, a great Tempest arose, whereat he was much troubled: one of the Passengers saying unto him, we ordinary people are not afraid, but you Philosophers, fear (or as ^c *Ælian*, are you afraid like other people?) Our Souls answered he, are not of equall value, ^b you hazard a wicked and unhappy life, ^e *Var. Hist. 9. 20.* I Felicity and Beatitude. ^f *Agel. 19. 1.* To those who blamed him for frequenting *Lais*; I possess her faith he, not she me. ^g *Ælian. ibid.* *Lais* in emulation of *Phryne* gave admittance to all sorts of people, rich and poor, whereupon Aristippus reprehended by his servant for bestowing so much on her, who entertained *Diogenes* the Cynick gratis, I give her money saith he, that I may enjoy her, not that others may not. ^h *Athen. Deipn. 13.* *Diogenes* reproached him for frequenting the company of *Lais*, saying, Aristippus, you and I converse with the same woman, either give over, or be like me a Cynic; Do you think it absurd, saith he, to dwell in a house, wherein others lived before, or to sail in a Ship that hath carried other Passengers? It is no more absurd to affect a woman whom others have enjoyed.

At Ægina he continued till the death of Socrates, as (besides the testimony of ⁱ *Plato*) appeareth by this ^m Epistle of his written upon that occasion. ⁿ *In Phadone. Socratic. Epist. 16.*

Of the death of Socrates, I and Cleombrotis have received information, and that when he might have escaped from the eleven Officers, he said he would not, unless he was acquitted by Law, for that were as much as in him lay to betray his Country. My opinion is, that being unjustly committed, he might have got his Liberty any way, concerning that all which he could do ill or inconsiderately must be just. From whence again I blame him not, as if he had done ill even in this. You write me word that all the friends and Disciples of Socrates have left Athens, out of fear the like should befall any of you; it is well done, and we being at present at Ægina wil continue here a while, then come to you, and wherein we are able, serve you.

CHAP. IV.

His Institution of a Sect.

Aristippus returning at length to his own Country, Cyrene, professed Philosophy there, and instituted a Sect called ^a *Cyrenaick* from the Place, by some ^b *Hedonick*, or voluptuous from the Doctrine. ^c They who followed the institution of Aristippus, and were called *Cyrenaick*, held thus.

C

They

^a *Æart.*
^b *Galen. Hist. Phil.*
^c *Laert.*

They rejected *Physick* and natural disquisitions from the seeming incomprehensibility thereof. *Logick* they handled because of its great usefulness. But *Meleager* and *Clitomachus* affirm they despised both *Physick* and *Dialectick* alike, as unusefull, for that without these, a man who hath learned what things are good, what evil, and able to discourse well, and to shake off superstition and the fear of death.

SECT. 1. Of Judgement und Judicatories.

d Laert.
e Cicero. Acad.
Quest. lib. 4.

f Laert.
g Cic.

h advers.
Mathom.

^d They held that the Senses inform not alwaies truly, ^e that nothing extrinsecall can be perceived, those things only can be perceived, which are felt by inward touch, as grief and pleasure, neither know wee what colour any thing is, nor what sound it makes, but only that we feele our selves affected after such a manner; that ^f Passions are comprehensive; that objects not comprehensive. That ^g nothing judgeth but by interior permotion, and the judgement of true and false consisteth in inward touch.

^h *Sextus Empericus* more fully. They assert that passions or affections are the Judges and the only things that may comprehend, & not fallacious; but of those things which cause passions; there is nothing which is comprehensible, or that may not deceive us. For, that we are made white or affected with sweet, may be said expressly and firmly, but that the thing which causeth this affection is white or sweet, cannot in like manner be asserted. For it is possible that we be affected with whitenesse from a thing that is not white, and with sweetnesse from a thing that is not sweet; as to him who is disfighted or hath the yellow jaundies, all things seem yellow to one, duskyish to the other; and he who pincheth his eye, thinketh he sees things double, he who is mad fancies two *Thebes's*, two Suns in all these, they that are so affected, to wit, with yellownesse or duskyishnesse, or duplicity, is true, but that the thing which moveth them is yellow or duskyish, or double, is conceived to be false: So it is most consonant to reason, that wee comprehend nothing more then our own passions. For we must hold that the things seen are either the passions themselves, or the causes of those passions; if we say our passions are the things seen, we must likewise affirm all things seen, to be true and comprehensive; if we say the things seen are the causes of those passions, we must confesse all things seen to be false and incomprehensible. For that passion which happeneth to us, sheweth us its self and nothing more, so that to speak truly, the passion or affection it self is the only thing that is apparent to us, and for that reason, in their proper affections none erre, but in the externall object, all. The first are comprehensive, the second incomprehensive, the Soul

soul being weak in the discernment thereof, by reason of places, intervalls, motions, mutations, and many other causes.

Hence they assert, that there is not in man any one common thing which judgeth, but they impose common names on the judgments; all commonly name white and sweet, but something common that is white and sweet they have not, for every man apprehends his own affection. Now whether the same affection happeneth to any one, and to him that is next him from white, neither is he able to say, as not receiving the affection of the other, neither can the other that is next him say, as not receiving his affection. There being therefore no common affection in us, it were a rash thing to assert, that whatsoever seemeth such to me, seemeth also such to him that is next me; for perhaps my constitution is such as to be whitened from that which externally incurreth, another hath his sense so ordered, as that he is affected otherwise. That therefore which is seen and appeareth is not common.

That by reason of the differing constitutions of the sense we are not moved alike nor in the same manner, is manifest from those who have the *Jaundies*, and those that are *purblinde*, and those that are affected according to Nature. For as from the same object, some are so affected as to be black, others red, others white; so is it likewise consonant to reason; that they who are affected according to nature, by reason of the different constitution of senses, are not moved alike by the same things, but one way the white, another way the black, another way he whose eyes are blew, another way he whose eyes are black, whence we impose common names on things, having our selves proper and particular affections.

SECT. 2. Of the End, or chief Good.

TO these assertions (continueth *Sextus Empericus*) concerning the Judicatories, agreeth what they assert concerning Ends.

Of Affections, some are pleasant, some harsh and troublesome, some mean; the harsh and troublesome are ill, whose end is griefe; the pleasant, good, whose end, which cannot be deceived, is pleasure: The mean are neither good nor ill, whose end is neither good nor ill, which is an affection between pleasure and griefe. Affections therefore are the judges and ends of all things, and we live say they, observing evidence and liking, evidence in the rest of the affections, liking, in pleasure.

Laertius saith, they assert two passions or affections, *Griefe* and *Pleasure*; pleasure, a soft smooth motion; griefe, a harsh motion. One pleasure differeth not from another pleasure, nor is one pleasure sweeter then another pleasure; this pleasure is covered by all living creatures, the other shunned.

They

They assert corporeall pleasure to be our ultimate end, as *Panaetius* saith in his book of *Seels*, not catastematick permanent pleasure, which consisteth in privation of griefe, and a quiet void of all disturbance, which *Epicure* held.

The *End* differeth from *Beatitude*; for the *End* is some particular pleasure; *Beatitude* is that which consisteth of all particular pleasures, wherein are included both the *past* and *future*. Again, particular pleasure is expetible *in it selfe*, felicity, *not* in it selfe, but for particular pleasures.

That pleasure is our chiefe end is manifest, in that from our first infancy, without any instruction of others, we naturally aime thereat, and having obtain'd it, seek nothing else. Moreover, we avoide not any thing so much as its contrary, griefe.

Pleasure is good, though proceeding from the most fordid dishonest thing, as *Hippobotus* in his Book of *Seels*; for, although the action be dishonest, yet the pleasure thereof is expetible in it selfe, and good.

Indolence, which *Epicure* held, they esteem not pleasure, nor want of pleasure, griefe, for both these consist in motion; but *Indolence* and want of pleasure consists not in motion, for *Indolence* is like the state of a sleeping man.

They hold, that some men may not desire pleasure, through perversity of minde.

All spirituall pleasures and pains arise not from corporeall pleasures and painns; for from the simple prosperity of our Country or our selfe, we are affected with joy.

But neither the remembrance of past goods, nor expectation of future compleat pleasure, as *Epicure* thought; for by time and expectation the motion of the soul is dissolved. ^{i Athen. deipn. 12.} Pleasure, according to *Aristippus*, is *μὴ χρόνος*, consisteth only in one part of time, the presents for the remembrance of past pleasures, or expectation of the future, is vain and frivolous, and nothing appertaineth to beatitude; but that only is good which is present. With those pleasures which he received heretofore, or shall receive hereafter, *Aristippus* said, he was nothing at all moved, the first being gone, the other not yet come, and what it will prove when it is come, is uncertain. Hence ^{k Ael. var. Hist. lib. 14. 6.} he argued, that men ought not to be solicitous either about things past or future, and that not to be troubled at such things is a signe of a constant clear spirit. He also advised to take care only for the present day, and in that day, only of the present part thereof, wherein something was done or thought; for he said, the present only is in our power, not the past or future, the one being gone, the other uncertain whether ever it will come.

Neither do pleasures consist meerly in simple sight or hearing, for we hear with delight those who counterfeit lamentation, and those who lament truly, we hear with displeasure. This privation of pleasure and griefe they called *mean states*. The

The pleasures of the body are much better then those of the soule, and the pains or griefs thereof much worse; for which reason those who offend actually, are most grievously punished.

To grieve, is more unnaturall to us, to delight, more naturall; for which reason, much more care is requisite for the ordering of one then of the other; yet, many times we reject things which effect pleasure, as being grievous; so that the concurrence of pleasures which effecteth beatitude, is very difficult.

Moreover they hold, that every wise man doth not live pleasantly, nor every wicked man unpleasantly, but so for the most part; for it is enough that a man be affected and reduced by incidence of one single pleasure.

They held, that ^{1 Cic. Tusc. quest. 4.} Griefe is the greatest ill; that griefe is not effected by every ill, but by the unexpected and unforeseen; that one man is more grieved then another.

They assert, that Riches are efficient causes of pleasure; yet, not expetible in themselves.

Sect. 3. Of Vertue.

^m ALL good consisteth in *Pleasure*, Vertue it selfe is only laudable, as being an efficient cause of pleasure. ^{n Cic. de Offic. 3.}

^{n Laert.} Nothing is just, honest, or dishonest by *Nature*, but by *Law* and *Custom*; yet a good man will do nothing that is evill, because of the censure or esteem which would fall upon his actions, and ^{o So Casaubon reads, but doubtlesse there is a defect in the Text.} that such a one is wise.

Prudence is a good, yet not expetible in it selfe, but for the sake of those things which proceed from it.

A friend is to be embraced for the use we may have of him, as the body cherisheth every part thereof as long as it remaineth sound.

Of Vertues, some are in the *unwise*.

Corporeall exercise conduceth to the acquisition of Vertue.

A wise man is not subject to *Envy*, *Love*, or *Superstition*, for all these proceed from the vanity of *Opinion*; but, he is subject to *Griefe* or *Fear*, as being *Naturall* accidents.

CHAP. V.

How he went to Dionysius his Court.

ABOUT this time *Dionysius*, the Sicilian Tyrant, flourished; ^{a to a Philostr. vit. Apoll.} to whom resorted many Philosophers, amongst the rest *Aristippus*, invited by his sumptuous magnificence. ^{b Dionysius asked him the reason of his coming; he answer'd, to give what I have, and to receive what I have not; or, as others, when I wanted wisdom, I went to Socrates; now I want money, I come to you.} He soon insinuated into the

^c Laert.

favour

ARISTIPPVS.

favour of *Dionysius*, for he could conform himself to every place time, and person, at any part, construe whatsoever happened to the best: and thus enjoying present pleasure, never troubled himself for the absent, as *Horace*.

*Every condition, habit, and event
With Aristippus suits with all content.*

^e Laert. Of his compliance with *Dionysius's* humour, there are these instances. ^c *Dionysius* at a Feast commanded, that all should put on purple robes: *Plato* refused, saying,

*I will not with a female robe disgrace
My self, who am a man of manly race.*

But *Aristippus* took it, and beginning to dance, said,

*If it come pure, a mirthfull Feast
Never corrupts a modest breast.*

^f Laert. Another time suing to *Dionysius* in the behalf of his friend; hee would not hear him; at last he threw himself at his feet, and his petition was granted; for which being reprehended, *Blame not me*; saith he, but *Dionysius*, whose ears are in his feet.

^g Laert. ^g *Dionysius* shewed him three Curtezans, bidding him take his choice; he leading them all three away, said, *Paris was punish'd for preferring one before the other two*. But, having brought them to the dore, he dismiss them, as ready to contemn as accept: whereupon *Strato* (or as others *Plato*) told him, *You only can wear old garments and raggs*; for which likewise they admired him, that he would wear a thread-bare, and a rich Milesian Cloak with equal decorum, accommodating himself to both.

When *Dionysius* did spit upon him, he took it patiently; for which being reproved, *Fishermen* saith he, *suffer themselves to be wet all over that they may catch* [καβιον] *a Gudgeon, and shall I be troubled at a little spittle, who mean to take* * *βαλρον*?

* VVhich being pronounced is equivocal: for, *βαλρον* signifieth a fish like a Gudgeon, and *βαλρον* a Tyrant: as I find in a M. S. Lexicon communicated by my learned friend Mr. John Pearson, *βαλρον δ' ὁ τυραννιστής, βαλρον δ' ἰχθύς*: and again, *βαλρον ὁ καβιον* (read *βαλρον*) *παραπλήσιος καβιον*, confirmed by *Athenens*, deipn. 7. 10.

^h Laert. ^h He begged Money of *Dionysius*, who said to him, *You told me, a wife man wanted nothing; Give me*; and we will talk of this afterward. When *Dionysius* had given it him; *Now* saith he, *you see I do not want*.

By this complaisance, he gained so much upon *Dionysius*, that he had a greater esteem for him, then all the rest of the Philosophers,

ARISTIPPVS.

4.

phers, though sometimes he spoke so freely to *Dionysius*, that he incurred his displeasure.

ⁱ To *Dionysius* asking, why Philosophers haunted the gates of rich men, but rich men not those of Philosophers: Because, saith he, the one knows what he wants, the other not.

^k To *Dionysius*, urging him to treat of Philosophy: *It is ridiculous*, said he, *if you learn of me what it is, to teach me when it should be said*. Whereat *Dionysius* displeased, bad him take the lowest place, which he did quietly, saying, *You have a mind to make this seat more honourable*. ^l The next day the Tyrant asked him what he thought of that place wherein he then sat, in respect of that wherein he sat the night before: He answered, they were alike to him; to day, saith he, because I left it, it is contemn'd, what yesterday was esteem'd the most honourable; that where I sit to day esteem'd most honourable, which yesterday, without me, was accounted the lowest.

^m Being asked why *Dionysius* fell out with him, he answered, ⁿ *Laert.* for the same reason he falleth out with others.

ⁿ *Dionysius* saying, (out of *Sophocles*, as *Plutarch* affirmes, who ⁿ *Laert.* ascribes this to *Zeno*)

*who ere goes to a Tyrant, he
A servant is, though he came free.*

He immediately answered,
No servant is if he came free.

Dionysius offering *Plato* a great summe of money, which he refused; *Aristippus* being at the same time in the Court of *Dionysius* said, *Dionysius* bestowes his liberality upon sure grounds, to us who ask much, he giveth little; to *Plato*, who requireth nothing, he offereth much.

^o Another time *Helicon* of *Cyzicus*, one of *Plato's* friends, having foretold an Eclipse of the Sun, which when it fell out accordingly, he was much honoured for it: *Aristippus* jesting with other Philosophers, said, he could foretell a stranger thing; They demanding what it was: I prognosticate, saith he, that *Plato* and *Dionysius* will ere long be at variance, and so it happened.

CHAP. VI.

His Æmulators.

THIS favour which he found with *Dionysius*, was perhaps the occasion, for which he was maligned by the rest of the Philosophers, amongst whom was

Xenophon

ARISTIPPUS.

a Laert. ^a Xenophon, who out of ill will to him, published the ^b discourse between him and Socrates about Pleasure.

b Memorab. lib. 2. ^c Laert. ^d Laert. ^e Laert. ^f Senec. de bene-
fic. Clem. Alex. ^g Laert. ^h De ira Cohib.

^a Plato likewise, through the same disaffection tacitely reprehends him, in *Phaedon*; for being in *Egina* at the time of *Socrates's* death. ^d Plato being in *Dionysius's* Court, when he was there, reproved his sumptuous life: Whereupon *Aristippus* asked him, whether he thought *Dionysius* a good man or not: *Plato* affirmed, he thought him good: Yet he, replied *Aristippus*, liveth much more sumptuously; therefore it is not incompatible with goodness.

^c *Phaedo* likewise seemed to deride him, demanding who it was that smelt so strong of Unguents: It is I, unhappy man that I am, answered *Aristippus*, and the Persian King, who is more unhappy than I; but, as other things are not the worse for this, neither is a man. ^f A curse on those effeminate persons, who brought a scandal upon so good a thing.

^g *Aeschines* also and he were sometimes at difference: Once, after some falling out betwixt them, *Aristippus* said to him, Shall we not be friends, shall we not give over fooling? or, do you expect some body should kick us into kindness? Willingly, answered *Aeschines*. Now, saith *Aristippus*, remember, that though I am the elder, yet I yielded first. *Aeschines* replied, and justly, for you are better than I; I begun the enmity, you the reconciliation. ^h *Plutarch* relates it thus; Being fallen out with *Aeschines*, he met one who asked him, where is now your old friendship, *Aristippus*? It is asleep, saith he; but I will awake it: and going straight to *Aeschines*, Am I so unhappy, saith he, and so inconsiderable in your esteem, as not to deserve correction. *Aeschines* answered, It is nothing strange, that exceeding by nature in all things, you should first know what is fit to be done.

Antisthenes is to be numbered also amongst those, who were displeased at his manner of life, as appeareth by an Epistle of his to that effect, extant amongst the Socratick Epistles, to which *Aristippus* returned this answer.

i Socratic. Epist.

9.

¹ Ironically answering a former letter of *Antisthenes*.

Aristippus to Antisthenes.

WE are *Aristippus*, unhappy beyond measure; how can we be otherwise, living with a Tyrant, daily eating and drinking deliciously, perfumed with choicest Unguents, attired in rich loose Garments brought from Tarentum: and none will deliver me from the cruelty of *Dionysius*, who detains me, not as a rude person, but one that is versed in Socratick learning; supplying me (as I said) with Meat, Unguents, Garments, and the like; fearing neither the judgments of Gods nor men. And now the misfortune is much encreased; He hath bestowed on me three Sicilian Virgins of extraordinary beauty; and many utensils of silver; and when this man will give over doing such things I know not,

ARISTIPPUS.

7

not; you do well therefore to be concern'd for the miseries of others; in requitall whereof I rejoice in your happiness; and return you thanks; Farewell.

The figs which you have, lay up against Winters, and the Cretan meal; for these things seem to be better than riches; wash and drink of the Fountain of Enneacrunus; wear the same garment in Winter as in Summer, and that sordid, as becomes a free person living under the Athenian Democracy: As for me, I knew as soon as I came into a City and Island govern'd by a Monarch, I should suffer those ills of which you write to me; Now the Syracusians, Agrigentines, Geloans, and the rest of the Sicilians, compassionately admire me; But for my madness in coming inconsiderately to these unseemly things, I wish this curse to fall upon me, that I may never be quit of these evils; because being of years of discretion, and pretending to wisdom, I would not undergo hunger and cold, nor contemn glory, nor wear a long beard; I will send you some great white Lupines, to eat, after you have asked Hercules to the boys of which things it is reported you esteem it not absurd to discourse and write: but if any man should speak of Lupines to *Dionysius*, I think it were against the rules of Tyranny: of the rest go and discourse with Simon the Leather-dresser, then whom you esteem nothing more wise; for I am not allowed familiarity with Artificers, because I live under obedience to others.

Notwithstanding, this jarring betwixt them, *Aristippus* was nothing backward in employing the Interest he had at Court, for some friends of *Antisthenes*; to preserve them from death; as this Letter of his to *Antisthenes* doth manifest.

^p The Locrian young men of whom you write to me, will be set at liberty, neither put to death, nor fined, though they were very near death. ^q Let not *Antisthenes* know I have saved his friends for he loves not to converse with Tyrants, but with meal-men, and Virtuallers; such as sell meat and drink at Athens without fraud, and such as sell thick cloaths in cold weather, and such as serve Simon, these are not Riches.

Diogenes followed the example of his Master *Antisthenes* in deriding *Aristippus*, calling him the Court-Spaniel. As *Aristippus* passed by, *Diogenes* busied about washing Herbes, called to him, saying, If you had learned to do thus, you needed not have followed the Courts of Princes; and you, said he, if you had known how to converse with men, needed not to have washed Herbes; thus expressed by ^r Horace.

Diog. On Herbs if *Aristippus* could have din'd,
The company of Kings he had declin'd.

Arist. He who derides me, had he wit to use
The company of Kings, would Herbs refuse;

D

I

c Epist. 1. 17.

s Laert.

p Socratic. Epist. 11.

q The Letter seems to be written to *Antisthenes*; and this meant ironically.

r The Leather-dresser.

n Reut. τὰς δὲ μαλαίας πέρας ἀσκήσας.

o signifieth to look on a thing with admiration, which is not proper to compassion.

p I make a point at *Yvesiens*, and read τὸν δὲ ἀνοούμενον Dorice; a ridiculous, and acute irony; for τὰς μαλαίας signifieth to look on a thing with admiration, which is not proper to compassion.

1 For χρέμα-
τος reading
χρεματός
instead of
χρηματος, as
χρεμα, the
last word of
the following
Epistle, ἀντὶ
χρημάτων,
Sceptice
in make a point
at *Yvesiens*, and
read τὸν δὲ
ἀνοούμενον
Dorice; a ridi-
culous, and a-
cute irony; for
τὰς μαλαίας
signifieth to look
on a thing with
admiration,
which is not
proper to com-
passion.

*I mine own jester ; thou the People's art,
My choice is of the better, nobler part,
I by a King maintain'd, on horseback ride,
Thou by the meanest people art supply'd,
Then those that do maintain thee thou art less ;
Yet to want nothing vainly dost profess.*

^{u. Eccl.}
^{* Athen. Deipn.} ^{12.} "Theodorus in his Book of Sects, reproached *Aristippus*; and *Alexis* the Comick Poet, in his *Galatea* bringeth in a servant speaking thus of one of his Disciples ;

*My Master young on Rhetorick first intent,
Next to Philosophy his study bent :
A Cyrenæan liv'd at Athens then,
Nam'd Aristippus, justly first of men,
Esteem'd for subtlety and Luxury,
A Talent him my Master gave to be
His Scholer, but of Aris he none was taught,
Save only Cookery ; that away he brought.*

CHAP. VI.

His Apothegms.

^{a. Suid.}

OF Apothegms, (in^a which kinde hee was conceived to have an acutenesse beyond all the other Philosophers,) these are remembered.

^{b. Laert.}

^b He once gave fifty drachms for a Partridge, for which being reproved by another ; *you would have given a penny for it* saith he, which the other granting ; *so much*, saith he, *are fifty drachmes to me.*

Being demanded what was the greatest benefit he had received by Philosophy ; he answered, *To converse freely with all men.*

Being reproached for living high ; if *Magnificence* were a sinne saith he, *it would not be praesid upon daies of Festivall to the Gods.*

To one who asked wherein Philosophers excelled other men ; *Though all Laws were abolished* saith he, *we should lead the same lives.*

Being demanded how the Learned differ from the unlearned, he answered, *as Horses unback'd from such as are well manag'd.*

Going into the house of a Courtezan, a young man of the Company blush'd, to whom he said, *It is not ill to go in, but not to be able to come out.*

To one who desired him to resolve a Riddle, *Thou fool*, saith he,

he, *why wouldst thou have me resolve that which unresolv'd finds us such entertainment ?*

He said, *it is better to be a Beggar then unlearned, for one wants only Riches, the other Humanity.*

Being reviled, he went aloof off ; he that reviled, asked why he fled ; *Because* saith he, *to speak ill is in your power, not to hear is not in mine.*

One saying he saw Philosophers at the gates of rich men, and *Physitians* saith he, *at the gates of the sick ; but no man would for that reason choose to be sick rather then a Physitian.*

To one who boasted he learned much ; as they saith he, *who eat and exercise much, are not better then those who eat only to satisfie Nature, neither are they learned who make large but profitable collections.*

An Oratour pleading for him, and gaining the Cause, asked him, *what are you the better for Socrates ? so much* saith he, *as that I make good those things which you alledged in my defence.*

He instructed his Daughter *Arete* to contemn all that is too much.

To one who demanded what his Son would be the better for Learning ; if *in nothing else*, in this saith he, *that in the Theater one stone shal not sit upon another.*

Of one who would have preferr'd his Son to him, he demanded 500. Drachmes, *For so much* saith the other *I can buy a slave ; Do so*, answered he, *and then you will have two* (c^e your Son, and him you buy.)

^{c. Plut. de piet. educ.}

He said he took money of his friends, not to make use of it himself, but to let them know the right use of it.

Being reproached for entertaining an Oratour to plead his Cause ; *and when I would feast*, saith he, *I hire a Cook.*

To one who boasted of his swimming, *are you not ashamed* said he, *to glory in the property of a Dolphin.*

Being demanded wherein the learned differed from the unlearned ; *send them naked to strangers*, saith he, *and you shall see.*

To one who boasted he could drink much without being drunk ; *so*, saith he, *can a Mule.*

Being blamed that he took money being the Disciple of *Socrates* ; and justly, saith he, *For Socrates when they sent him wheat and Wine, took a little for his present use, and sent back the rest, the chief of all the Athenians were his Purveyors, mine Eutichydes, a mercenary Servant.*

Being reproved by *Plato* for buying a great quantity of fish ; *they cost me*, saith he, *but an obolus, would not you have given so much for them ?* to which *Plato* assenting, *It is not that I am profuse then* saith he, *but that you are covetous.*

Simon Pantler to *Dionysius*, a Phrygian, a man of ill conditions ; brought him to his house paved curiously with marble ; *Aristippus* spits in his face, whereat the other growing angry, *I could not find* saith he *a fitter place.*

Being

Being demanded how *Socrates* dyed; as *I* would wish to doe, saith he.

Polixenus the Sophist comming to his house, and seeing there women and a great feast, reproved him, *Aristippus* gave him way, and after a little pause, will you dine with me, saith he? where-to he consenting: why then, continues he, do you reprove me? 'tis not the feast but the cost which you condemn.

His servant being upon a journey, weary with carrying of money; throw away, saith he, what is too much, and carry as much as you can.

Affor. sat. 2. 3.

*He had his slaves away his money throw,
Because ore-charg'd with weight they went too slow.*

e Laert. Cic. de invent.

Being at Sea, and understanding the owners of the Vessell were Pirates, he took his Money and counted it, then let it fall into the Sea, as unwillingly, and sighed: some affirm that he said, *It is better these perish for Aristippus, than Aristippus for them.*

He reproved men for looking upon goods exposed to sale, and taking no care to furnish their minds. Others ascribe this to *Diogenes*.

Living in *Asia*, he was seized by *Antaphernes*, the King's Lieutenant, whereupon one saying to him, And where is now your confidence? When, said he, you fool, should I be confident, if not now, when I shall meet with *Antaphernes*.

Those who forsook Philosophy, to apply themselves to Mechanicall Sciences, he compared to the *Suitors of Penelope*; they could get the good wills of *Melantho*, *Polydora*, and others of the servants, but could not obtain the Mistress in Marriage. Not unlike is that of *Aristo*, who said, that *Ulysses*, when he went to Hell, saw all the dead, and spoke to them, but could not come so much as to the sight of the Queen.

Being demanded what Boyes ought to learn? That, saith he, which they ought to practise when they are men.

To one who accused him for going from *Socrates* to *Dionysius*: To *Socrates*, saith he, I went for *wisdom*, education; to *Dionysius* for *music*, recreation.

To a Curtezian, who told him she was with child by him: You know that no more, said he, then if passing through a bush, you should say, this thorn pricked you.

To one, who blamed him, that he took Money of *Dionysius*, Plato to a Book; he answered, *I want Money, Plato Books.*

f Plut. de tranquill. animi.

Having lost a great Farm, he said to one, who seemed excessively to compassionate his losse, You have but one field, I have three left; why should not I rather grieve for you. It is madness (addes *Plutarch*) to lament for what is lost, and not rejoyce for what is left.

g Stob. Eth. 46.

When one told him, the land is lost for your sake; Better, saith he,

he, is it, that the land be lost for me, then I for the land.

^b Seeing one angry vent his passion in words; Let us not, saith he, suit words to our anger, but appease our anger with words. *h St. Eth. 99.*

ⁱ Seeing a little Woman exceeding fair; This, saith he, is a little evil, but a great beauty. They who invert these words, and read, a little fair one, but great evil, mistake the meaning of *Aristippus*, who plaies upon that ordinary saying, applying the inversion to his own luxurious humour. *i St. Eth. 128.*

^k To one, who demanded his advice whether he should marry or no: he said no, if you take a fair wife, saith he, she will be common, if foul, a fury. *k St. Eth. 189.*

^l He used to advise young men to carry such provision, as in a shipwreck they might swim away withall. *l St. Eth. 210.*

^m As a shoe that is too big is unfit for use, so is a great estate; the bignesse of the shoe troubles the wearer; wealth may be used upon occasion, either wholly or in part. *m St. Eth. 229.*

CHAP. VIII.

His writings.

^a Some affirme (of whom is *Sosicrates*) that he wrot nothing at all: others that he wrot

The Lybian History, three Books dedicated to *Dionysius*.

Dialogues twenty five (or rather twenty three; for, the number seemes corrupt) in one Book; some in the Attick dialect, others in the Dorick: their Titles these: 1. *Artabazus*. 2. *To the shipwrack*. 3. *To Exiles*. 4. *To a poor man*. 5. *To Laïs*. 6. *To Porus*. 7. *To Laïs concerning a Looking-glass*. 8. *Hermias*. 9. *The Dream*. 10. *To the Cup-bearer*. 11. *Philomelus*. 12. *To servants*. 13. *To those who reproved him for using old wine and common women*. 14. *To those who reproved him for feasting*. 15. *An Epistle to Arete*. 16. *To the Olympick exerciser*. 17. *An Interrogation*. 18. *Another Interrogation*. 19. *A Chria to Dionysius*. 20. *Another on an image*. 21. *Another on Dionysius his Daughter*. 22. *To one who conceived himselfe dishonoured*. 23. *To one who endeavoured to give advice*.

of these (viz. to *Dionysius* his Daughter) *Vossius* inserts amongst the Greek Histories; if that were Historically, it is likely this to *Dionysius* was of the same Nature.

Exercitations six Books.

^c Of pleasure, mention'd by *Laertius* in the life of *Epicure*.

Of *Physiology*, out of which *Laertius* cites, that *Pythagoras* was so named, because he spake no less truth then *Pythius*. *c Laert.*

Of the luxury of the Antients, four Books, containing examples of those who indulged to love and pleasure; as, the love of *Empedocles* to *Pausanias*, in the first Book; of *Cratea* to her son *Perian-* *d Laert. in vit. Emped. Perian-*

E

der: &c.

der: of Aristotle to the Concubine of Hermias, in the fourth, of Socrates to Alcibiades, Xenophon to Clinias, Plato to Aster, Xenocrates to Polemo. But, these latter instances show, that these Books were not writ by this Aristippus.

Epistles, four are extant under his name, in the Socratic collection, put forth by Leo Allatius.

Laert.

Socion and Panæius reckon his treatises thus,

Of discipline.

Of virtue, an Exhortation.

Artabazus.

The shipwreck.

The banish'd.

Exercitations six

Chria three.

To Lais.

To Porus.

To Socrates.

Of Fortune.

CHAP. VIII.

His death.

HAVING lived long with Dionysius, at last his daughter Arete sent to him, to desire him that he would come to Cyrene to her, to order her affairs; for, that she was in danger of oppression by the Magistrates. Aristippus hereupon took leave of Dionysius, and being on his voyage, fell sick by the way, and was forced to put in at Lipara, an Æolian Island, where he dyed, as may be gathered from this Epistle, which he then sent to his Daughter.

Aristippus to Arete.

a Sac. Epist.

27.

b So supply'd by Leo Allatius.

I Received your Letter by Teleus, wherein you desire me to make all possible hast to Cyrene, because your businessse with the Præfects goeth not to your minde, and your Husband is unfit to manage your domestick affairs, by reason of his bashfulness, and being accustomed to a retired life, remote from the publick. Wherefore as soon as I got leave of Dionysius, I sail'd towards you, and being upon my journey, fell sick by the way at Lipara, where the friends of Sonicus provide carefully for me, with such humanity, as is needfull for one neer death. As for your demand, what respect you should give those whom I manumised, who profess they will never desert Aristippus whilst they have strength; but, ever serve him and you; trust them in all things, they have learned from me not to be false. For your selfe, I advise you to apply your selfe to the Magistrates, which counsell will profit you, if you affect not rather to have

have much: You will live most at ease if you condemn excess; for, they cannot be so unjust as to leave you in want. You have two Orchards left sufficient to maintain you plentifully: and that possession in Bernicia; if alone left you, were sufficient to supply you fully. I do not counsell you to neglect small things; but, not to be troubled for small things; since vexation is not good even for great. If when I am dead, you want my advice for the education of young Aristippus, go to Athens, and above all, esteem Xantippe and Myrto, who have often spoke to me to bring you to the Eleusintan Festival. Whilst you lead this pleasant life with these, let the Cyrenean Præfects be as unjust as they please, in your naturall end they cannot prejudice you. Endeavour to live with Xantippe and Myrto, as I did heretofore with Socrates, composing your selfe to their conversation; for, pride is not proper in that place. If Tyrocles, the son of Socrates, who lived with me at Megara, come to Cyrene, it will be well done to supply him, and to respect him as your own son. If you will not nurse a daughter, because of the great trouble it gives you, send for the daughter of Fulbois, to whom you have heretofore expressed so much kindness, and named after my Mother, and I also have often called her my friend. Above all, take care of little Aristippus, that he may be worthy of us and of Philosophy: For, this I leave him as his true inheritance, the rest of his estate finds the Cyrenean Magistrates adversaries. But, you writ me not word that any offered to take that away from you. Rejoyce, dear daughter, in the possession of those riches which are in your power, and make your son possess them likewise: I wish he were my son; but, being disappointed of that hope, I depart with this assurance, that you will lead him in the paths trodden by good men. Farewell, and grieve not for us.

Of his Children, besides this Arete his Daughter, whom he educated in Philosophy, is remembered also a Son, whom for his stupidity he disinherit'd, and turned out of doors; for which, being reproved by his Wife, who alledged, that he came from himselfe; He, spitting, said, This comes from me too, but profiteth me nothing. Or, as Laertius, we cast it off as a necessary thing as far as we can from us.

Arete had a Son named from his Grandfather Aristippus, and from his Mothers instructing him in Philosophy, surnamed Antipodius.

Besides these two (Aristippus the Grandfather and the Grandson) Laertius reckons two more of the same name: One writ the History of Arcadia: the Other was of the new Academy.

CHAP. IX.

His Disciples and Successors.

Of the Auditors of *Aristippus*, besides his daughter *Arete*, (whom he taught with much care, and brought up to great perfection in Philosophy) are remembered *Ethiops* of *Ptolemais*, and *Antipater* of *Cyrene*.

Arete communicated the Philosophy she received from her Father, to her Son *Aristippus* the younger: *Aristippus* transmitted it to *Theodorus* the Atheist, who instituted a Sect, called *Theodorean*.

Antipater communicated the Philosophy of *Aristippus* to *Epitimidus* his Disciple; *Epitimidus* to *Parabates*; *Parabates* to *Hegesias* and *Anniceris*: These two last improving it by some additions of their own, obtained the honour each of them, to have a Sect named after them, *Hegesiac* and *Annicerick*.

HEGES-

HEGESIAS.

CHAP. I.

His Life.

HEGESIAS, Disciple to *Parabates*, was surnamed *παιδάριος*, *Death's Orator*, from a book ^a he writ, entituled *Παιδάριος*, upon occasion of ^b one who had famish'd himself nigh to death, but was called back to life by his friends, in answer to whom, hee in this Book demonstrated that death takes us away from ill things, not from good, and reckon'd up the incommunities of life, and represented the evils thereof with so much Rhetorick, that the ^c sad impression thereof penetrated so far into the breasts of many hearers, that it begot in them a desire of dying voluntarily, and many laid violent hands upon themselves. Whereupon hee was prohibited by *Ptolomy* the King to discourse any more upon this Subject in the Schools.

CHAP. II.

His Philosophy.

HIS Disciples were from him called *Hegesians*. They held the same chief good and Evil with the *Cyreneans*; further asserting

That Kindness, Friendship, and Benevolence are in themselves nothing; not expetible, but in respect of those benefits which cannot consist without those persons.

That Perfect Felicity is absolutely impossible, because the body is disordered by many troubles, in which the Soul shares, and most of those things which we hope are prevented by chance.

That Life and Death are in our choice.

That nothing is by nature pleasant or unpleasant, but by the rarity and unusuallness of things, or satiety, some are delighted therewith, others not.

F

That

HEGESIAS.

That Poverty and Wealth conferre nothing to Pleasure, neither are the rich poor affected with Pleasure severall waies. Servitude and Liberty, Nobility and Meanness, Glory and ignominy differ nothing in this respect.

That to live is advantageous for a fool, indifferent to a wise man.

That a wise man ought to do all things in consideration of himself, and preferre none before himself, for though possibly he may receive benefits from others very great in outward appearance, yet are they nothing in comparison of those which he dispenseth.

That Sense conferrs nothing to certain knowledge, for all a by the rules of their own reason.

That offences ought to be pardon'd, for no man offends willingly, but compelled by some affection.

That we should hate no man, but instruct him better.

That a wise man should not insist so much upon choice of good things, as upon evill, making it his scope and end to live neither in Labour nor Grief; which they do, who are inclined neither way to the objects of Pleasure.

ANNICE.

ANNICERIS.

CHAP. I.

His Life.



ANNICERIS was of Cyrene, Disciple to ^a *Laert.* *rebates*, yet *Suidas* saith he was an Epicurean, and that he lived in the time of *Alexander*.
^b He was excellent in Chariot-racing, of ^b *Æl. var. hist.* which one day he gave a testimony before *Plato*, and drove many courses round the Academy, so exactly, that his wheelles never

went out of the track, to the admiration of all that were present, except *Plato*, who reprehended his too much industry, saying, it was not possible but that he, who employed so much paines about things of no value, must neglect those of greater concernment, which are truly worth admiration.

^c When *Plato*, by the command of *Dionysius*, was sold as a slave in *Ægina*, *Anniceris* fortun'd to be present, who redeemed him for 20. or according to others 30. minæ, and sent him to *Athens* to his friends, who presently returned the mony to *Anniceris*, but he refused it, saying, they were not the only persons that deserved to take care of *Plato*. ^c *Laert. vit. Plat.*

^d He had a Brother named *Nicoteles*, a Philosopher; hee had likewise the famous *Posidonius* to be his Disciple. ^d *Suid.*

CHAP. II.

His Philosophy.

HIS Disciples were called *Annicerians*; ^a They as the rest plac'd all good in Pleasure, and conceived virtue to be only commendable as far as it produced Pleasure. ^a *Cic. de offc.* They agreed in ^b *Laert.* all things with the *Hegesians*, but they abolished not friendship, good will, duty to parents, and actions done for our Country. They held,

That

That although a wise man suffer trouble for those things, yet he will lead a life nothing the lesse happy, though he enjoy but few Pleasures.

That the Felicity of a friend is not expetible in it self; for to agree in judgement with another, or to be raised above and fortified against the generall opinion, is not enough to satisfie reason, but wee must accustom our selves to the best things; because of our innate vicious inclinations.

That a friend is not to be entertained only out of usefull or necessary Ends, nor when such fail, is to be cast off, but out of an intimate goodwill, for which we must also undergo trouble. For though they placed (as the rest) the chief end and good in pleasure, and professed to be grieved at the loss thereof, yet they affirm that we ought to undergo voluntarily labours, out of love to a friend.

THEODO-

THEODORVS.

CHAP. I.

His Life.

THEODORVS heard Anniceris, Dionysius the ^{a Laert.} Logician, ^{b Suid.} Zeno the Cittican, and Pyrrho the Ephestick. He was called the Atheist, because he held there was no God, & wrote a treatise ^{c Plut. plac. Phil. 17. Cic. de nat. deor. 1.} (Suidas saith many) wherein he endeavoured to refell all arguments to the contrary, out of of which Epicurus borrow'd much. Afterwards

he was abusively called *Stilpo*, upon occasion of a dispute with *Stilpo* to this effect, *Do you believe saith Stilpo, you are whatsoever you affirm your self to be? Theodorus granting; then continues Stilpo, if you should say you were a God, were you so? To which Theodorus assenting, Stilpo reply'd; Then impious man you are a Bird, or any thing else by the same reason.*

He was ejected out of Cyrene by the Citizens, whereupon hee said pleasantly; *You do not well Cyreneans to thrust me out of Lybia into Greece.* Thence he went to Athens, where he should have been cited to the Court of *Areopagus*, and lost his life, but that he was freed by *Demetrius Phalereus*. Being likewise banished thence, he went to *Ptolomy* the Son of *Lagus*, with whom he lived, and was by him sent on Embassy to *Lysimachus*, to whom speaking Atheistically; *Lysimachus* said, *Are not you that Theodorus that was banished Athens,* he answered, *it is true, the Athenians when they could bear me no longer, as Semele Bacchus, cast me out.* *Lysimachus* reply'd, *I see that you come no more to me; No answered he, unless Ptolomy send me.* *Mybro* Son of *Lysimachus* being present, said, *you seem not only ignorant of the Gods but of Kings.* How saith he, *am I ignorant of the Gods, who believe you an Enemy to them?* *Lysimachus* threatened them with Death; ^{d Sen de trang. anim. 6. Cic. Tusc. qu. 1. Plut. an vitios. ad infel. suff.} *you glory saith he in a great matter, a Cantharides can do as much. Or as Stobæus, I knew not that you had not the power of a King but of poison.* Hereat incensed, he commanded he should be crucified; *Threaten saith he, those things I pray to your purple Nobles; it is all one to Theodorus whether he rot above or under ground.*

Finally he went to Cyrene, and lived with *Marius* in much repute, in that City out of which he was first ejected.

G

Disputing

Disputing with *Euryclides* a Priest, he asked, what persons those were who defile mysteries: *Euryclides* answered, Those who communicate them to persons not initiated. Then, replied he, you do impiously, in declaring them to such.

What others ascribe to *Aristippus* and *Diogenes*, some attribute to *Theodorus* and *Meirocleus*, a Cynick, who saying, You would not want Disciples if you washed Herbs: *Theodorus* answer'd, Neither would you wash Herbs, if you knew how to converse with Men.

He said of *Hipparchia* the Wife of *Crates*; This is she who hath given over the Shuttle to put on a Cloak.

CHAP. II.

His Philosophy.

^a *Swid. in So. cratic.* HE taught all manner of Learning, and instituted a Sect, called *Theodorean*. ^a He asserted *Indifference*, that there is no difference of things.

^b That our end, or chiefe good and greatest ill, are joy and sorrow; one consisting in prudence, the other in imprudence.

^b That prudence and justice are good things, the contrary habits ill; the mean, pleasure and grief.

He took away Friendship, because it is neither in fooles nor wise-men; those being incapable to make use of it, the thing it selfe vanisheth; these not needing it, as being sufficient to themselves.

That it is reasonable that a wise man expose not himselfe to danger for his Country; Wisdome ought not to be lost for the preservation of fooles.

That the world is our Country.

That a man upon occasion may commit theft, adultery, and sacrilege, there being nothing in these naturally evill, if that opinion were taken away which is built upon the agreement of fooles.

That a wise man may publicly without shame *εσαυτωςι* *χρησισται*.

He used such inductions as these: Is not a woman that is skilfull in Grammar, profitable in that respect as a Grammarian? Teaz is not the same of a youth? Yes. Is not a beautifull woman then profitable, as being handsome? Yes: Then she who makes right use of it doth not amisse. In these kinds of Questions he was very subtle.

CHAP. III.

His death, writings, &c.

^a *Amplicrates* saith, that he was condemned by the Law for Atheism, and drunk Hemlock. ^a *Laert.*

He wrot, besides that which appertained to his Sect, many other things.

Laertius reckons twenty of this name: The first a Samian, son of *Rhæcus*, who adviced to lay the foundation of the Temple at *Ephesus* upon Embers: For, the place being wet, he said, that Coales, when they forsake the nature of Wood, acquire a solidity not to be violated by moisture.

The second of *Cyrene*, a Geometrician, whose Disciple *Plato* was.

The third this Philosopher.

The fourth writ of exercising the voice, a famous Book.

The fifth writ of Law-givers, beginning with *Terpendus*.

The sixth a Stoick.

The seventh writ the Roman History.

The eighth, a Syracusan, writ *Tacticks*.

The ninth a *Byzantine*, a Sophist, ^b eminent for civill Pleas. ^b *Swid.*

The tenth of the same Country, mention'd by *Aristotle* in his Epitome of Oratours.

The eleventh of *Thebes*, a Statuary.

The twelfth a painter, mention'd by *Polemon*.

The thirteenth of *Athens*, a Painter, of whom writes *Menodotus*.

The fourteenth of *Ephesus*, a painter, of whom *Theophanes* in his treatise of painting.

The fifteenth a Poet, who wrote Epigrams.

The sixteenth wrot of Poets.

The seventeenth a Physician, Disciple to *Athenaus*.

The eighteenth of *Chios*, a Stoick.

The nineteenth of *Miletus*, a Stoick.

The twentieth, a Tragick Poet.

BION.

CHAP. I.

Bion his life.

a Laert.



Of the Theodorean Sect was *BION*, a Beristhenite. What his Parents were, and what his employments, he diverted himselfe to Philosophy, he related to *Antigonus*, King of Macedonia, in this manner. *Antigonus* asked whence art thou? Who thy Parents? What thy Town? *Bion* perceiving himselfe to be reproached, answered thus, my Father was a freeman, *ἄδελφός μου*, implying, he was a seller of salt-fish, a Boristhenite, he had not a face, but instead thereof a brand-mark, which declared the ill disposition of the owner: My Mother he married out of a common Brothel-house; [^b a Lacedemonian Curtezan, named Olympia,] being such a Woman as such a man could get. My Father, for couzening the State, was sold, and all our Family for slaves. I being a young likely youth, was bought by an Orator, who dyed, and left me all he had. I tore and burnt his Papers, went to Athens, and there applyed my selfe to Philosophy.

b Athen. deipn.

This is the blood and race I boast to own. Thus much concerning my selfe: Let *Perseus* therefore, and *Philonides* forbear to enquire after these things, and look you upon me, as I am in my selfe. You do not use, O King, when you send for Archers, to enquire of what Parentage they are; but, set them up a mark to shoot at: Even so of friends, you should not examine whence, but what they are.

Bion indeed, setting this aside, was of a versatile wit, a subtle Sophist, and gave many furtherances to the exercisers of Philosophy: in some things he was——

He first heard *Crates* the Academick; but, despising that Sect, took a sordid Cloak and Scrip, and became a Cynick: to which *Laertius* ascribes his constancy, expert of perturbation. Then he followed *Theodorus* the Atheist, who profest all manner of learning; to whose opinions he addicted himselfe, and was called a *Theodorean*: Afterwards he heard *Theophrastus* the Peripatetic.

CHAP.

CHAP. II.

His Apophthegms.

HE left many memorialls, and profitable Apophthegmes; as, Being reproved for not endeavouring to Catch a young man; new Cheese saith he, will not stick to the hook.

Being demanded what man is most perplexed, he saith, he who aimes at the highest Content.

To one who asked his advice whether he should marry or not, (for this some ascribe to *Bion*, which *Agellius* to *Bias*, the mistake perhaps grounded upon the nearness of their Names) he answered, if you take a fowl Wife, she will be a Torment; if a fair, Common.

He said, that *Age is the Haven to which all ills have recourse*; That *Glory is the Mother of years*; That *beauty is a good which concerns others, not our selves*; That *Riches are the Sinewes of Things*.

To one who had consumed his Patrimony, *Earth*, saith he, devoured *Amphiaraus*, but you devour *Earth*.

He said, it is a great ill, not to be able to bear ill.

He reproved those who burn men, as having no Sense, and again burn them as having Sense.

He used to say, it is better to yeeld our own youth and Beauty to others, then to attempt anothers; for he that doth so, injures both his body and Soul.

He vilified *Socrates*, saying, if he could enjoy *Alcibiades*, and did not, he was a fool, if he could not, he did no great matter.

He said, the way to the next World is easie, for we find it blind-fold.

He condemned *Alcibiades*, saying, when he was a boy, he drew away Husbands from their Wives, when a man, Wives from their Husbands.

At *Rhodes*, whilst the Athenians exercised Rhetorick, he taught Philosophy; for which being reproved, I bought Wheat saith he, and shall I sell Barley?

He said, they who are punished below would be more tormented if they carried Water in whole Vessells, then in Vessells full of holes.

One that was extreamly talkative, desiring his assistance in a businesse, I will doe what I can for you saith he, if you send a Messenger to me, and come not your self.

Travelling with very ill Company, they fell amongst theeves; we shall be undone saith he, unlesse we be known.

He said, Arrogance is the obstruction of Virtue.

Of a rich man Covetous, he hath not money saith he, but money him.

H

He

He said Covetous persons keep their Wealth so strictly, that they have no more use of their own than of anothers.

He said, when we are young, we use Courage, when old, Wisdom. Wisdom excels other Vertues. as the Sight the other Senses.

He said no man should be reproached for old age, that being a Condition all pray they may arrive at it.

To an envious man said, I know not faith he whether some ill hath befalln you, or some good another.

He said impiety is an ill companion to bold language;

*For though his Speech be free,
To Bondage yield must hee.*

That friends whatsoever they prove ought to be retained: lest we seem to have conversed with wicked persons, or to shunne Good.

Being Demanded if there were any Gods, he said, *Old man, wilt thou not drive this Croud away.*

He conceived that he might make a Field fertile sooner by praising then by manuring it.

He said, they who love to be flattered, are like Pots carried by the ear.

To one who asked him what folly is, he said the Obstruction of Knowledge.

He said good men, though Slaves are free, but wicked men though free are slaves to many Pleasures.

He said Grammarians whilst they enquire after the Errors of *Ulysses*, mind not their own, nor see that they themselves go astray as well as he, in taking pains about uselesse things.

He said Avarice is the Metropolis of all Evill.

* Seeing a Statue of *Perseus*, under which was written, ΠΕΡΣΑΙΟΣ ΞΗΝΩΝΟΣ ΟΚΙΤΤΙΕΤΣ, *Perseus* of *Zeno* a *Citizian*, he said, the writer mistook; for it should be, *ΞΗΝΩΝΟΣ*, *Zeno's* servant; as indeed he was.

* *Athen.*

CHAP. III.

His Death.

Laert.

AT last falling sick (as those of *Chalcis* say, for he died there) he was perswaded to suffer ligatures (by way of charme) hee recanted and profest repentance for all hee had said offensive to the Gods. Hee was reduced to extream want of such things as are most necessary to sick persons, untill *Antigonus* sent

sent to him two servants; and himself followed in a litter, as *Phavorinus* affirms in his various History, of that sicknesse he dyed, on whose death thus *Laertius*;

Bion the Boristhenites,

By his Birth to Scythia known,

Did religious duties slight,

Gods affirming there were none.

If to what he then profest,

Firm he had continued still,

Then his tongue had spoke his breast,

And been constant though in ill.

But the same who Gods deni'd,

He who sacred fanes despis'd,

He who mortalls did deride,

When to Gods they sacrific'd;

Tortur'd by a long disease,

And of deaths pursuit afraid,

Gufts their anger to appease

On their hearths and Altars laid.

Thus with smoak and incense tries

To delight their sacred scent;

I have sinn'd, not only cries,

And what I profest repent.

But unto an old wives charms

Did his willing neck submit,

And about his feeble armes

Caus'd them leather thongs to knit.

And a youthfull sprig of bayes

Did set up before his gate:

Every means and way essays

To divert approaching fate.

Fool to think the Gods might be

Brib'd with gifts, their favours bought,

Or the sacred Deitie

Were, and were not as he thought.

But his wisdoms titles (now

Turn'd to ashes) not avail

With stretch'd arms, I know not how,

Hail he cried, great Pluto hail.

Of

Of this name *Laertius* reckons ten; The first contemporary with *Pherecydes* the Syrian, of *Proconnesus*; who writ two Books extant in his time.

The second a Syracusan wrote of the Art of Rhetorick.

The third this Philosopher.

The fourth an Abderite of the Family of *Democritus*; a Mathematician: he wrote in the Attick and Ionick Dialect: He first said there were some habitable parts of the earth, where it was six months day and six months night.

The fifth of *Soleis*; he wrote the *Ethiopick History*.

The sixth, an Oratour, who wrote nine Books entitled by the names of the Muses.

The seventh a Lyrick Poet.

The eighth a Milesian Statuary; mention'd by *Polemon*.

The ninth a Tragick Poet, one of those who were called *Tarfici*.

The tenth a Statuary of *Clazomene* or *Chios*, mentioned by *Hippanax*.

THE

THE MEGARICK SECT. EUCLID.

CHAP. I.

His Country and Masters.



EUCLID (instituter of the Megarick Sect) ^a *Laert.* was born at *Megara*, a Town adjacent upon the Isthmus, though others say at *Geta*, a City of *Sicilie*.

He first studied the writings of *Parmenides*, then went to *Athens* to hear *Socrates*: Afterwards the Athenians made an order, ^b *Agell. 6. 10.* that if any Citizen of *Megara* came into the City of *Athens*, he should be put to death: So great was the hatred the Athenians bore to the Megarenses. ^c *Thucydides* mentions this ^c *Lib. 1.* Decree, whereby the Megarenses were prohibited to make use of any Lawes within the Athenian jurisdiction, or the Attick Forum: Which Order the Lacedemonians requiring to be repealed, and not prevailing, the Peloponnesian War ensued thereupon, the cruellest and longest that ever was amongst the Grecians.

^d *Euclid*, who was of *Megara*, and before that Decree used to go to *Athens*, and hear *Socrates*, after it was promulgated, came by night in a long womans Gown, and Cloak of severall colours, his head attired in a womans Vail (so *Varro* expounds *Rica*) from his house in *Megara* to *Athens*, to *Socrates*, that he might be in that time partaker of his counsell and instructions, and went back again before that day in the same habit, above twenty thousand paces.

^e Upon the death of *Socrates*, *Plato* and the rest of the Philosophers, fearing the cruelty of the Tyrants, went to *Megara* to him, who entertained them kindly. ^e *Laert.*

CHAP. II.

His institution of a Sect.

HE affected litigious disputes, and ^b was therefore told by *Socrates*, that he knew how to contend with Sophists, but not with men. ^b *Laert. vit. Socr.*
I
Suitable

c Laert.

d Laert. vit.
Diog.
c Laert.

Suitable to this contentious humour, he instituted a Sect, ^a first called *Megarick* from the place, afterwards *Eristick*, from the litigious sophistical nature thereof: Whence ^a *Diogenes* said, it was not ^a a School, but ^a anger: thus reproved by *Timon*,

*All these trifles, I not value ought,
Which Phædo nor litigious Euclid caught
Who the Megareans mad contention taught.*

Lastly, it was called *Dialectick*; which name *Dionysius*, a Carthaginian first gave them, because their discourses consisted of question and answer.

He affirmed, that there is but one good, which is called by severall names; sometimes *Prudence*, sometimes *God*, sometimes the *Mind*, and the like: He took away all things opposite to good, saying, there was no such thing.

He used arguments not by assumption, but by inference.

He took away disputation by similitude, saying, that it consisted either of like or unlike; if of like, it were better to examine the things themselves to which they are like: if of unlike; the comparison is to no purpose.

CHAP. III.

His Apothegmes, Writings.

a De fraterno
amore.

HE was famous in the Schooles (saith ^a *Plutarch*) for as much as hearing his Brother in a wild rage, say, *Let me perish, if I be not revenged*: he answered, and I, unless I persuade you to lay aside your anger, and love me as at first. If ^b *Hierocles* (who relates the same story) for ^b *Diogenes* writ not as *Plutarch* ^b *Diogenes*, that epithite occasion'd the mistake.

c Stob. Eth. 38.

He said, ^c that there is one kinde of sleep, a young pliant Deity, easie to be driven away; the other gray and aged, chiefly frequenting old men: Pertinacious and inexorable, from this God, if he once come, it is hard to get loose; words avail nothing, for he is deaf; nor can you shew him any thing that may move him, for he is blind.

d Stob. Eth. 47

Being demanded what the Gods are, and wherein they delight: Of all things else concerning them, saith he, I am ignorant but of this, I know they hate curious persons.

e Laert.
i Laert. vit.
Æschin.

He writ (besides other things) six Dialogues (^f *Panætius* doubts whether they were genuine or spurious) their Titles these,

Lamprias.

Æschines.

Phoenix, or (as *Suidas*) the Phoenixes.g In voce Eu-
clides.

Crito,

Crito.

Alcibiades.

The Erotick.

Of the same names are numbered

Euclid the Mathematician, a Megarean also, whence confounded by ^b *Valerius Maximus* with the Philosopher: *Plato* (saith he) sent the undertakers of the sacred Altar (who came to confer with him concerning the manner and form thereof) to *Euclid the Geometrician*, yielding to his skill and profession: That these undertakers came to *Plato*, is evident from the testimony of many others; but, that he remitted them to *Euclid the Geometrician*; or, that *Euclid the Philosopher* own'd that profession, is no where to be proved. On the contrary, ⁱ *Proclus* affirms, that *Euclid the Mathematician* was of the *Platonick* Sect; and that ^k *Ptolemy King of Egypt* asking if there were any shorter way to Geometry, he answered Not any Kings-high-way. From the death of *Socrates* to the first of the *Ptolomes* are 95 years. So that *Euclid the Mathematician* was much latter then the Philosopher.

ἡμεῖς τῆς σοφίας, θεωροῦντες αὐτὸν ὡς βασιλῆα προσηγορευτὸν βασιλικὴν δὲ τοῦ πνεύματος, ἔτι καὶ τοῦ σώματος.

Euclid the Archon in the second year of the 88th Olympiad, according to ¹ *Diodorus Siculus*; but, ^m *Aristotle* names the Archon for that year *Eucles*, confirmed by his Commentators, and by ⁿ *Suidas*, who only erres a little in the distance of years betwixt him and *Euclid the other Archon*. ^o *Salmasius* not knowing the name *Eucles* to be any where found amongst the Archontes, and expressly affirming the contrary, endeavours to corrupt the Text of *Suidas* reading *Diocles*.

Euclid the Archon, in the second year of the 94th Olympiad.

Euclid the Soothsayer, friend to *Xenophon*, who mentions him.

Euclid the Stone-cutter, named in *Plato's* Will.

p Expedit. Cyr.
lib. 7.
q Laert. vit.
Plat.

EVBVLIDES.

EVBVLIDES a Milesian succeeded *Euclid*. Some affirm, that a *Laert.* *Demosthenes* the Oratour was his Scholler, and that *Demosthenes* not being able to pronounce the Letter R, he taught him by continuall exercise to do it. He was a great enemy to *Aristotle*, and much aspersed him.

In *Dialectick* he invented many kinds of Interrogation or argument, *ἄλογον*, the Lying; *ἀπαρδινοῖα*, the occult; *ἡδύς*, Elestra; *ὕκαλον*, the Vailed; *Σορίτης*, Sorites; *Κορνήτις*, the horned; *θαλακρός*, the bald: Of which thus *Demosthenes*.

The

EUPHANTUS, &c.

ciples wanting subsistence, and disliking the Air departed, he continued there solitary with one servant only, and swimming in the River *Alpheus*, was hurt with a Reed, whereof he dyed.

He wrote against other Philosophers besides *Zeno*. And against *Ephorus* the Historian.

EUPHANTVS.

a Laert.

^a From *Alexinus* came *Euphantus* an Olinthian, Master to King *Antigonus*, Father of *Demetrius*, Grandfather of *Antigonus Gonatus*; He died of Age; He writ
The History of that time.

Tragedies many, which upon their publique representations were much applauded.

An Oration upon a Kingdom, to *Antigonus*, very Celebrious.

APOLLONIVS CRONVS.

a Laert. b Lib. 14.

^a Of the Disciples of *Eubulides*, was *Apollonius Cronus*; ^b *Strabo* saith, he was a Cyrenæan by birth, and calls him *Cronus Apollonius*, implying the latter to be a surname from *Apollonia* a Town of *Cyrene*.

DIDORVS.

CHAP. I.

His Life.

a Laert.

b Lib. 14. c 17.

^a *Diodorus* was of *Jofsus* a City of *Caria*; Son of *Ameinias*; *Laertius* saith, he heard *Eubulides*; ^b *Strabo* that he heard *Apollonius Cronus*, after whom he was called *Cronus*; the name of the Master being transmitted to the Disciple, by reason of the obscurity of the true *Cronus*; ^c of *Diodorus* thus *Callimachus*;

c Laert.

—ev'n *Momus* writ
Upon the walls, *Cronus* hath wit.

He lived with *Ptolomeus Soter*, in whose presence being questioned by *Stilpo*, in such things as upon the sudden he could not answer; he was not only punished by the King, but reproached with the name of *Cronus*: whereupon he went from the Feast, and having written an Oration upon that question, died of grief.

CHAP.

DIDORUS.

CHAP. II.

His Philosophy.

^a *Strabo* and *Laertius* affirm he was a *Dialectick*; The *Dialecticks* ^a *Lib.* ^b *Lucul.* ^c *Advert.* ^d *Gram.* ^e *Pyrrh. Hyp. 2*
^a (saith ^b *Cicero*) teach in their Elements to judge whether a Connex (a proposition which hath the conjunction *if*) be true or false; as this, if it be day, it is light, how much is it controverted; *Diodorus* is of one opinion, *Philo* of another, *Chrysippus* of a third; That *Diodorus* laboured much herein, appears from an Epigram of *Callimachus*, cited and explained by ^c *Sextus Empiricus*.

Concerning these propositions, the Disagreement of *Diodorus* from *Philo* and *Chrysippus* (already mentioned by *Cicero*) is thus explained by ^c *Sextus Empiricus*; But when saith he, or how it followeth they disagree among themselves; and those things whereby they determine a consequence to be judged, oppose one another as *Philo* saith; it is a true Connex, when it beginneth not from true, and endeth in false. So that according to his opinion, a true Connex may be three severall waies, a false only one way. For when it beginneth from true, and endeth in true, it is true; as this, if it be day, it is light. Again, when it beginneth from false, and endeth in false, it is true: as this, if the Earth flies, the Earth hath wings. Likewise that which beginneth from false, and endeth in true is true; as this, if the Earth flies it is Earth: that only is true which beginneth from true, and endeth in false. Such is this, if it be day it is night. For if it be day, that it is day is true, which is the Antecedent. But that it is night is false, which was the Consequent. *Diodorus* saith, that is a true Connex which is not contingent, beginning from true, and ending in false. This is contrary to the opinion of *Philo*, for such a Connex as this, if it be day I discourse, and if at present it be day, and I discourse is according to *Philo's* opinion a true Connex: for it begins from true, it is day, and ends in true, I discourse. But according to the opinion of *Diodorus* it is false: for it may so happen, that though it begin from true, to wit, it is day; yet it may end in false, to wit, that I discourse when I am silent. Thus by Contingencie it may begin in true, and end in false; for before I began to discourse it began from true, to wit, it is day: but ended in false, to wit, I discourse.

And again, ^e for that we examine not many opinions concerning a Connex, let us say that Connex is in it self right, which beginneth not from true, and endeth in false. This, if there be motion, there is Vacuity according to *Epicures* Opinion, beginning from true, to wit, there is motion, and ending in true, will be true. According to the *Peripateticks*, beginning from true, to wit, there is motion, and ending in false, to wit, there is Vacuity, will be false: according to *Diodorus*, beginning from false,

false; to wit, there is motion, and ending in false, to wit, there is vacuity, will be true, for the assumption, to wit, there is motion, he denies as false.

^f Laert. 2. in lib. 1. ^g Pri- or. h. lib. 2. cap. 19. Some affirme, he invented the veiled and horned arguments (of which already in the life of Eubulides) ^h Alexander Aphrodiseus, saith he, used *Κενόδοξα λόγος*; the dominative argument: Of whose originall and efficacy thus ⁱ Epictetus; The Dominative argument seemes to have been interrogated and collected upon such like occasions as these: for, there being a common sight amongst these three propositions to one another: The first, that every thing past is necessarily true. The second, that possibility followes not impossibility. The third, that what is not possible, neither is nor shall be true. This sight Diodorus observing, made use of the two first, to prove, that nothing is possible, which is not, nor shall be. And ^j Alexander, For that I be at Corinth is possible, if that I have been, or ever shall be there; but, if neither, it is not possible. It is possible, that a child to be made a Grammarian, if he be made such, in confirmation hereof Diodorus interrogated by the Dominative argument.

^k Sext. Empir. ^l Pyrrhon. hyp. 3. 8. He held, that nothing is moved, ^m arguing thus: If a thing be moved, it is either moved in the place wherein it is, or in the place wherein it is not: but not in that wherein it is; for it resteth in the place wherein it is: nor in that wherein it is not; for where a thing is not, there it can neither act nor suffer. Therefore nothing is moved: and ⁿ confe-

^o Sext. Empir. ^p advers. Gram. ^q in Sext Empir. ^r Pyrrh. hyp. 3. 4. ^s in Stob. Eclog. ^t phys. 13. quently nothing is corrupted or periseth. ^u He asserted, that the principles of things are least indivisible bodies, ^v in number infinite, in magnitude finite.

ICHTHYAS.

^a Laert. ^b ICHTHYAS son of Metallus, an eminent person, is remembered amongst these Philosophers that are derived from Euclid: To him Diogenes the Cynick dedicated a Dialogue.

CLINOMACHVS.

^c Laert. ^d Amongst these descended from Euclid, was likewise CLINOMACHUS, a Thurian: He first wrot concerning *Axiomes*, [Propositions] *Catechisms*, [that part of a Proposition which is predicated of the other] and the like.

STILPO.

CHAP. I.

Stilpo his life.

^e STILPO was of Megara in Hellas; he lived in the time of the first Ptolomy: Of the Masters which he heard are reckoned ^f Laert. ^g Euclid the founder of this School: but, this agrees not with his time, as was before observed:

Some followers of Euclid, ^h Thrasyarchus of Corinth, friend to Ichthyas: So Heraclides attesteth.

ⁱ Diogenes the Cynick.

^j Pasicles, a Theban, who heard Crates the Cynick, his own Brother. ^k Laert. ^l Diogenis.

^m Dioclesides of Megara.

ⁿ Cicero saith; he was very acute, much approved by those times: his friends (saith he) writ, he was much inclined to wine and women, yet relate not this in his dispraise; but, rather in his commendations, that he by Learning so subdued and repress his vicious nature; that none ever saw him drunk, none ever discovered any lasciviousnesse in him. ^o Plutarch magnifies his height of courage, mixed with meeknesse and temperance. ^p lib. 4.

He was much addicted to civill affairs. Besides his Wife, he kept company with *Nicareta*, a Curtezian: He had a daughter of ill fame, whom *Simmas*, a Syracusian, his intimate friend, married; she living incontinently, one told Stilpo she was a dishonour to him: No more, saith he, then I am an honour to her.

^q Ptolemeus Soter much esteemed him, and when he took possession of Megara by conquest, gave him mony, and invited him along with him to Egypt: Of the mony he took a little, but absolutely refused the journey: Going to *Agina* stayed there, till *Ptolomies* returne. ^r Demetrius son of *Antigonus*, upon the taking of *Megara*; gave order, that his house might be preserved, and whatsoever belong'd to him restored; and bidding him give them an inventory of such things as he had lost, he said, that he had lost nothing that belonged to him, for none had taken away his learnings; his learning and knowledge were both left:

With *Demetrius* he disputed of Humanity so efficaciously, that he became a studious Auditor of him.

Concerning *Minerva's* Statue, carved by *Phidias*, he asked a man, whether *Minerva* Daughter of *Jove* were a God? He affirmed she was: But this, saith he, is not of *Jove*, but of *Phidias*; ^s I. ^t to

to which the other assented: Then, saith he, she is not a God. Hereupon being cited to the Court of *Areopagus*, he denyed it not, but justified it, averring, she was not a God, but a Goddesse: But, the *Areopagites* nothing satisfied with this evasion, ordered that he should depart the City. Hereupon *Theodorus* surnamed *Osides*, said in derision, How came *Stilpo* to know this, did he put aside her vail, and look upon her breast? *Theodorus* was bold of speech; but, *Stilpo* reserved, in so much, as being demanded by *Crates*, whether the Gods delighted in bent knees and prayers: Thou fool, saith he, do not question me in publick, but when we are alone together.

He was sincere and plain, void of all artifice: *Crates* the Cynick not answering him, but *Antony Stilos*, I knew, saith he, you would speak any thing rather then that which is decent.

Crates in propounding a question delivered a fig to him, which he took and eat: *Crates* presently cryed out, that he had lost his fig: Yes, saith he, and your question also, of which that was in earnest.

Seeing *Crates* halfe frozen in cold weather, *Crates*, saith he, *me thinks you want iuxta vestis*, (which one way implies a new garment, another way both a garment and wit) *Crates* ashamed, answered thus;

Stilpo at Megara I saw oppress,
where vast *Typhocus* lies with weight oppress.
To hear him wrangle, many Schollers came;
Fair truth to chase away was all their aime.

At *Athens* he wrought so much upon the people, that they would run out of their shops to see him: They wonder at thee *Stilpo* (said one to him) as a monster: No, saith he, but as a true man.

As he was speaking with *Crates*, in the midst of their discourse he went away to buy fish; *Crates* pursued him, crying out, that he gave over the discourse: No, saith he, I carry along the discourse with me; but, I leave you, the discourse will stay, the fish must be bought.

Stob.

Being asked, what is harder then a stone, he answered, a fool.

CHAP. II.

His Philosophy.

a Laert.

HE was Master of the *Megarick* School, excellent in Eristick Disputes, by his subtle Tenents and Discourses, beautifying himselfe, his Country and friends.

He took away all Species (Universalls) affirming, that he who saith

faith, a man, denotes not any man, the Terme being not proper to this or that person, for why to one rather then to another, therefore not to this; and again, that which we see is not an Herbe, for an Herbe was many years ago. Therefore this was not an Herbe.

He likewise denyed one thing to be predicated of another, arguing thus; if running be predicated of an Horse, the properties nor the name with the predicate, the definition of man is one thing, that of good another, so an horse is a differing thing from running, for upon Demand, we give severall Definitions of each; for if a man, and good, or a horse, and running were the same, how could good be predicated of Food or Physick, and running of a horse, which are things so different. Thus he admitted no conjunction with the subject, in things which are in a subject, or predicated of a subject, but conceived that both these, unless they be the very same with the subject, cannot be predicated of it, even not as an Accident. This, though it were one of those little sayings which *Stilpo* sportively used to cast out amongst the Sophisters, *Colotes* the Epicurean opposed so eagerly, that he framed a large discourse against *Stilpo*, grounded only upon this assertion, (which yet he neither refuted nor resolved) affirming that by holding one thing is not predicated of another, he takes away good life; But that *Stilpo* (saith *Plutarch*) was offended only at some words, and opposed the manner of speaking, but took not away the course of life, or abolished things, is most evident.

He asserted the chief good to be a mind not subject to passion. c Senec. Epist. 9

CHAP. III.

His Disciples.

HE so far exceeded others in fluent discourse and learning, a Laert. that he converted almost all Greece to the *Megarick* Sect, *Philippus* of *Megara* saith, he drew

Metrodorus surnamed the Theoretick, and *Timagoras* the Geloan from *Theophrastus*.

Plutarchus and *Simmias* from *Aristotle* the Cyrenæan.

Of *Dialecticks*, *Pæonius*, from *Aristides*.

Diphilus Son of *Euphantus*, and *Myrmex* Son of *Exenetus* coming to dispute against him, became both followers of him: Thus far *Philippus*: he likewise attracted

Phæsidemus the Peripaterick, excellent in Natural Philosophy.

Alcimus, the most eminent Oratour at that time in Greece.

Zeno the Phanician, an Epicurean Philosopher.

Crates, and others; in a word, whomsoever he would himselfe.

Heraclides saith, that *Zeno* the Citician founder of the Stoicall Sect was his Disciple.

CHAP.

Hermippus affirmeth that he died of age; but drank a draught of wine to hasten his end.

Suidas saith, he wrote 20. Dialogues; *Laertius* but nine; and those not very efficacious; their Titles these

Moschus,
Aristippus or *Callias,*
Ptolemæus,
Charecrates,
Mitrocles,
Anaximenes,
Epigenes,
To his Daughter,
Aristotle,

He had a Son named *Dryso*, a Philosopher also.

THE

THE
 ELEACK & ERETRIACK SECTS.

PHÆDO.



He *Eleack* Sect was instituted by *Phædo*, an Ele- a *Laert.* an of a noble Family; It chanced that he was taken by Thieves or Pyrates, and sold to a House of common dishonest resort; where being forced to sit at the door, he was observed by *Socrates* in passing, who noting the ingenuity of his countenance (which was extraordinary) perswaded (as *Laertius* saith) *Alcibiades* or *Plato*, or (as *Agellius*,) *Cebes*, to buy him, from which time he addicted himself diligently to Philosophy, and was a constant Disciple of *Socrates*; so much affected by *Plato*, that he ^d called that most excellent discourse of the immortality of the Soul, after him, *Phædo*.

He instituted a Sect called from him *Eleack*; The Dialogues ascribed to him were

Zopyrus,
Medus,
Simon,
Antimachus, or *the old man,*
Nicias,
Simmias,
Alcibiades,
Critolaus.

^b *Panætius* doubts whether any of these were written by *Phædo*; ^b *Laert. vit.* *Medus* is by some ascribed to *Æschines*, by others to *Poliænus* *Æsch.* as are also *Antimachus* and the Scythian discourses.

M

PHISTHE

PLISTHENES.

^a ^{Laert.} The Eleack Sect was continued by *Plisthenes* an *Elean*; successor to *Phædo*; *Plisthenes* was succeeded by *Menedemus* and *Asclepiades*.

MENEDEMVS.

CHAP. I.

His Country, Parents, Teachers.

^a ^{Laert.} *Menedemus* was one of those Philosophers that continued the School of *Phædo*, which hitherto was called *Eleack*, but from *Menedemus* was termed *Eretrick*: he was an *Eretrian*, Son of *Clisthenes*; *Clisthenes* was of the Family of the *Theopropidae*; yet though noble by descent, Mechanick by profession and indigent; some affirm he was a maker of Tents (*Hesychius Illustris* terms him an *Architect*) adding that he taught both Arts to his son *Menedemus*, so that when *Menedemus* wrote a decree, an *Alexinian* Philosopher reproved him, saying, *it becomes not a wise-man to frame both Tents and decrees*.

Menedemus being sent by the *Eretrians* with a command of Souldiers, to *Megara*, went from thence to *Athens* to hear *Plato* at the Academy, with whom he was so taken, that he gave over his Military employment.

By *Asclepiades* a *Phlyasian*, his intimate friend, he was carried to *Stilpo* at *Megara*, whom they both heard; Thence taking a journey to *Elis*, they met with *Anchypillus* and *Moschus*, who belonged to the School of *Phædo*.

Some affirm he despised *Plato* and *Xenocrates*, and *Paræbates* the *Cyrenaean*; but admired *Stilpo*; concerning whom, being demanded his opinion, he only answered that *he was free*.

CHAP.

MENEDEMVS.

CHAP. II.

His School and Philosophy.

Being returned home to *Eretria*, he set up a School, and ^a ^{Laert.} taught Philosophy there: the *Elia. k* School being thus transferred to *Eretria*, was from thence forward called *Eretrick*.

In his School there was no order of place, no seats round about it; but, as every man chanced to be sitting, or standing, or walking, in the same postures they heard him.

He held, that *there was but one virtue and good*, reprehending those who asserted more; whence of one who held there were many Gods, he demanded ironically *how many?* and *whether he thought there were more than a hundred?*

He was of a versatile wit, and in composure of his speech a difficult adversary; he turned himselfe every way, and found something to say for every thing: He was very litigious, as *Antisthenes* in his successions affirms, and used this question, *What is not the same, is different from that with which it is not the same?* Yes. *To benefit is not the same with good, therefore good doth not benefit.* He took away negative propositions, leaving only the affirmative; and of these he admitted the simple only; but rejected those which were not simple, calling them *conjoined* and *complexe*.

Heraclides saith, he was a *Platonick*, and derided *Dialectick*. *Hexinus* asking, whether he had given over beating his Father? *I neither did beat him, saith he, nor have given over.* The other replied, *Either say yes or no, to dissolve the ambiguity.* *It is ridiculous, saith he, to follow your Laves, when a man may withstand them in the very entrance.*

He writ not, or composed any thing, because (saith *Antigonus Carystius*) he was of no certain opinion: yet, in dispute he was so vehement, that he many times went away with black and blew eyes.

CHAP. III.

His manner of living.

^a ^{Laert.} HE contracted a strict friendship with *Asclepiades*; nothing inferior to that of *Pilades* to *Orestes*: *Asclepiades* was the elder, whence there went a common saying, that he was the Poet, *Menedemus* the Player.

^b When they were yet both young Philosophers, and indigent, they were cited to the Court of *Areopagus*, to give account ^b ^{Athen. Dign.} (^c ^{accot-}

^aSee life Solon. (^c according to Solon's Law) by what means (spending the whole day amongst Philosophers without any labour, and having no estate) they subsisted, and were in so good a condition: They desired, that one of the Masters of the common Prison might be sent for; who, when he came, attested, that they went down every night into the Prison, where the common malefactors grownde, and did there grinde, and in pay of their labour, received two drachmes: at which the Arcopagites much wondering, bestowed as an honourable reward upon them two hundred drachmes.

They had other Patrons that bestowed gifts upon them; *Archepolides* gave them three thousand pieces of silver; they both contended which should receive last, and in conclusion, neither accepted it. The chief persons that received them were *Hipponicus* a Macedonian, and *Agetor* a Lamican: *Agetor* gave each of them thirty Minæ. *Hipponicus* gave *Menedemus* two thousand drachmes towards the marriage of his Daughters, which, as *Heraclides* saith, were three, by his Wife *Oropia*.

For *Asclepiades* and *Menedemus* took each of them a Wife; *Asclepiades* married the daughter, *Menedemus* the Mother: *Asclepiades*, his Wife dying, took the Wife of *Menedemus*: *Menedemus* being made a chiefe Magistrate, married a rich Wife; notwithstanding, he allowed his first Wife an equall interest in the government of the House. *Asclepiades* having lived with *Menedemus* in great plenty; yet, with great temperance, died old at *Eretria*. At that time, one, whom *Asclepiades* much loved, coming late at night, intending to have feasted with him, the servants shut him out of doores: but, *Menedemus* bad them let him in, saying, *Asclepiades* would admit him even under ground.

Menedemus was much given to entertainments, and, because the Country was unwholesome, made many Feasts: what order he observed therein is thus delivered by *Antigonus Carystius*, and out of him (though not cited) by *Laertius*. He dined but with one or two companions at the most; if any came to him, they were admitted after dinner was ended; if they came sooner then the set time, they walked short turnes before the doore, and demanded of the servants what course was carried in; if they told them fish-broth (with which they begun their dinner) they went away; if any flesh, they went into a room prepared for that purpose. In Summer time, *Menedemus* had the Couches or Beds of his Dining-room covered with flags and rushes, in Winter with sheep-skinns. Every guest brought a Cushion; the Cup they had was no bigger then a large spoon: instead of sweet-meats they had Lupines and Beanes: sometimes such fruit as the season afforded; in Summer, Pomgranats, in Springe, Pulse, in Winter, Figs. This *Lycophron* the Chalcidian confirms in his satyricall Comedy upon *Menedemus*, where *Silenus* speaks thus to the Satires.

Sons

*Sons impious of a pious Father, I
(You see) with your delights and sports comply:
But never by the Gods at such a Feast
In Caria, Rhodes, or Lydia was a guest.
How plentiful!*

And not long after,

*A little pot halfe full of water clear,
Rated at farthings five, a boy did bear
To every guest; about vile Lupines went,
With which the beggar's table's scarce content.*

Whilst they drank (after the feast) *Menedemus* proposed questions, and instead of a desert gave them discourse, which excited all to temperance and continence: these continued sometimes till the crowing of the Cock broke them off, much against the will of his guests, who never thought they had enough of them.

CHAP. IV.

His civill employments.

^aHE was first contemned by his Country-men, and called ^aLaert. dog and fool; but at last so much honoured by them, that they committed the government of the Common-wealth to his charge, ^b and paid him yearly two hundred Talents, whereof ^b Laert. he sent back fifty.

After he applied himselfe to civill businesse, he was so thoughtfull, that going to put Incense into a Censer, he put it besides. *Crates* reproaching him for undertaking publick employments, he sent him to Prison; whereupon as he chanced to pass by, *Crates* rose up, and saluted him with the title of *Agamemnonian*, leader of the City.

He was sent Ambassadour from the Eretrians to *Ptolomy*, and to *Lydimachus* (much honoured wheresoever he came) and to *Demetrius*, all three Kings of *Macedonia*, of whom, *Demetrius* first reigned, ^c Euseb. then *Lydimachus*, and after him (*Pyrrhus* intervening) *Ptolomy*.

Some accused him to *Demetrius*, that he would betray his City to *Ptolomy*, of which charge he acquitted himselfe by an Epistle, beginning thus, *Menedemus to king Demetrius, health. I hear that you are informed many things concerning us, &c.* advising him to take heed of one of those that were his enemies, named *Æschylus*. When he was on Embassy to *Demetrius*, he spoke very earnestly and effectually concerning *Oropus*.

N

Anti-

Antigonus also, King of *Macedonia*, loved him exceedingly, and profest himselfe his Disciple: In his behalfe he made a Decree, clear and void of assentation, beginning thus; *Forasmuch as King Antigonus, having overcome the Barbarians in fight, returneth into his own Country, having good successe in all his undertakings: The Senate and people have thought good, &c.*

CHAP. V.

His Vertues and Apothegmes.

MENEDEMUS was of exceeding gravity, for which *Crates* deriding him, said,

Asclepiad the Philasian, and the proud Eretrian, and *Timon*.

He supercilious bumbast speech begins. In this severity he was so awfull, that *Eurylochus* being invited by *Antigonus*, together with *Clippides*, a youth of *Cyzicum*, refused to go, fearing *Menedemus* should know it.

In reproof he was bitter and bold, of which *Laertius* instanceth his sayings to a young man over-confident, to *Hierocles*, &c. to an Adulterer boasting, &c. to a young man crying, &c.

Antigonus asking his advice, whether he should go to a luxurious banquet; not speaking whether he should go or not, he bad him send them word, that he was a Kings son.

One who intruded himselfe upon him, and discoursed very absurdly, he asked, if he had a farm; he answered, many: Go then, saith he, and look after them, lest in losing your rusticity you lose them also.

To one asking, whether a good Man may take a Wife, he said, Do you think I am good or not? The other assenting; But, I (saith he) have taken one.

Not able to limit the prodigality of one who invited him to supper, he silently reprov'd him, eating nothing but Olives.

This freedome brought him into danger when he was in *Cyprus* with *Nicocreon*, together with his friend *Asclepiades*; for, the King having invited him with the rest of the Philosophers to a Monthly feast, *Menedemus* said, this convention if it be good; ought to be every day; if otherwise, this day is too much: The Tyrant answered, that he had set apart that day to converse with Philosophers. *Menedemus* persisting in his assertion, demonstrated from what he had said of the sacrifice, that Philosophers ought to be heard at all times. Whereupon if one of the Musicians had not helped them to escape, they had been put to death, whence the Ship being endangered by a storm, *Asclepiades* said, that the humanity of the Musician preserved them, the roughness of *Menedemus* had undone them. He

He was negligent, and (as we said) carelesse in every thing that concerned the order of his School; likewise high-minded, and covetous of glory: infomuch that when he and *Asclepiades* first exercised the trade of building, *Asclepiades* was seen upon the house top carrying clay; but *Menedemus*, if he espied any man passing by, hid himselfe.

He was somewhat enclined to superstition; having eaten in a Cookes shope the flesh of something that had died of it selfe ignorantly with *Asclepiades*, as soon as he knew it, he grew sick, and looked pale, till *Asclepiades* reprov'd him, saying, *He was not sick of the meat, but of phancy.*

In all other respects he was a person of a great and free soul, in strength even in his old age equall to those who wrestled in exercise, strong made, swarthy of complexion, fat and corpulent; but of indifferent stature, as appears (saith *Laertius*) by his statue in *Eretria*, in the old Stadium, so exactly carved, that it expresseth the naked proportion of his limbs.

He loved *Aratus* and *Lycophron* the Tragick Poet, and *Antagoras* the Rhodian, but above all he was studious of *Homer*; next of the Lyricks; then of *Sophocles*: In *Satyres* he assigned the second place to *Achæus*; the first to *Æschylus*, whence to those in the state who defended the contrary part, he said thus,

*The swift in time outstript are by the slow;
A Tortoise thus an Eagle may outgo.*

These are verses of *Achæus*; they therefore are mistaken, who say he read nothing but the *Medea* of *Euripides*, which is put among the Poems of *Neophron* the Sicyonian.

Of *Bion*, who spoke with much diligence against Prophets, he said, *he murdered the dead.*

To one who said, the greatest good is to enjoy those things which we desire; it is a much greater faith he, to desire those things which are fitting.

He was violent (as we said) in controversie, but most affable in conversation and action: *Alexinus*, whom in dispute he had often circumvented and bitterly derided, hee gratified in deed; taking care for the safe conduct of his Wife from *Delphi* to *Chalcis*, the way being much infested with Theeves.

He was an excellent friend, as is manifest from his affection to *Asclepiades*, of which we have already spoken, only to *Persæus*, he was constantly a profest enemy, for it was known that when *Antigonus* for *Menedemus* his sake would have restored the Eretrians to their first liberty, *Persæus* withstood it, whereupon at a Feast *Menedemus* openly inveigh'd against him, using amongst many others this expression; *he is indeed a Philosopher, but of all men that are, were, or ever shall be the most wicked.*

CHAP. VI.

His departure from Eretria, and Death.

THE friendship he held with *Antigonus*, made him suspected by his own Countrymen, as if he meant to betray the City to him; of which being accused by *Aristodemus*, he fled, and lived a while at *Oropus* in the Temple of *Amphiaraus*: thence some golden Cups chancing to be stoln, he was by a publick decree of the Boeotians forbidden to stay there any longer, whereupon he returned privately into his Country, and taking his Wife and Children along with him, went from thence to *Antigonus*, where he died of grief.

But *Heraclides* on the contrary affirmeth, that whilst he was praefect of *Eretrians*, he often defended his Country against those who would have made *Demetrius* Tyrant thereof; Neither would he therefore have betray'd it to *Antigonus*; but that was falsly laid to his charge; he afterwards went to *Antigonus*, petitioning that he would restore his Country to their liberties; which *Antigonus* denying, he out of grief fasted seven daies, and so died; The same relation is delivered by *Antigonus Carystius*. *Heraclides* faith, he lived 84. years.

FINIS.

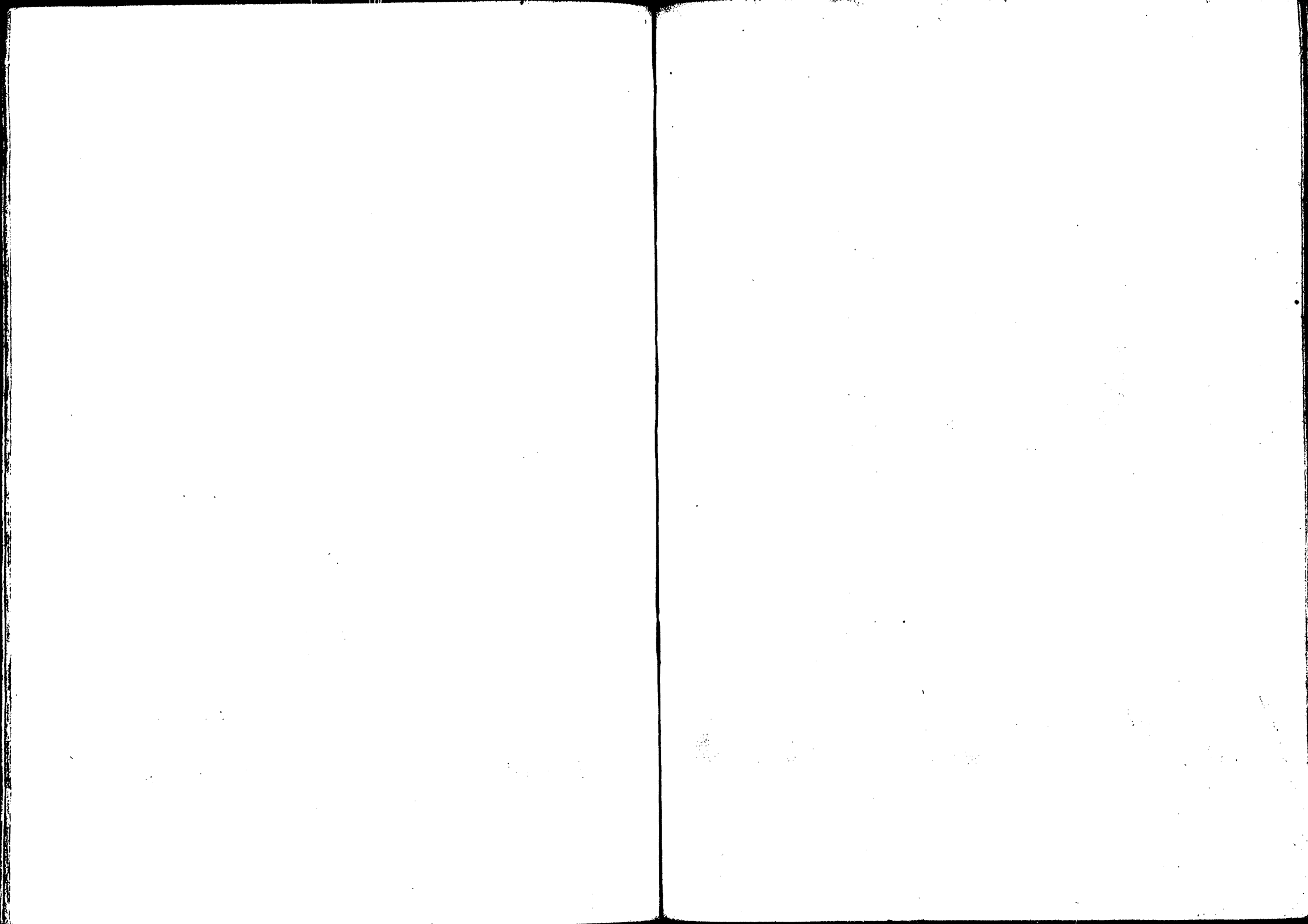
THE HISTORY OF PHILOSOPHY.

The Fift Part.

Containing the *Academick* Philosophers.

LONDON,

Printed for *Humphrey Moseley*, and *Tho: Dring*.*An. Dom.* 1656.





PLATO.

CHAP. I.

*The Country, Parents, and Time of
P L A T O.*

THE most eminent of all the Sects derived from Socrates was the *Academick*, so called from the *Academy*, a place in *Athens*, where the Professors thereof taught: This Sect was instituted by *Plato*, continued by *Speusippus*, *Xenocrates*, *Polemon*, *Crates*, *Crantor*, thus farre called the first or old *Academy*. *Arcefilaus*, succeeding *Crantor*, instituted the middle *Academy*, continued by *Lacydes*, *Telecles*, *Euander*, and *Hegefinus*. *Carneades* founded the new *Academy*, of which was also *Clitomachus*: Some reckon a fourth *Academy*, instituted by *Philo* and *Charmidas*: a fifth by *Antiochus*.

^a *Plato* was out of doubt an Athenian, nor are they to be credited who relate him ^b a Theban, born at *Cyncephalus*; ^c *Anaxileon* affirms his Parents to bee of *Collytus*. ^d Hee was born (according to *Phavorinus*) in the Island *Agina*, in the house of *Phidiades*, son of *Thales*; his Father sent with others thither at the division of the Land (upon their defection from, and subjection by the Athenians, at the beginning of the Peloponnesian War) and returned to *Athens*, at what time those Athenians were ejected by the *Lacedemonians*, in aid of the *Aeginetæ*.

^e He was of an eminent Family; his Father *Aristo* (Son of *Aristoteles*) of the race of *Codrus*, Son of *Melanthus*, who (as *Thrasylus* affirms) derived themselves from *Neptune*. *Melanthus* flying *Messena*, came to *Athens*, where afterwards by a Stratagem killing *Xanthus*, he was made King after *Thymocles*, the last of the *Theseide*. His Mother *Perictione*, by some called *Potone*, whose Kindred with *Solon* is thus described by *Laertius* and ^f *Proclus*. *Execestides* had two Sons, *Solon* and *Dropides*: *Dropides* had *Critias*, mentioned by *Solon* in his Poems.

A a 2

^g In *Timaum*.
Bid



PLATO.

*Bid fair-haired Critias his Sire observe;
A wandering minde will from his leader swerve.*

Critias had Calleschrus, Calleschrus had Critias, one of the thirty Tyrants, and Glaucou (whom Apuleius calls Glaucus) Glaucou had Charmides and Perictione; Perictione by Aristo had Plato, the sixth from Solon; Solon was descended from Neptune and Neleus, [Father of Nestor.] Thus Laertius, from whom Proclus dissents only in that, that he makes Glaucou Son of the first Critias, Brother to Calleschrus, which Critias manifestly (saith he) in Plat. Charmides confirms, calling Glaucou (Father of Charmides) his Uncle. Thus was Plato descended both waies from Neptune.

g Dogm. Plat.

h Laert. ἐν τῷ
ἐπιγραφόμενῳ
Πλάτωνα
ὡς δὲ λέγει
περὶ τοῦ
ἡμεῖς δὲ λέγομεν
amongst the
writings of
Speusippus
is mentioned
Πλάτωνα
ὡς γὰρ λέγει
i Sympos. 8. 1.
k Apul. dogm.
Plat.

Here are (saith Apuleius) who assert Plato of a more sublime race: Aristander, followed by many Platonists, thinks, he was begotten on his Mother by some Spectrum in the shape of Apollo: Speusippus in his Treatise, entitl'd Plato, or πλάτων, Clearchus in his Eulogie of Plato; Anaxilides in his second Book of Philosophers; Plutarch, Suidas, and others, affirm it to have been commonly reported at Athens, that he was the Son of Apollo, who appearing in vision to her (being a woman of extraordinary Beautie) Perictione se miscuit, she thereupon conceived: Aristo (her Husband) having often attempted to enjoy her, but in vaine; at last Apollo appearing to him in a vision or dream, and a voice commanding him to refrain the company of his Wife for ten Months, untill her delivery were past, he forbore; whence Tyndarus

*He did not issue from a mortall bed;
A God his Sire; a God-like life he led.*

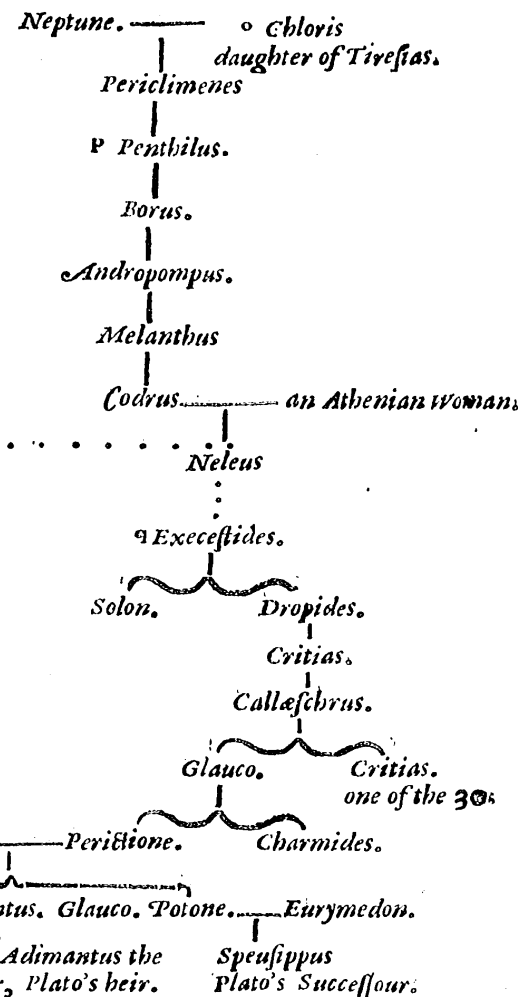
l Advers. Jul.
m Laert.

Some thereupon (as Saint Hierom saith) affirmed, he was born of a Virgin, and it was a common speech among the Athenians, that Phoebus begat Æsculapius and Plato, one to cure Bodies, the other Soules.

n Laert. Suid.

Aristo had afterwards by Perictione, two Sons, Adimaretus and Glaucou, and a Daughter Potone, Mother to Speusippus: These relations of Plato will be more conspicuous in this Genealogicall Table.

Neptune



o Apollodor. lib.
3.
Schol. Pind.

p Pausan.

q Laert. Pro-
clus,

For the Year of his Birth, (to omit the mistakes of Eusebius, who placeth it in the fourth year of the eightie eight Olympiad, in the Archonship of Stratocles, and of the Chronicon Alexandrinum, that placeth it the year following) Laertius saith, He was born, according to the Chronologie of Apollodorus, in the eightie eight Olympiad, which seemes to be towards the beginning of the first year, whilst Aminias was yet Archon. For Laertius elsewhere saith, that he was six years younger then Iocrates; for Iocrates (saith he) was born, when Lyfimachus, Plato, when Aminias

B b

was

x Argum. Hip-
pol.
f Deipn. 5.
t Lib.
u Plin. Exercit.
p. 157.

* Doctr. temp.

was Archon, under whom Pericles dyed: in the third year of the Peloponnesian War. This *Aminias* is by the *Scholiast* of *Euripides* called *Ameinon*, by *Athenæus*, *Epameinon*, by *Diodorus Siculus*, *Epaminondas*. The various reading, occasion'd either by addition or detraction of the Preposition *in*, but by which of these two cannot easily be evinc'd. *Salmasius* endeavouring to prove the name to be *Ameinon*, positively affirms, that the Greeks never name an Archon without the Preposition *in*, but that error ** Petavius* confutes, whose opinion is confirmed by the antient Marble at Arundell-house, which addeth not the Preposition to the names of the Archons.

x Deipn. 5.

Neither is the opinion of ** Athenæus* much different, who affirms, *Plato* was born (the Year before) *Apollodorus* being Archon, who succeeded *Euthydemus*, who was Archon the third Year of the eightie seventh Olympiad, and that under *Euphemus*, in the fourth year of the nintieth Olympiad, he was fourteen years old. For both *Laertius* and *Athenæus* agree in the Year of his death, viz. the first of the hundred and eight Olympiad, when *Theophilus*, the successor of *Callimachus*, was Archon; *Athenæus* only differeth in this, that, computing eightie two Archons, he attributes so many years to *Plato's* life, whereas it is certain, that he lived but exactly eightie one.

y Laert.

z Sympos. 8. 1.

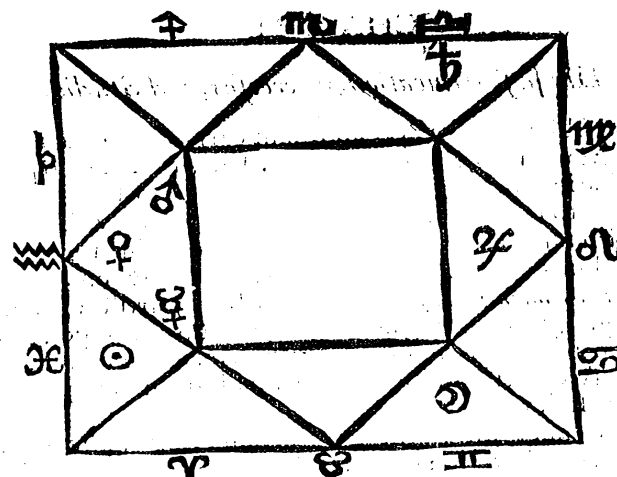
The day of his birth, *y* according to *Apollodorus*, was the seventh of *Thargelion*, at which time the *Delians* did celebrate the Feast of *Apollo*. So likewise *Florus*, cited by *z* *Plutarch*, who adds, that the *Priests* and *Prophets* call *Apollo* *ἱεδοπαγών*, as being born upon this seventh day; whence perhaps was occasion'd the fiction, that he was Son of *Apollo*, which *Plutarch* esteemes no disparagement to his Deity. In the first year of the eighty eight Olympiad, the Neomenia of *Hecatombæon* fell upon the second of *August*, and (upon those Hypotheses which we laid down formerly in the *a* life of *Socrates*) the Dominicall Letter for that Year being *E*. the seventh of *Thargelion* will (according to the Julian accompt taken proleptically) fall upon *Friday*, the thirtieth of *May*; according to the Gregorian, upon *Friday* the ninth of *June*, in the year of the Julian period, 4286.

a Cap. 1.

b Astron.

This is according to the faith of the Historians, with whom the Astrologers do not agree; for *b* *Julius Firmicus* hath erected the Scheme of his Nativity after this manner.

If



If the Ascendent saith he shall be ♄, ♀ and ☉ therein posited; and if ♄ then be placed in the seventh, having ♁ for his signe, and in the second the ☉ in ♄ and the ♁ in ♁ in the fifth house beholding the Ascendent with a ♄ aspect, and ♄ in the ninth from the Ascendent in ♄. This Geniture renders a man Interpreter of Divine and heavenly Institutions, who endued with instructive speech, and the power of divine wit, and formed in a manner by a celestiall Inspiration, by the true license of disputations shall arrive at all the secrets of Divinity. Thus *Firmicus*, whose Scheme agreeth not with the other Calculation, as being betwixt the midit of *February* and of *March*, during which time the ☉ is in ♄.

Hence will appear the great Anachronisme of those, who affirm, that *Plato* went to *Egypt* in the time of the Prophet *Hieremie* (whom *Eusebius* placeth in the thirtie sixt Olympiad) and heard him there. *Hieremie* at the captivity of the Jewes into *Babylon*, was carried by *Johanan* son of *Caree* into *Egypt*: The Jewes were carried away by *Nebuchadnezzar*, at what time *Tarquinius Priscus* reign'd at *Rome*, *Vaphres* in *Egypt*, to whom the rest of the Jewes fled, which was in the fortie seventh Olympiade, 160 years before *Plato* was born. This opinion *c* once held, was afterwards retracted by *Saint Augustine*, in his Book of *Retractions*, and confuted, *de Civit. Dei*. 8. 11. *c* De Doctr. Christ. 2. 28.

CHAP. II.

His first Education, Exercises, and Studies.

^a *Ælian. var. hist. 10. 21.* **W**Hilst *Plato* was yet an Infant carried in the armes of his Mother *Perictione*, *Aristo*, his Father went to *Hymettus* (a mountaine in *Attica*, eminent for abundance of Bees and Honey) to sacrifice to the Muses or Nymphs, taking his Wife and child along with him; as they were busied in the divine rights, she laid the Child in a thicket of Mirtles hard by; to whom, as he slept (^b *in cunis dormienti*) came a swarm of Bees, artists of *Hymettian* Honey, flying and buzzing about him, and (as it is reported) made a honey-combe in his mouth. This was taken for a presage of the singular sweetnesse of his discourse; his future eloquence foreseen in his Infancy.

^c *Laert.* ^f *Apul. dogm. Plat.* His Parents (saith ^e *Alexander*) named him after his Grandfather, *Aristocles*: ^f *Speusippus* (instituted in his domestick documents) extolth his sharpnesse of apprehension, whilst yet a Child, and the admirable modesty of his disposition (^g which was such, that he was never, even all those years, seen to laugh immoderately) affirming, that the beginnings of his youth were season'd with labour and love of Study, which Vertues encreased and met with all the rests when he came to mans estate.

^h *Laert.* ⁱ *Laert.* ^k *In verbo Sæ. egas.* ^l *Laert. 12. 16.* ^m *Laert. 12. 16.* ⁿ *Laert. 12. 16.* ^o *Laert. 12. 16.* ^p *Laert. 12. 16.* ^q *Laert. 12. 16.* ^r *Laert. 12. 16.* ^s *Laert. 12. 16.* ^t *Laert. 12. 16.* ^u *Laert. 12. 16.* ^v *Laert. 12. 16.* ^w *Laert. 12. 16.* ^x *Laert. 12. 16.* ^y *Laert. 12. 16.* ^z *Laert. 12. 16.* ^{aa} *Laert. 12. 16.* ^{ab} *Laert. 12. 16.* ^{ac} *Laert. 12. 16.* ^{ad} *Laert. 12. 16.* ^{ae} *Laert. 12. 16.* ^{af} *Laert. 12. 16.* ^{ag} *Laert. 12. 16.* ^{ah} *Laert. 12. 16.* ^{ai} *Laert. 12. 16.* ^{aj} *Laert. 12. 16.* ^{ak} *Laert. 12. 16.* ^{al} *Laert. 12. 16.* ^{am} *Laert. 12. 16.* ^{an} *Laert. 12. 16.* ^{ao} *Laert. 12. 16.* ^{ap} *Laert. 12. 16.* ^{aq} *Laert. 12. 16.* ^{ar} *Laert. 12. 16.* ^{as} *Laert. 12. 16.* ^{at} *Laert. 12. 16.* ^{au} *Laert. 12. 16.* ^{av} *Laert. 12. 16.* ^{aw} *Laert. 12. 16.* ^{ax} *Laert. 12. 16.* ^{ay} *Laert. 12. 16.* ^{az} *Laert. 12. 16.* ^{ba} *Laert. 12. 16.* ^{bb} *Laert. 12. 16.* ^{bc} *Laert. 12. 16.* ^{bd} *Laert. 12. 16.* ^{be} *Laert. 12. 16.* ^{bf} *Laert. 12. 16.* ^{bg} *Laert. 12. 16.* ^{bh} *Laert. 12. 16.* ^{bi} *Laert. 12. 16.* ^{bj} *Laert. 12. 16.* ^{bk} *Laert. 12. 16.* ^{bl} *Laert. 12. 16.* ^{bm} *Laert. 12. 16.* ^{bn} *Laert. 12. 16.* ^{bo} *Laert. 12. 16.* ^{bp} *Laert. 12. 16.* ^{bq} *Laert. 12. 16.* ^{br} *Laert. 12. 16.* ^{bs} *Laert. 12. 16.* ^{bt} *Laert. 12. 16.* ^{bu} *Laert. 12. 16.* ^{bv} *Laert. 12. 16.* ^{bw} *Laert. 12. 16.* ^{bx} *Laert. 12. 16.* ^{by} *Laert. 12. 16.* ^{bz} *Laert. 12. 16.* ^{ca} *Laert. 12. 16.* ^{cb} *Laert. 12. 16.* ^{cc} *Laert. 12. 16.* ^{cd} *Laert. 12. 16.* ^{ce} *Laert. 12. 16.* ^{cf} *Laert. 12. 16.* ^{cg} *Laert. 12. 16.* ^{ch} *Laert. 12. 16.* ^{ci} *Laert. 12. 16.* ^{cj} *Laert. 12. 16.* ^{ck} *Laert. 12. 16.* ^{cl} *Laert. 12. 16.* ^{cm} *Laert. 12. 16.* ^{cn} *Laert. 12. 16.* ^{co} *Laert. 12. 16.* ^{cp} *Laert. 12. 16.* ^{cq} *Laert. 12. 16.* ^{cr} *Laert. 12. 16.* ^{cs} *Laert. 12. 16.* ^{ct} *Laert. 12. 16.* ^{cu} *Laert. 12. 16.* ^{cv} *Laert. 12. 16.* ^{cw} *Laert. 12. 16.* ^{cx} *Laert. 12. 16.* ^{cy} *Laert. 12. 16.* ^{cz} *Laert. 12. 16.* ^{da} *Laert. 12. 16.* ^{db} *Laert. 12. 16.* ^{dc} *Laert. 12. 16.* ^{dd} *Laert. 12. 16.* ^{de} *Laert. 12. 16.* ^{df} *Laert. 12. 16.* ^{dg} *Laert. 12. 16.* ^{dh} *Laert. 12. 16.* ^{di} *Laert. 12. 16.* ^{dj} *Laert. 12. 16.* ^{dk} *Laert. 12. 16.* ^{dl} *Laert. 12. 16.* ^{dm} *Laert. 12. 16.* ^{dn} *Laert. 12. 16.* ^{do} *Laert. 12. 16.* ^{dp} *Laert. 12. 16.* ^{dq} *Laert. 12. 16.* ^{dr} *Laert. 12. 16.* ^{ds} *Laert. 12. 16.* ^{dt} *Laert. 12. 16.* ^{du} *Laert. 12. 16.* ^{dv} *Laert. 12. 16.* ^{dw} *Laert. 12. 16.* ^{dx} *Laert. 12. 16.* ^{dy} *Laert. 12. 16.* ^{dz} *Laert. 12. 16.* ^{ea} *Laert. 12. 16.* ^{eb} *Laert. 12. 16.* ^{ec} *Laert. 12. 16.* ^{ed} *Laert. 12. 16.* ^{ee} *Laert. 12. 16.* ^{ef} *Laert. 12. 16.* ^{eg} *Laert. 12. 16.* ^{eh} *Laert. 12. 16.* ^{ei} *Laert. 12. 16.* ^{ej} *Laert. 12. 16.* ^{ek} *Laert. 12. 16.* ^{el} *Laert. 12. 16.* ^{em} *Laert. 12. 16.* ^{en} *Laert. 12. 16.* ^{eo} *Laert. 12. 16.* ^{ep} *Laert. 12. 16.* ^{eq} *Laert. 12. 16.* ^{er} *Laert. 12. 16.* ^{es} *Laert. 12. 16.* ^{et} *Laert. 12. 16.* ^{eu} *Laert. 12. 16.* ^{ev} *Laert. 12. 16.* ^{ew} *Laert. 12. 16.* ^{ex} *Laert. 12. 16.* ^{ey} *Laert. 12. 16.* ^{ez} *Laert. 12. 16.* ^{fa} *Laert. 12. 16.* ^{fb} *Laert. 12. 16.* ^{fc} *Laert. 12. 16.* ^{fd} *Laert. 12. 16.* ^{fe} *Laert. 12. 16.* ^{ff} *Laert. 12. 16.* ^{fg} *Laert. 12. 16.* ^{fh} *Laert. 12. 16.* ^{fi} *Laert. 12. 16.* ^{fj} *Laert. 12. 16.* ^{fk} *Laert. 12. 16.* ^{fl} *Laert. 12. 16.* ^{fm} *Laert. 12. 16.* ^{fn} *Laert. 12. 16.* ^{fo} *Laert. 12. 16.* ^{fp} *Laert. 12. 16.* ^{fq} *Laert. 12. 16.* ^{fr} *Laert. 12. 16.* ^{fs} *Laert. 12. 16.* ^{ft} *Laert. 12. 16.* ^{fu} *Laert. 12. 16.* ^{fv} *Laert. 12. 16.* ^{fw} *Laert. 12. 16.* ^{fx} *Laert. 12. 16.* ^{fy} *Laert. 12. 16.* ^{fz} *Laert. 12. 16.* ^{ga} *Laert. 12. 16.* ^{gb} *Laert. 12. 16.* ^{gc} *Laert. 12. 16.* ^{gd} *Laert. 12. 16.* ^{ge} *Laert. 12. 16.* ^{gf} *Laert. 12. 16.* ^{gg} *Laert. 12. 16.* ^{gh} *Laert. 12. 16.* ^{gi} *Laert. 12. 16.* ^{gj} *Laert. 12. 16.* ^{gk} *Laert. 12. 16.* ^{gl} *Laert. 12. 16.* ^{gm} *Laert. 12. 16.* ^{gn} *Laert. 12. 16.* ^{go} *Laert. 12. 16.* ^{gp} *Laert. 12. 16.* ^{gq} *Laert. 12. 16.* ^{gr} *Laert. 12. 16.* ^{gs} *Laert. 12. 16.* ^{gt} *Laert. 12. 16.* ^{gu} *Laert. 12. 16.* ^{gv} *Laert. 12. 16.* ^{gw} *Laert. 12. 16.* ^{gx} *Laert. 12. 16.* ^{gy} *Laert. 12. 16.* ^{gz} *Laert. 12. 16.* ^{ha} *Laert. 12. 16.* ^{hb} *Laert. 12. 16.* ^{hc} *Laert. 12. 16.* ^{hd} *Laert. 12. 16.* ^{he} *Laert. 12. 16.* ^{hf} *Laert. 12. 16.* ^{hg} *Laert. 12. 16.* ^{hh} *Laert. 12. 16.* ^{hi} *Laert. 12. 16.* ^{hj} *Laert. 12. 16.* ^{hk} *Laert. 12. 16.* ^{hl} *Laert. 12. 16.* ^{hm} *Laert. 12. 16.* ^{hn} *Laert. 12. 16.* ^{ho} *Laert. 12. 16.* ^{hp} *Laert. 12. 16.* ^{hq} *Laert. 12. 16.* ^{hr} *Laert. 12. 16.* ^{hs} *Laert. 12. 16.* ^{ht} *Laert. 12. 16.* ^{hu} *Laert. 12. 16.* ^{hv} *Laert. 12. 16.* ^{hw} *Laert. 12. 16.* ^{hx} *Laert. 12. 16.* ^{hy} *Laert. 12. 16.* ^{hz} *Laert. 12. 16.* ^{ia} *Laert. 12. 16.* ^{ib} *Laert. 12. 16.* ^{ic} *Laert. 12. 16.* ^{id} *Laert. 12. 16.* ^{ie} *Laert. 12. 16.* ^{if} *Laert. 12. 16.* ^{ig} *Laert. 12. 16.* ^{ih} *Laert. 12. 16.* ⁱⁱ *Laert. 12. 16.* ^{ij} *Laert. 12. 16.* ^{ik} *Laert. 12. 16.* ^{il} *Laert. 12. 16.* ^{im} *Laert. 12. 16.* ⁱⁿ *Laert. 12. 16.* ^{io} *Laert. 12. 16.* ^{ip} *Laert. 12. 16.* ^{iq} *Laert. 12. 16.* ^{ir} *Laert. 12. 16.* ^{is} *Laert. 12. 16.* ^{it} *Laert. 12. 16.* ^{iu} *Laert. 12. 16.* ^{iv} *Laert. 12. 16.* ^{iw} *Laert. 12. 16.* ^{ix} *Laert. 12. 16.* ^{iy} *Laert. 12. 16.* ^{iz} *Laert. 12. 16.* ^{ja} *Laert. 12. 16.* ^{jb} *Laert. 12. 16.* ^{jc} *Laert. 12. 16.* ^{jd} *Laert. 12. 16.* ^{je} *Laert. 12. 16.* ^{jf} *Laert. 12. 16.* ^{jj} *Laert. 12. 16.* ^{kg} *Laert. 12. 16.* ^{kh} *Laert. 12. 16.* ^{ki} *Laert. 12. 16.* ^{kj} *Laert. 12. 16.* ^{kl} *Laert. 12. 16.* ^{km} *Laert. 12. 16.* ^{kn} *Laert. 12. 16.* ^{ko} *Laert. 12. 16.* ^{kp} *Laert. 12. 16.* ^{kq} *Laert. 12. 16.* ^{kr} *Laert. 12. 16.* ^{ks} *Laert. 12. 16.* ^{kt} *Laert. 12. 16.* ^{ku} *Laert. 12. 16.* ^{kv} *Laert. 12. 16.* ^{kw} *Laert. 12. 16.* ^{kx} *Laert. 12. 16.* ^{ky} *Laert. 12. 16.* ^{kz} *Laert. 12. 16.* ^{la} *Laert. 12. 16.* ^{lb} *Laert. 12. 16.* ^{lc} *Laert. 12. 16.* ^{ld} *Laert. 12. 16.* ^{le} *Laert. 12. 16.* ^{lf} *Laert. 12. 16.* ^{lg} *Laert. 12. 16.* ^{lh} *Laert. 12. 16.* ^{li} *Laert. 12. 16.* ^{lj} *Laert. 12. 16.* ^{lk} *Laert. 12. 16.* ^{ll} *Laert. 12. 16.* ^{lm} *Laert. 12. 16.* ^{ln} *Laert. 12. 16.* ^{lo} *Laert. 12. 16.* ^{lp} *Laert. 12. 16.* ^{lq} *Laert. 12. 16.* ^{lr} *Laert. 12. 16.* ^{ls} *Laert. 12. 16.* ^{lt} *Laert. 12. 16.* ^{lu} *Laert. 12. 16.* ^{lv} *Laert. 12. 16.* ^{lw} *Laert. 12. 16.* ^{lx} *Laert. 12. 16.* ^{ly} *Laert. 12. 16.* ^{lz} *Laert. 12. 16.* ^{ma} *Laert. 12. 16.* ^{mb} *Laert. 12. 16.* ^{mc} *Laert. 12. 16.* ^{md} *Laert. 12. 16.* ^{me} *Laert. 12. 16.* ^{mf} *Laert. 12. 16.* ^{mg} *Laert. 12. 16.* ^{mh} *Laert. 12. 16.* ^{mi} *Laert. 12. 16.* ^{mj} *Laert. 12. 16.* ^{mk} *Laert. 12. 16.* ^{ml} *Laert. 12. 16.* ^{mn} *Laert. 12. 16.* ^{mo} *Laert. 12. 16.* ^{mp} *Laert. 12. 16.* ^{mq} *Laert. 12. 16.* ^{mr} *Laert. 12. 16.* ^{ms} *Laert. 12. 16.* ^{mt} *Laert. 12. 16.* ^{mu} *Laert. 12. 16.* ^{mv} *Laert. 12. 16.* ^{mw} *Laert. 12. 16.* ^{mx} *Laert. 12. 16.* ^{my} *Laert. 12. 16.* ^{mz} *Laert. 12. 16.* ^{na} *Laert. 12. 16.* ^{nb} *Laert. 12. 16.* ^{nc} *Laert. 12. 16.* nd *Laert. 12. 16.* ^{ne} *Laert. 12. 16.* ^{nf} *Laert. 12. 16.* ^{ng} *Laert. 12. 16.* ^{nh} *Laert. 12. 16.* ⁿⁱ *Laert. 12. 16.* ^{nj} *Laert. 12. 16.* ^{nk} *Laert. 12. 16.* ^{nl} *Laert. 12. 16.* ^{nm} *Laert. 12. 16.* ^{no} *Laert. 12. 16.* ^{np} *Laert. 12. 16.* ^{nq} *Laert. 12. 16.* ^{nr} *Laert. 12. 16.* ^{ns} *Laert. 12. 16.* ^{nt} *Laert. 12. 16.* ^{nu} *Laert. 12. 16.* ^{nv} *Laert. 12. 16.* ^{nw} *Laert. 12. 16.* ^{nx} *Laert. 12. 16.* ^{ny} *Laert. 12. 16.* ^{nz} *Laert. 12. 16.* ^{oa} *Laert. 12. 16.* ^{ob} *Laert. 12. 16.* ^{oc} *Laert. 12. 16.* ^{od} *Laert. 12. 16.* ^{oe} *Laert. 12. 16.* ^{of} *Laert. 12. 16.* ^{og} *Laert. 12. 16.* ^{oh} *Laert. 12. 16.* ^{oi} *Laert. 12. 16.* ^{oj} *Laert. 12. 16.* ^{ok} *Laert. 12. 16.* ^{ol} *Laert. 12. 16.* ^{om} *Laert. 12. 16.* ^{on} *Laert. 12. 16.* ^{oo} *Laert. 12. 16.* ^{op} *Laert. 12. 16.* ^{oq} *Laert. 12. 16.* ^{or} *Laert. 12. 16.* ^{os} *Laert. 12. 16.* ^{ot} *Laert. 12. 16.* ^{ou} *Laert. 12. 16.* ^{ov} *Laert. 12. 16.* ^{ow} *Laert. 12. 16.* ^{ox} *Laert. 12. 16.* ^{oy} *Laert. 12. 16.* ^{oz} *Laert. 12. 16.* ^{pa} *Laert. 12. 16.* ^{pb} *Laert. 12. 16.* ^{pc} *Laert. 12. 16.* ^{pd} *Laert. 12. 16.* ^{pe} *Laert. 12. 16.* ^{pf} *Laert. 12. 16.* ^{pg} *Laert. 12. 16.* ^{ph} *Laert. 12. 16.* ^{pi} *Laert. 12. 16.* ^{pj} *Laert. 12. 16.* ^{pk} *Laert. 12. 16.* ^{pl} *Laert. 12. 16.* ^{pm} *Laert. 12. 16.* ^{pn} *Laert. 12. 16.* ^{po} *Laert. 12. 16.* ^{pp} *Laert. 12. 16.* ^{pq} *Laert. 12. 16.* ^{pr} *Laert. 12. 16.* ^{ps} *Laert. 12. 16.* ^{pt} *Laert. 12. 16.* ^{pu} *Laert. 12. 16.* ^{pv} *Laert. 12. 16.* ^{pw} *Laert. 12. 16.* ^{px} *Laert. 12. 16.* ^{py} *Laert. 12. 16.* ^{pz} *Laert. 12. 16.* ^{qa} *Laert. 12. 16.* ^{qb} *Laert. 12. 16.* ^{qc} *Laert. 12. 16.* ^{qd} *Laert. 12. 16.* ^{qe} *Laert. 12. 16.* ^{qf} *Laert. 12. 16.* ^{qg} *Laert. 12. 16.* ^{qh} *Laert. 12. 16.* ^{qi} *Laert. 12. 16.* ^{qj} *Laert. 12. 16.* ^{qk} *Laert. 12. 16.* ^{ql} *Laert. 12. 16.* ^{qm} *Laert. 12. 16.* ^{qn} *Laert. 12. 16.* ^{qo} *Laert. 12. 16.* ^{qp} *Laert. 12. 16.* ^{qq} *Laert. 12. 16.* ^{qr} *Laert. 12. 16.* ^{qs} *Laert. 12. 16.* ^{qt} *Laert. 12. 16.* ^{qu} *Laert. 12. 16.* ^{qv} *Laert. 12. 16.* ^{qw} *Laert. 12. 16.* ^{qx} *Laert. 12. 16.* ^{qy} *Laert. 12. 16.* ^{qz} *Laert. 12. 16.* ^{ra} *Laert. 12. 16.* ^{rb} *Laert. 12. 16.* ^{rc} *Laert. 12. 16.* rd *Laert. 12. 16.* ^{re} *Laert. 12. 16.* ^{rf} *Laert. 12. 16.* ^{rg} *Laert. 12. 16.* ^{rh} *Laert. 12. 16.* ^{ri} *Laert. 12. 16.* ^{rj} *Laert. 12. 16.* ^{rk} *Laert. 12. 16.* ^{rl} *Laert. 12. 16.* ^{rm} *Laert. 12. 16.* ^{rn} *Laert. 12. 16.* ^{ro} *Laert. 12. 16.* ^{rp} *Laert. 12. 16.* ^{rq} *Laert. 12. 16.* ^{rr} *Laert. 12. 16.* ^{rs} *Laert. 12. 16.* ^{rt} *Laert. 12. 16.* ^{ru} *Laert. 12. 16.* ^{rv} *Laert. 12. 16.* ^{rw} *Laert. 12. 16.* ^{rx} *Laert. 12. 16.* ^{ry} *Laert. 12. 16.* ^{rz} *Laert. 12. 16.* ^{sa} *Laert. 12. 16.* ^{sb} *Laert. 12. 16.* ^{sc} *Laert. 12. 16.* ^{sd} *Laert. 12. 16.* ^{se} *Laert. 12. 16.* ^{sf} *Laert. 12. 16.* ^{sg} *Laert. 12. 16.* ^{sh} *Laert. 12. 16.* ^{si} *Laert. 12. 16.* ^{sj} *Laert. 12. 16.* ^{sk} *Laert. 12. 16.* ^{sl} *Laert. 12. 16.* sm *Laert. 12. 16.* ^{sn} *Laert. 12. 16.* ^{so} *Laert. 12. 16.* ^{sp} *Laert. 12. 16.* ^{sq} *Laert. 12. 16.* ^{sr} *Laert. 12. 16.* ^{ss} *Laert. 12. 16.* st *Laert. 12. 16.* ^{su} *Laert. 12. 16.* ^{sv} *Laert. 12. 16.* ^{sw} *Laert. 12. 16.* ^{sx} *Laert. 12. 16.* ^{sy} *Laert. 12. 16.* ^{sz} *Laert. 12. 16.* ^{ta} *Laert. 12. 16.* ^{tb} *Laert. 12. 16.* ^{tc} *Laert. 12. 16.* ^{td} *Laert. 12. 16.* ^{te} *Laert. 12. 16.* ^{tf} *Laert. 12. 16.* ^{tg} *Laert. 12. 16.* th *Laert. 12. 16.* ^{ti} *Laert. 12. 16.* ^{tj} *Laert. 12. 16.* ^{tk} *Laert. 12. 16.* ^{tl} *Laert. 12. 16.* tm *Laert. 12. 16.* ^{tn} *Laert. 12. 16.* ^{to} *Laert. 12. 16.* ^{tp} *Laert. 12. 16.* ^{tq} *Laert. 12. 16.* ^{tr} *Laert. 12. 16.* ^{ts} *Laert. 12. 16.* ^{tt} *Laert. 12. 16.* ^{tu} *Laert. 12. 16.* ^{tv} *Laert. 12. 16.* ^{tw} *Laert. 12. 16.* ^{tx} *Laert. 12. 16.* ^{ty} *Laert. 12. 16.* ^{tz} *Laert. 12. 16.* ^{ua} <

ted (as others of his Disciples) the effect of his Masters discourse to writing: hereof he composed Dialogues, but with so great additions of his own, that *Socrates* hearing him recite his *Lysis*, cry'd out, Oh! *Hercules*, how many things doth this young man feigne of me? For not a few things (addes *Laertius*) of those which he writ, *Socrates* never spoke.

At the time of *Socrates's* arraignment, the first year of the 95th Olympiad, he was one of the Senate, the youngest of that Convention. That he was a Senator, implies he was full thirty years old at that time, according to *Solon's* Law. This argues *Hermodorus* of a mistake, who saith, he was twenty eight years old when he fled to *Megara*, upon the death of *Socrates*; and subverts the accounts of those who under-reckon his birth. "The Judges being much displeas'd at *Socrates*, *Plato* went up into the Orator's Chair, intending to plead in his defence, and began thus; *Though I (Athenians) am the youngest of those who come up into this place*. But all the Senate crying out of *those who go down*, he was thereupon constrained to do so. *Socrates* being condemned, *Plato* offer'd him to procure so much money as might purchase his liberty, but *Socrates* refused the offer. "About that time, *Socrates* his friends being met together to condole his death, *Plato* encourag'd them, and bid them not despair, for that himself was capable to govern the School: and in so saying, drank to *Apollodorus*, who answer'd, he would sooner take up the cup of poison from the hand of *Socrates*, then pledge him upon that condition. Upon the death of *Socrates*, *Plato* (whose excessive grief upon that occasion is observed by *Plutarch*) with others of his Disciples, fearing the Tyranny of those persons, who put their Matter to death, fled to *Euclid* at *Megara*, who friendly entertained them, till the storm was blown over.

Apuleius saith, that before he came to *Socrates*, he was initiated in the Sect of *Hieracitus*. But more likely is that which is affirmed by *Laertius*, that after *Socrates's* death, he applyed himselfe to *Cratylus*, a follower of *Hieracitus*, and to *Hermogenes*. He conceived, saith *Saint Augustine*, that his own intention, and *Socrates's* instructions came short of the true aime of Philosophy: He considered with himselfe what course he should take to benefit himselfe most, for this purpose he determined to travell to any place, where report told him he might drink of the Spring of Learning, even to the farthest parts of the Earth, saith *Cicero*: "First, to *Italy*, where he addicted himselfe to the discipline of *Pythagoras*, which, though he saw replenished with curious and high reason, yet, he chiefly affected to imitate the continence and chastity thereof; though the *Pythagoreans* themselves affirme he had all his naturall Philosophy from thence.

"Perceiving the knowledge of the *Pythagoreans* to be assisted with other disciplines, he went to *Cyrene*, to learn Geometry of *Theodorus* the Mathematician: thence to *Egypt* (which was then under

under the Empire of *Artaxerxes Mnemon*) "under pretence of selling Oyle, but the scope of his journey was to fetch Astrology from thence: To learn *Arithmetick* and *Celestiall Speculations* of the *Barbarians*, (saith *Cicero*) "and to be instructed in the rites of the Prophets. "He travelled over the Country, informing himselfe all the way by their Priests, of the multiplicitious proportions of Geometry, and the observation of Celestiall motions. At what time the young Students at Athens were enquiring for *Plato* to instruct them, he was busied in surveying the inexplicable banks of *Nilus*, the vast extent of a barbarous Country, and the winding compasse of their trenches, a Disciple to the *Egyptian* old men. Having taken a full survey of all the Country, he at last settled himselfe in the Province of *Sais*, Learning of the wise men there, what they held concerning the Universe, whether it had a beginning, and whether it is moved at present, wholly, or in part, according to Reason. From these, *Pausanias* affirms, he learn'd the Immortality of the Soul, which that they held, as likewise the transmigration thereof into severall bodies, is affirmed by *Heraclitus*. "Some say, that *Euripides* followed him to *Egypt*, and falling sick, was cured by the Priests with Sea-water, whereupon he said,

The Sea doth wash away all ills of Man:

But this agrees not with the time of his death, which was before that of *Socrates*, viz. in the 93^d Olympiad.

From *Egypt* *Plato* returned to *Tarentum* in *Italy*, at what time *L. Camillus* and *P. Claudius* were Consuls at *Rome*, as *Cicero* affirmeth. What Fasti he used, I know not, for in those which are now with us received as authentick, there are no such Consuls during the whole life of *Plato*. And indeed, in those times, *Rome* was, for the most part, govern'd by Tribunes. "Here he conversed with *Eurytus* of *Tarentum*, the Elder; *Archytas* the Elder (at whose discourse concerning Pleasure he was present) and with the rest of the *Pythagoreans*, *Echecrates*, *Timæus*, *Acrio* (corruptly in *Valerius Maximus*, *Ario*) and *Coetus Locrians*. Thus to the learning of *Socrates* he added that of *Pythagoras*, and informed himselfe in those things which *Socrates* neglected: He would have gone also to the Indians, and to the Magi, but that the Warres which at that time were in *Asia* hindered him.

C H A P.

What Authors he follow'd.

^a *Peren. Philos.* ^{1.27. & 5.2.} **E**ugubinus affirms, that *Plato* borrow'd the mystick part of his Philosophy from *Hermes Trismegistus*; particularly, that concerning the Divine Goodness: which, I suppose, he rather asserts from his own conjecture, in regard *Plato* had been long in *Egypt*, then from any good Authority. He was induced thereunto by those Books, which are now commonly, but falsely, vended under the name of *Hermes Trismegistus*; whereas, the learned *Casaubon*, in his ^b *Exercit.* ^{1. num. 18.} *Exercitationes* upon *Baronius*, hath sufficiently taught us the forgery of those Books, which seem by some Impostor, to have been compiled out of the works of *Plato*, and the Divine Scripture.

That *Plato* received some light from *Moses*, is affirmed with much greater Authorities of severall Nations and Religions: ^c *Enseb. prap. Evang.* Of *Jewes* by ^e *Aristobulus*, *Plato* (saith he) followed our Law in many things, his various allegations evince him a curious observer thereof: for the Volumes of *Moses* were translated before *Alexander's* time. And ^d *Josephus*, *Plato* chiefly followed our Law-giver. Of Philosophers, by ^e *Numenius*, what is *Plato*, (saith he) but *Moses* speaking Greek? Of Fathers, by ^f *Justine Martyr*, ^g *Clement Alexandrinus*, ^h *Eusebius*, ⁱ *Theodoret*, ^j *Saint Augustine*, &c. ^k When *Plato* went to *Sicily*, he bought the Books of *Philolaus*, a Pythagorean, which were three, of Natural Philosophy, the first that ever were published out of that School: Some say, he had them of *Dionysius's* friends, for four Alexandrian Minæ: Others, that *Dionysius* had them of a young Man, one of *Philolaus's* Disciples, and gave them to *Plato*. Others, that he sent to *Dion* at *Syracuse* to buy them for him, which he did for 100 Minæ: ^l *Agellius* saith, ten thousand Denaries: For, having received of *Dionysius* above eighty Talents, he was very full of mony. Out of these, he is said (as *Agellius* and *Laertius* affirm) to have taken a great part of his *Timæus*; for which derided by *Timon*, (in *Sil-lis*) thus:

*You (Plato) with the same affections caught,
with a great Summ a little Treatise bought,
where all the knowledge, which you own, was taught.*

^m *Alcimus* in his four Books to *Amintas*, affirms, that *Plato* borrow'd much from the writings of *Epicharmus*, the Comick Poet, in the first Book he hath these words: In Sensibles (saith *Plato*) neither magnitude nor quality is permanent, but in continuall fluxion and mutation; as if we should subtract number from them, which

which are neither equall, nor certain, nor quantitative, nor qualitative; these are they where generation is alwaies, their essence never. To Insensibles nothing can be added, nothing taken away. This is the nature of Eternall Beings, the like and same ever. Thus *Plato* cited by *Alcimus*. Indeed, he teacheth this in many places, particularly in *Timæo*, where he at large explaineth what is that which never is, and never had beginning; and that which hath beginning, but no being. He concludes the first comprehensible, by the Intellect with Reason, the other by sense and opinion. But the citation of *Alcimus* seems to refer to *Plato's Theætetus*, the subject of which Dialogue is Science: there he examines some Definitions of Science by the Antients, amongst the rest, the assertion of *Protagoras*, that Science is Sense; against which he disputes largely, the summe this: That the Soul apprehends some things by mediation of the Body, others without; of the first kind are things warm, light, dry, sweet, &c. of the other, Essence and not being, similitude and dissimilitude, identitie and diversity, unity and number: Hence it followes, that Sense apprehends not Essences, and consequently not Truths, for Essence and Truth are convertible. This assertion of *Plato* *Alcimus* deduceth from *Epicharmus*, who ⁿ *Laert.* (saith he) hath plainly spoken of things subject to Sense and Reason, in these words:

*Gods alwaies were, to be, desisted never,
Like them Eternall, still the same persever.
Chaos the first begotten Deitie
Is still'd: of something how can nothing be?
Thence nor the first nor second nothings are,
How we steem of those we thus declare:
If we an even or uneven summe
Alter, by adding or subtracting one;
Seems it to you the same? to me not so;
If a continu'd measure shrink or grow,
It is not the same measure: such the lives
Of Men are, one decays, another thrives;
That Nature, which new being ever takes
Is different from the being it forsakes,
Not yesterday the same were I and you,
Nor shall to morrow be what we are now.*

^o Again, *Alcimus*, *The wise say*, that the soul apprehends some things by mediation of the body, as when she hears or sees; others, she conceiveth within her selfe, without using the body, whence of beings, some are subject to sense, others, comprehensible by the Intellect. Therefore *Plato* saith, that they who desire to know the principles of the Universe, must first distinguish the Ideas in themselves, as similitude, unity, multitude, magnitude, restoration. Secondly, add in it selfe, honest, good,

good, just, and the like; thirdly, examines what *Idea's* cohere mutually with one another, as *Science*, *Magnitude*, *Power*: and withall, to think that those who are amongst us, because they participate of them, should be called by the same name, as for instance, just things are those which participate of *Just*, *Honest*, which of *honest*: one of every Species is eternal, perceptible by the mind, and consequently free from perturbation. Wherefore, he asserts *Idea's* in nature as *Exemplars*, after whose likeness other things are made. Thus *Alcimus*; the first part whereof seems to be taken out of *Plato's Theætetus*, the latter out of his *Parmenides*. The words of *Epicharmus* concerning Gods and *Idea's*, to which *Alcimus* refers this of *Plato*, are these:

*Is Musick then a thing? It is; the man
Musick? no: what then? a Musician
A man or not? he is the same of good,
Good from the thing apart is understood:
Whoever learns good by that art is made,
Who Musick a Musician: of each trade
As dancing, weaving, and the like the same,
The Art and Artist have a different name.*

p. Laert.

Again, *Alcimus*: *Plato* in his opinion of *Idea's* saith thus: if there is memory, there must be also *Idea's*, for memory is of a quiet permanent thing, but nothing is permanent except *Idea's*, for how, saith he, could living creatures be preserved unlesse by their *Idea* and receiving a naturall mind? Now they remember *Similitude* and their nourishment: showing that all Creatures have an innate understanding of their own similitude, and therefore perceive things belonging to their kind. Thus *Alcimus*: What place of *Plato* he means I know not, ^a Scaliger reads, *Πάντων ἐστὶν τῇ μετ' ἑαυτὸν ἰδέαν ἔχοντες ὅτι, τὰς ἰδέας*, &c. omitting *πάντων*; as if he made a doubt whether that both of the opinions of *Idea's* were *Plato's*; but I rather think *Alcimus* meant not the title of any Book, having named none in the rest of his citations, but what himself abstracts out of *Plato's* opinion concerning *Idea's*. *Plato* in *Phileto*, teacheth this concerning memory, that sense is a motion common to the Soul and Body; this suffering from externall Senses, the other acting and dijudicating; that memory is a conservatory or repository of the Senses. For the Soul, as oft as she in her self, or by assistance of the Body, calls to mind what she hath suffer'd, she is said to remember. To *Plato's* assertion, *Alcimus* applyeth this of *Epicharmus*:

Eumæus wisdom's not to one confin'd;
Various in every living knowing mind.
The Hen first doth not living things beget;
But sits and hatcheth with enlivening heat:

This

This wisdom only Nature's friend discerns,
Of whom (her Mistressse) she this lesson learns.

And again,

*This is not strange for every thing we find
Is to its proper species most inclin'd;
To Dogs a Bitch seems fairest, and to kine
A Bull, an Ass to Asses, swine to swine.*

These things *Laertius* cites out of *Alcimus*, adding that there are more of the same kind in those four Books, whereby he intimates the help that *Plato* receiv'd by the writings of *Epicharmus*; neither was *Epicharmus* himself ignorant of his own wisdom, as may be collected from these Verses, predicting that he should have a follower:

*This I assert, and what I now maintain,
Shall Monuments to future times remain,
Some one hereafter will my verse review,
And cloathing it in language rich and new
Invincible himself, others subdue.*

^r Moreover *Phavorinus* alledgeth the whole form of *Plato's* ^r *Laert.* *Common-wealth* in *Protagoras's* *Antilogicks*, others say, he borrowed his *Politricks* from *Socrates*.

^s Lastly, it is related, that much of *Plato's* morality was in the Books of *Sophon* the *Mimographe*, which having been long neglected, were by him first brought to *Athens*, and were found lying under his head, when he was dead.

CHAP. V.

His School.

^a Being return'd to *Athens* from his Journey to *Egypt*, he settled himself in the Academy, a Gymnasium or place of Exercise in the Suburbs of that City, beset with woods, taking name from *Ecademus* one of the Hero's, as *Eupolis*, ^a *Laert.*

Insacred Hecademus shady walks.

And *Timon*,

*The fluent sweet-tongu'd Sage first led the way,
Who writes as smoothly as from some green spray
Of Hecademe, Grasshoppers chirp their lay.*

Hence it was first called *Academy*, the occasion of his living here, was, that he was poor and had nothing but one Orchard in
ot

or adjoining to the Academy, which was the least part of his Successours. This Orchard at first yielded but three *aurei nummi* of yearly rent to the Owners, afterwards the whole Revenue amounted to a thousand or more. It was in proceſſe of time much enlarged by well-willers, and studious persons, who dying, bequeathed by will ſomething to the Profeſſours of Philoſophy, their riches to maintain the quiet and tranquillity of a Philoſophicall life. *Plato* (the Academy being ſaid to be a ſickly place, and Phyſicians adviſing him to transfer his School to the *Lyceum*, would not be perſwaded, but answered, I would not live on the top of *Athos* to linger my life. The unwholeſomneſſe of the place brought him to a *Quartan* ague, which laſted eighteen months, but at length by ſobriety and care he maſter'd it, and recover'd his ſtrength more perfect then before.

Fiſt, he taught Philoſophy in the Academy, and after in the Gardens of *Colonus*. At the entrance of his School in the Academy was written, LET NONE IGNORANT OF GEOMETRY ENTER HERE, meant, not only of the meaſure and proportion of lines, but alſo of the inward Affections.

CHAP. VI.

How he inſtituted a Sect.

HAVING thus ſetled himſelf in the Academy, he began out of the Collection he had made from others, and his own invention to inſtitute a Sect, called from the place where he taught Academick. ^a He mixed the Heraclitian diſcourſes, with the Socratick and Pythagorick, following in ſenſibles *Heraclitus*, in Intelligibles *Pythagoras*, in Politicks *Socrates*. whereas Philoſophy, ſaith, ^b St. Auguſtine, concerns either action or contemplation (thence aſſuming two names, Contemplative and Active) the Active conſiſting in praſtiſe of morall Actions, the contemplative, in penetration of abſtruſe Phyſicall cauſes, and the nature of the Divinity, *Socrates* excelled in the Active, *Pythagoras* in the Contemplative. But *Plato* join'd them into one perfect kind, which he ſubdivided into three ſeverall parts; Morall, conſiſting chiefly in Action, Naturall in Contemplation, Rationall in Diſtinction of true and falſe, which though uſeſull in both the other, yet belongeth more particularly to Contemplation. So that this Trichotomy contradicts not the other Dichotomy, which includeth all within Action and Contemplation. ^c And as of old in a Tragedy, the Chorus acted alone, then *Theſpis* making ſome intermiſſions of the Chorus introduc'd one Actor, *Eſchylus* a ſecond, *Sophocles* a Third, in like manner Philoſophy was at fiſt but of one kind, Phyſick, then *Socrates* added Ethick, thirdly, *Plato* inventing Dialectick, made it perfect.

Of theſe three parts as they were held by *Plato*, and the reſt of

^a Laert.

^b Civit. dei. lib. 8.

^c Laert.

of the old Academy, we cannot have a generall better accompt then this of ^d *Cicero*. *Acad. quaest. 1.*

Sect. 1. Ethick.

The fiſt, concerning well living they ſought in Nature, aſſerting that ſhe ought to be obeyed: and that in nothing elſe but Nature was to be had that chief good whereto all things ſhould be reſerr'd, that the ultimate being of deſirable things, and end of all good in the mind, body and life were acquir'd by Nature. Thoſe of the body they placed in the whole, and in the parts: Health, Strength, Beauty in the whole, in the parts, ſound Senſe, and a certain Excellence of particular parts, as in the feet ſwiftneſſe, ſtrength in the hands, clearneſſe in the voice, in the Tongue, plainneſſe of expreſſion. Of the mind were thoſe which are proper to comprehend the power of wit, which they divided into Nature and Manners. To Nature they aſcribed quickneſſe of apprehenſion, and memory both proper to the mind and wit; To manners belonged ſtudy and a kind of wiſdom formed partly by continuall exerciſe, partly by reaſon, in which conſiſted Philoſophy it ſelf, wherein that is begun and not perfected, is called progreſſion to Vertue, what is perfected, Vertue; perfection of Nature of all things in the mind, the moſt excellent. Thus of *Minas*: The Adjuncts of life, that was the third, they aſſerted ſuch things as conduced to the praſtiſe of Vertue.

Sect. 2. Phyſick.

Of Nature (for that was next) they ſo treated as to divide it into two things: One the efficient, the other giving it ſelf to this, that, thereof might be made ſomething. In that they conceived to be a power, in this a certain matter to be effected: in both, matter could not cohere, unleſſe conſtrained by ſome power, nor the power without ſome matter, for there is nothing which is not enforced to be ſome where: That which conſiſts of both, they called Body and Quality: Of Qualities, ſome are primary, others ariſing from theſe: the primary are uniform and ſimple, thoſe which ariſe from theſe are various, and as it were multiſorm. Air, Fire, Water, and Earth are Primary, of theſe ariſe formes of living Creatures, and of thoſe, things which are made of the Earth. Theſe principles are called Elements, of which, Air and Fire have a faculty to move and beſeſt; the other parts, Water and Earth to ſuffer. To all theſe there is ſubjected a certain matter without form, deſtitute of quality, out of which all things are expreſſed and formed: It is capable of admitting all, and of changing all manner of waies, in the whole, and in every part: It reſolves nothing to nothing, but into its own parts, which are diſiſible into infinite, there being in nature no leaſt which cannot be divided. Thoſe which are moved, are all moved by intervalls, which intervalls likewise may be divided infinitely, and that power which we call quality, being moved and agitated every way, they conceive the whole matter to be thoroughly changed, and by

E c

that

that means those things, which they call qualitative, to be produced, of which, in all coherent nature continued with all its parts, was effected the World, beyond which there is not any part of matter or body: The parts of the World are all things therein, kept together by a Sensitive nature, wherein is likewise perfect reason; It is also sempiternall, for there is nothing more strong whereby it may be dissolved: This power they call the Soul of the World, Gods, a certain providence over all things subjected to him, regarding in the first place heavenly things, next on the Earth those thing which appertain to man. The same they sometimes call Necessity, because nothing can be otherwise then is by him ordained; a fall immutable continuation of eternall order; sometimes Fortune, as producing many things not foreseen or expected by us, by reason of the obscurity and our ignorance of the Causes.

Sect. 3. *Dialectick*.

Of the third part of Philosophy, consisting in reason and dissertation, they treated thus. Though Judgment arise from the Sense, yet the Judgment of truth is not in the Senses. The mind they affirmed to be Judge of things, conceiving her only fit to be credited, because she alone seeth that which is simple, and uniform, and certain: This they called Idea. All sense they conceived to be obtuse and slow, and no way able to perceive those things which seem subject to sense, which are so little, as that they cannot fall under sense, so moveable and various, that nothing is one, constant, nor the same, because all things are in continuall alteration and fluxion. All this part of things they called Opimative; Science they affirmed to be no where but in the Reasons and Notions of mind, whence they approved definitions of things, and applyed them to all whereon they discoursed. They approved likewise explications of words by Etymologies: They used Arguments and marks for things, to prove and conclude what they meant to explain; In this consisted all the discipline of *Dialectick*, that is, of Speech concluded by Reason.

This accompt in generall *Cicero* gives of the old Academy; *Plutarch*, *Laertius*, *Apuleius*, and others have made collections more particular: we shall make choice of that of *Alcinous*, as most full and perfect, which by reason of the length is referred as an Appendix to *Plato's* life.

CHAP.

CHAP. VII.

His Inventions.

HE added much to learning and language by many inventions, as well of things as of words. To omit *Dialectick*, of which we treated last, ^a *Phavorinus* attributes to his invention, ^a *Laert.* discoursing by way of Questions; but *Aristotle* ascribes it to *Alexandrus*, a Styrian or Teian, and it appears by the Dialogues of *Plato*, that *Socrates* also used that form of arguing. *Laertius* informes us, that *Zeno Eleates* was the first composer of Dialogues; yet in my opinion, saith he, *Plato* hath so much refined the form thereof, that he deserves to be prefer'd before all others, as well for invention as reformation.

More properly may be attributed to him the invention of ^b *Analytical Method*, which reduceth the thing sought unto its principle, the best of Methods. He taught it to *Leodamas*, and by it found out many things in Geometry: *Analysis*, as defined by the ^c Scholiast upon *Euclid*, is a sumption of the thing sought, by the consequents, (as if it were already known) to find out the truth. Examples thereof we find in the five first propositions of the 13th Book of *Euclid*, besides severall others, that occurre in *Apollonius Pergaeus*, and *Pappus Alexandrinus*. ^b *Laert. Procl. in Euclid. lib. 3.* ^c *Lib. 13.*

Amongst his Geometrical Inventions also must be remembred the duplication of a Cube, the occasion and manner whereof is related by ^d *Plutarch* and ^e *Philoponus*. The Delians afflicted with the Pestilence, consulted the Oracle of *Apollo*; he answer'd, the Plague would cease if they doubled their Altar, which was of a Cubick figure. *Plutarch* saith, that hereupon the Overseers of the Altar made all the four sides double to what they were before, &c. instead of doubling the Altar, they made it octuple to what it was. *Philoponus* saith, they caused another Cube of the same bignesse with the former to be set upon it, whereby they changed the figure of the Altar, which was no longer a Cube, but ^d *Octonius*, a quadrilaterall Pillar. The first way, it was Cubicall, but not double, the second way double, but not Cubicall. The Plague not ceasing, they consulted the Oracle again. *Apollo* answer'd, they had not fulfilled his Command, which was to build a Cubicall Altar as big again as the former. Hereupon they went to *Plato*, as most skilfull in Geometry, to learn of him the Oracle's meaning, and how they should find out the way of doubling a Cube, retaining the Cubick figure. *Plato* answer'd, that the Gods mocked the Grecians for their neglect of Philosophy and Learning, insulting over their ignorance, that he commanded them seriously, to addict themselves to Geometry, that this could not be done any other way, then by finding out two mean proportionalls between two right lines in a Duple proportion (*Plato's* particular ^d *de off. delph.* ^e *In Anal. post. lib. 1. cap. 7.*

ticular method herein is delivered, *Eutocius* in his comment upon the first proposition of the second Book of *Archimedes de Sphæra & Cylindro*.) He added that *Eudoxus* the Gnidian, or *Helico* the Cizycene would do it for them; That the God needed not this duplication of his Altar, but commanded all the Grecians, that avoyding war and the miseries wherewith it is attended, they should apply themselves to the Muses; and having settled the turbulent commotions of their minds, converse harmlesly and beneficially with one another. *Philoponus* addes, that *Plato* expounded this Problem to his Disciples, who writ much upon this subject, though nothing thereof be extant. Of the Antients, labour'd in this Problem besides *Plato*, *Archytas* the Tarentine, *Menæchmus*, *Eratosthenes*, *Philos* of *Byzantium*, *Hero*, *Apollonius Pergæus*; *Nicomedes*, *Diocles* and *Sporus*: *Valerius Maximus* saith, that *Plato* remitted the Overseers of the sacred Altar to *Euclid* the Geometrician, as submitting to his Science and Profession; but this is an Errour, because *Euclid* the Geometrician was much later then *Plato*, and the other *Euclid*, *Plato's* contemporary, nothing eminent in Mathematicks, as hath been before me observed by *Sir Henry Savile*.

That *Plato* invented many other things in the Mathematicks, (more then appears from those writings of his that are extant) and was most eminent therein, may be argued from the three Books of *Theon Smyrneus*, the first *Arithmetick*, the second *Harmonicks*, the last, (not yet publish'd) *Astronomy*. Those Books contained many things, singular and choice, not to be met elsewhere. The design is acknowledg'd by the Author, to be as an introduction necessary to the understanding of *Plato's* writings.

There are also divers words of which he is citemed to be the first Author, as *Antipodes*, a word by him first introduced into Philosophy, to signifie those people whose feet are diametrically opposite.

Ἐτοιχίον, *Element*, untill his time was confounded with *ἀρχή*, *Principle*, by all Philosophers from *Thales*. *Plato* distinguish'd them thus; *ἀρχή*, *principle* is that which hath nothing before it whereof it might be generated; *τοιχία*, *Elements* are compounded.

The word *Poem* also, though since very triviall, was not used by any before him.

He first used this term, *τὸ ἀεὶ μὲν τὸν ἀσμενὸν*, *oblong number*, [in *Theæteto*] thereby signifying the product of a greater number multiplied by a lesser.

He also first introduced the word *Ἐπιφανεία*, *Superficies*, for which before was used *ἐπιφανὲς* a *Plane*. Thus *Laertius*, though *Proclus* implies, that neither *Plato* nor *Aristotle* use the word, but for it *ἐπιφανὲς*. Divine. *Plato*, saith he, calls *Geometry* the *Contemplatrix of Planes*, opposing it to *Stereometry*, as if *Plane* and *Superficies* were the same. So likewise doth *Aristotle*. But *Euclid* and those who

succeed

succeed him, make *Superficies* the genus, *plane* a species thereof.

θεῖα πρόνοια, *Divine Providence*, a word since much used by Christians, was first the expression of *Plato*.

He first of Philosophers wrote against *Lysias*, Son of *Cephalus*, in *Phædro*.

He first considered the force and efficacy of Grammar.

He first wrote against all that were before him, whence it is wondred at that he never mentions *Democritus*.

CHAP. VIII.

His Distinctions.

OF his Distinctions *Aristotle* made this Collection in some piece not extant, cited by *Laertius*.

Good is threefold, { in the Soul, as Justice, Prudence, Fortitude, Temperance, and the like.
In the Body, as Beauty, good habit, strength.
Externall, as friends; prosperity of our Country; Wealth.

Friendship is threefold, { Naturall, which Parents bear to their Children, and kindred to one another; which kind is also amongst beasts.
Sociable, begotten by conversation, without any relation of kindred; such was that betwixt *Pylades* and *Orestes*.
Hospitable, towards Guests, or wherewith we affect strangers even upon letters of recommendation.
Some adde a fourth kind, *amatory*.

Govern-ment is of five kinds, { Democraticall; a Democracy is that wherein the people rules and hath power to make Magistrates and Laws.
Aristocraticall; an Aristocracy is that wherein neither rich nor poor nor Nobles govern, but the best persons of the whole City.
Oligarchicall; an Oligarchy is when Governours are elected by the votes of Magistrates, for they are fewer then the poore.

Regall: { Elective by Law; as that of the Carthaginians; for it is civill.
Successive in a Family; as that of the Lacedæmonians and Macedonians, who confine themselves to a certain race.
Tyrannicall; Tyranny is that wherein men are brought to subjection either by fraud or force.

F f

Justice

- Justice* is threefold {
Towards the Gods; they who sacrifice as the Law requires, and perform the Divine rites, are just towards the Gods.
Towards men: They who restore what was lent or committed to their trust, are just towards men.
Towards the dead: They who take care of Sepulchers are just towards the dead.
- Science* is threefold. {
Practick, as playing on the flute, lute, and the like; which effect nothing visible,
Mechanick, as architecture of Houses, Ships, or the like, which producerh a visible effect.
Theoretick, as Geometry, Harmonick, Astronomy, which act not, neither produce any thing. The Geometrician considers the proportion of lines to one another; Harmonick founds: Astronomy stars and the World.
- Medicine* is of five kinds. {
Pharmaceutick, cureth diseases by application of Medicine.
Chirurgick by incision or cauterising.
Dietetick, by diet.
Nosognomonick discernes diseases.
Prothetick removeth diseases.
- Law* is twofold. {
Written; such are those by which states are governed.
Not written, grounded upon custom; as that no man shall go naked into the forum, or habited like a woman, is not forbidden by any written law, but forbidden because of the unwritten.
- Speech* is of five kinds. {
Politick, used in Orations by such as govern States.
Rhetoricall, used by Lawyers in pleading either to confirm, praise, dispraise or accuse.
Vulgar, used by people in common discourse.
Dialektick, used by such as discourse in short questions and answers.
Artificiall, used by Tradesmen in their severall professions.
- Musick* is threefold. {
Of the Voice onely.
Of the Voice and hands, as singing to the Lute.
Of the Hand only, as the Harp.

If

- Nobility* is of four kinds. {
If the Predecessors were upright, just, and honest.
If the Predecessors were rulers of Princes.
If the Predecessors acquired honours, as the command of an Army, or were crown'd in publick games: those who are descended from such we call Noble.
If a man be endued with a generous mind; this is the best kind of Nobility.
- Beauty* is threefold. {
Commendable, as a fair form.
Usefull, as an instrument, house, or the like.
Beneficiall, as all that belongs to institution of Laws.
- The Soule* hath three parts, the {
Rationall, the principle whereby we judge, discourse, and the like.
Concupiscible, whereby we desire meat, coition, and the like.
Irafcible, whereby we are emboldned, joynd, grieved, enraged.
- Perfect Virtue* hath four kinds. {
Wisdom, the principle of doing things aright.
Justice, the principle of doing things equally in private conversation and publick affairs.
Fortitude, the principle of not flying danger through fear, but meeting it.
Temperance, the principle of subduing desires, and yielding to no pleasures, but living moderately.
- Government* is of five kinds. {
By Law: Those who are chosen Magistrates in a City govern by Law.
By Nature: the males not only of mankind, but of most other creatures are predominant over the Females by nature.
By Custome, as that which Masters have over their Disciples.
By Descent, as the Lacedaemonian Kings, who succeed out of one Family: and in *Macedonia* they use the same custome.
By force, as those who rule a Kingdom against the will of the people.
- Of Rhetorick* are six kinds. {
Adhortation, as when we perswade to war against any.
Dehortation, as when we dissuade from War.
Accusation, when we declare that we have been injured by one whom we prove cause of our misfortune.

Defence

Defence, when a man proves he did not an injury or offence.

Eucorism, when we speak well of another.

Vituperation, when we declare a man to be wicked.

Of Right speaking are four kinds; when wee speak

What is requisite; those things which will benefit both the hearer and speaker.

As much as is requisite, if we speak neither more nor lesse then concerns the businesse.

To those to whom it is requisite; as when we speak to old men that have done amisse in such terms as are fit for old men, or to young as becomes young.

When it is requisite, neither too soon nor too late; for if that be not observed, nothing can be spoken aright.

Benificence is of four kinds.

In wealth, when we relieve the wants of any according to our means.

In Body, when we succour those who are beaten.

In Knowledge, when we instruct, cure, teach any good.

In Speech, he, who pleadeth in defence of another, helpeth him in words.

The end of things is of four kinds

Legall, imposing an end to things by decree.

Naturall, such as dayes, years, and houres have.

Artificiall, as the building of a house.

Accidental, by chance unexpected.

Of powers are four kinds

One *in the minde*, to think and conjecture.

Another *of the body*, to walk, give, receive, and the like.

A third, consisting in a multitude of Souldiers, and store of wealth, in which respect, Princes are called Powerfull.

The fourth, as to suffer good or evill to be done to us; as to be capable of Sicknesse, Learning, health, or the like.

Of Humanity are three kinds.

In calling, as those who call all they meet, and salute them, taking them by the hand.

In relieving, in relieving the misfortunes of another willingly.

In feasting and conversation.

Felicity

Prudent Counsell, acquired by learning and experience.

Soundnesse of senses, consisting in the parts of the body, as to see with the eyes, to hear with the ears, to smell and tast.

Felicity is divided into five parts.

Prosperity of affairs, when those things which a man intendeth, he performeth fully.

Good reputation amongst men, when a man is well spoken of.

Plenty of riches, and things necessary to life, so as to be able to supply friends, and perform works of publick magnificence: He who hath all these five kinds is perfectly happy.

Arts are of three kinds.

The first diggeth out mettalls, and fells wood.

The second gives varietie of shape to things, as Wood-work and Iron-work.

The third maketh use of these, as horsemanship of bridles, Soldiery, of arms, musick of instruments.

Good is of four kinds.

One, as wen wee call a man good from his proper goodnesse.

A second, as we call Virtue and Justice it self good.

A third, as we say, food, exercise and medicines are beneficiall.

The fourth good we call the act of playing on musick, or acting in a play.

Of things some are

Ill, alwaies capable to do hurt, as ignorance, imprudence, injustice, and the like.

Good, the contrary to the former;

Indifferent, which sometimes may benefit, sometimes hurt, as walking, sitting, eating, or cannot do hurt at all, being neither good nor bad.

Good Government is threefold.

If the Laws be good.

If the Laws be well kept.

If without Laws the people live orderly by custome.

Ill Government is threefold.

If the Laws be bad for Natives and Forainers.

If the Laws in being are not observed.

If there are no laws at all.

Contraries are of three kinds.

Good to ill, as justice to injustice, wisdom to imprudence, and the like.

Ill to ill, as prodigality to avarice, unjust torments to just.

Neither to neither, as heavy to light, swift to slow, black to white.

G g

Good

Good is of three kinds. { Some we have, as Justice and Health.
Of some we participate, as good it self cannot be had, but may be participated.
Some are *sixt*, which we can neither have, nor participate as to be virtuous and just.

Consultation is three-fold. { From the Past, by example; as what befell the Lacedæmonians through overmuch confidence.
From the present, as considering the timorousness of men, weakness of walls, scarcity of provision, and the like.
From the Future, as that Ambassadors should not be injured upon suspicion, least it cast infamy upon all Greece.

Voice is { *Animate*, of living creatures. { *Articulate* of men.
{ *Inanimate*, sounds and noise. { *Inarticulate* of Beasts.

Things are { *Divisible*, compounded as Syllables, Symphonies, living creatures, water, Gold. { *Homogeneous*, consist of similar parts, differing from the whole onely in number, as water, gold, and all liquid things.
{ *Indivisible*, compounded of nothing, as a point, found. { *Heterogeneous*, consist of dissimilar parts.

Things are { *Absolute*, requiring nothing else to expresse them, as a man, a horse and other creatures.
{ *Relatives*, which imply another thing, as greater (then others) swifter, fairer, and the like, for what is greater relates to something lesser, and the like.

These according to Aristotle were Plato's divisions of first things.

CHAP.

CHAP. IX.

His three voyages to Sicily.

Plato made three voyages to Sicily; the first to see the fiery a *Laert. Apul.* ebullitions of *Ætna* ^b and to improve the knowledge of *Plat. Epist.* States, and Philosophy, which he got by his other travells; This was about the 40th year of his age, at what time *Dionysius* the *Ægert.* elder, Son of *Hermocrates*, reigned in *Syracuse*; ^d *Plutarch* saith, hee ^e *In Dione.* was led thither by providence, not fortune, and that some good Genius, designing a far off the liberty of the people of *Syracuse*, brought him acquainted with *Dion* then very young, who entertained him as his guest: He much disliked the luxury of that place, feasting nocturnal lucubrations and the like; ^e *Plat. Epist. 3.* ^f *7.* Conversed frequently with *Dion*, discoursed with him of those things which were best in man, and with his best arguments exhorted him thereto; by which he seemed to lay grounds for the subversion of that Tyranny, which afterwards hapned; ^f *Plut. in Dione.* *Dion* though young, was the most ingenious of all Plato's followers, and most eager in pursuit of Virtue, as appears as well by the testimony of *Plato*, as his own actions. Though he had been brought up by the King in an effeminate luxurious kind of life; yet as soon as he tasted of Philosophy the guide to Virtue, his soul was enflamed with love thereof, and from his own candour and ingenuity was perswaded that *Dionysius* would be no lesse affected therewith: And therefore desired him when hee was at leisure to admit and hear *Plato*: Hereupon the Tyrant sent for him; at that meeting all their discourse was concerning fortitude; *Plato* affirmed none was further from that Virtue then a Tyrant, and, proceeding to speak of Justice, asserted the life of the Just to be happy, of the unjust miserable. *Dionysius* was displeased at this discourse (as reflecting upon himself) and with the standers by for approving it, at last much exasperated, he asked *Plato* why he came into Sicily? *Plato* answered, to seek a good man: it seems, replied *Dionysius*, you have not yet found him. *Laertius* saith, *Plato* disputed with him concerning Tyranny, affirming, that is not best which benefits our selves, unless it be excellent also in Virtue; whereat *Dionysius* incensed, said to him, your discourse favours of old age; and yours, answered *Plato*, of Tyranny. *Dionysius*, enraged, commanded him to be put to death; I will have, saith he, your head taken off; at which words *Xenocrates* being present, answered, He that doth it must begin with mine: but *Dion* and *Aristomenes* wrought with him to revoke that sentence. *Dion* thinking his anger would have proceeded no further, sent *Plato* away at his own request in a Ship which carried *Pollis* (whom *Laertius* calls *Polis*, *Ælian* *Pôlis*,) a Lacedæmonian Captain (who at that time had been sent Embassador to *Dionysius*) back to Greece: *Dionysius* secretly

Who flew Hip-
parchus, bro-
ther of Hippo-
crates the Tyrant
of Athens; up-
on which the
Pisistratida
were expelled.

secretly desired *Pollis* to kill him whilst he was on Shipboard; or if not, by all means to sell him, alledging, it would be no injury to *Plato*, for he would be as happy in bondage as at liberty, as being a just man. Some affirm the occasion of *Dionysius* his anger was, because, that when he asked what was the best brasse, *Plato* answered, that whereof the Statues of *Aristogiton* and *Harmodius* were made. Others, that it was because he was over-mastered in learning. But *Tzetzes* rejecting these, as idle fictions of Philosophers, & falsifiers, affirms the true reason to have been, that he perceived, he advised *Dion* to possesse himselfe of the Kingdome: *Pollis* transported him to *Egina*; there *Charmander*, son of *Charmandrites*, accused him, as meriting death by a Law they had made, that the first Athenian that should come to that Island, should, without being suffered to speak for himselfe, be put to death: Which Law, as *Phavorinus* affirms, he himselfe made. One that was present, saying in sport, he is a Philosopher, they set him at liberty: Some say, they brought him to the publick assembly, to plead for himselfe, where he would not speak a word, but underwent all with a great courage. Then they altered their intent of putting him to death, and agreed to sell him for a slave. *Plutarch* saith, that upon a decree of the *Eginetae*, that all Athenians taken in that Island, should be sold for Slaves; *Pollis* sold him there: *Anniceris*, a Cyrenaick Philosopher, being accidentally present, redeemed him for twenty, or as others thirty Minæ, and sent him to *Athens* to his friends; they immediately returned the mony to *Anniceris*, but he refused it, saying, they were not the only persons concerned in *Plato*'s welfare: Some say, *Dion* sent the mony, which he would not accept, but bought therewith a little Orchard in the Academy. *Pollis* was defeated by *Chabrias*, and afterwards drowned in *Elice*. The report goes, that an apparition told him, he suffered those things for the Philosophers sake. *Dionysius* understanding what had happened, writ to *Plato*, to desire him not to speak ill of him; *Plato* returned answer, that he had not so much time vacant from Philosophy, as to remember *Dionysius*. To some detractours who upbraided him, saying, *Dionysius* hath cast off *Plato*; no, saith he, but *Plato* *Dionysius*.

Dion continued to live, not according to the ordinary luxury of the Sicilians and Italians, but in vertue, untill *Dionysius* died, for which maligned by those who lived after Tyrannicall institutions. Then considering, that these documents were not practised by himselfe alone, but by some others, though few, he entertained a hope, that *Dionysius* the younger, who succeeded his Father in the Government, might become one of those, to the extraordinary happinesse of himselfe, and the rest of the Sicilians: To this end, he used many exhortations to invite him to vertue, intermixed with some sentences of *Plato*, with whom *Dionysius*, upon this occasion, became extreemly desirous to be acquainted.

acquainted: To that effect, many Letters were sent to *Athens* to him, some from *Dionysius*, others from Pythagoreans in *Italy*, desiring *Plato* to go to *Syracuse*, who, by prudent Counsell, might govern the young man, transported by his own power to luxury. *Plato*, as himselfe affirmeth, fearing to be thought a Person only of words, and not willing to engage in action, and withall hoping, by purging one principall part, to cure the disease of all *Sicily*, yielded; *Laertius* saith, upon a promise made to him by *Dionysius*, of a Place and People that should live according to the rules of his Common-wealth; which he made not good. Hence *Athenæus* accuseth *Plato* of Ambition. In the mean time, the enemies of *Dion*, fearing a change in *Dionysius*, perswaded him to call home from banishment *Philistus* (a person very rationally, but educated in Tyrannicall principles) as an Antidote against *Plato*'s Philosophy; but *Dion* hoped, the coming of *Plato* would regulate the licentious Tyranny of *Dionysius*.

Plato at his arrivall in *Sicily* (placed by *Agellius*, betwixt the beginning of *Philips* raigne, foure hundred years from the building of *Rome*, and the *Charonean* fight) was received by *Dionysius* with much respect: One of the Kings magnificent Chariots stood ready to receive him as soon as he landed, and carried him to the Court. The King offered Sacrifice to the Gods for his coming, as a great blessing upon his government: The temperance of their Feasts, alteration of the Court, meeknesse of the King, gave the *Siracusians* great hopes of reformation: The Courtiers addicted themselves to Philosophy so much, that the Palace was full of Sand (wherein they drew Geometricall figures.) Not long after *Plato*'s coming, at a Sacrifice in the Castle, the Herald, according to the usuall manner, made a solemn Prayer, that the Gods would long preserve the Kingly Government: *Dion* standing by, said, *will you never give over praying against me?* This troubled *Philistus* and his friends, who feared *Plato* would insinuate into the favour of *Dionysius* so much, as that they should not be able to oppose him, since in so short time, he had effected so great an alteration in him: Hereupon they all joyntly accused *Dion*, that he wrought upon *Dionysius*, by the eloquence of *Plato*, to resigne his Government, that it might be transferred to the Children of his Sister, to quit his command for the Academy, where he should be made happy by Geometry, resigning his present happinesse to *Dion* and his Nephews. With these and the like instigations, *Dionysius* was so incensed, that he caused *Dion* to be unexpectedly carried on Ship-board in a little bark, giving the mariners order to land him in *Italy*. This happened four months after *Plato*'s coming. ^h *Plato*, and the rest of *Dion*'s friends, feared to be put to some punishment, as partakers of his offence. A report was raised, that *Plato* was put to death by *Dionysius*, as author of all that happened: but, on the contrary, *Dionysius*,

H h

nysius,

h Plat. Epist.

Dionysius doubting, lest something worse might happen from their fear, treated them all kindly, comforted *Plato*, bid him be of good cheer, and intreated him to stay with him: ^{i Plutarch.} He caused him ^{k Plat. Epist. 7.} to be lodged in his Castle, ^k in the Orchards adjoining to his Palace, where not the Porter himselfe could go out without *Dionysius* his leave; thus cunningly, under pretence of kindnesse, he watched him, that he might not return into *Greece*, to give *Dion* notice of the wrong done to him. *Dionysius* by frequent conversation with *Plato* (as wild Beasts are tamed by use) fell into so great liking of his discourse, that he became in love with him; but, it was a Tyrannicall affection, for, he would not that *Plato* should love any but him, offering to put the power of the Kingdome into his hands; if he would value him above *Dion*. With this passion, troublesome to *Plato*, *Dionysius* was sometimes so farre transported, as men jealous of their Mistresses, that he would upon the suddain fall out with him, and as suddainly be reconciled, and ask him pardon. He had indeed a great desire of *Plato's* Philosophy, but a great respect likewise on the other side for those who dissuaded him from it, telling him, that it would ruine him to be too far engaged therein. ^{l Plat. Epist.} In the mean time, there happening a War, he sent *Plato* home, promising, that the next spring (as soon as there was peace) he would send back for him and *Dion* to *Syracuse*: but he kept not his promise, for which he desired *Plato* to excuse him, protesting the War to be the occasion thereof, and that assoon as it were ended, he would send for *Dion*, whom he desired in the mean time to rest satisfied, and not attempt any thing against him, nor to speak ill of him to the Grecians. This *Plato* endeavoured to effect; he instructed *Dion* in Philosophy, in the Academy: *Dion* lay in the City at the house of *Calippus*, with whom he had been long acquainted. He purchased a Country house for pleasure, whither he sometimes went; this he bestowed afterward, at his return to *Sicily*, upon *Speusippus*, with whom he conversed most intimately, as being so advised by *Plato*, who knew the cheerrull humour of *Speusippus* to be a fit divertisement for the reserved disposition of *Dion*. *Plato* had undertaken the expence of some Playes and Dances by some youths; *Dion* took the pains to teach them, and paid the whole charge: By this liberality which *Plato* suffered him to confer upon the Athenians, he gained more love then *Plato* honour.

In the mean time, *Dionysius*, to acquit himselfe of the disesteem he had gained amongst Philosophers in *Plato's* cause, invited many learned men, and in a vain ostentation of Wisdome, applied improperly the sentences he had learned of *Plato*: Hereupon he began to wish for *Plato* again, and to blame himselfe, for not knowing how to use him well when he had him, and that he had not learned so much of him as he might: and being like a Tyrant transpor-

transported with uncertain passions and changes, a suddain vehement desire came upon him of seeing *Plato* again. ^{m Plat. Epist. 3.} The peace being now concluded, he sent to *Plato* to come to him (but not (as he had promised) to *Dion*) writing to him, that he would have him to come immediately, and that afterwards he would send for *Dion*. Hereupon *Plato* refused to go, notwithstanding the intreaties of *Dion*; alledging for excuse his old age, and that nothing was done according to their agreement. In the mean time, *Archytas*, whom, with others of *Tarentum*, *Plato*, before his departure, had brought into the acquaintance of *Dionysius*, came to *Dionysius*; there were also others there, Auditors of *Dion*. *Dionysius* being refused upon a second invitation, thought his honour deeply concerned, and thereupon sent the third time a Galley of three banks of Oaresⁿ trimmed with Fillets) and other Ships, and with ^{h Plin.} them *Archidemus*, whom he conceived *Plato* most affected of all his friends in *Sicily*, and some Sicilian Noblemen: ^{o Plat.} He had by all means obliged *Archytas* the Pythagorean, to let *Plato* know, he might come without danger, and that he would engage his word on it. ^{p Plat. Epist. 7.} As soon as they came to *Plato*, they all protested, that *Dionysius* was much inclined to Philosophy, and delivered an Epistle from him to this effect.

Dionysius to Plato.

(AFTER the accustomed way of Preface) nothing (saith he) *Should you do sooner, then come to Sicily at my request. First, as concerning Dion, all shall be done as you will; for, I think you will only moderate things, and I will condescend: But, unlesse you come, you shall not obtain any thing which you desire for Dion, nor in any thing else, not in those which chiefly concern your own particular.*

^q Other Epistles were sent from *Archytas*, and other Italians ^{q Plat. Epist.} and *Tarentines*, praising *Dionysius* for his love of learning; adding, that if *Plato* came not, it would reflect upon his friends, as well as on himselfe. ^{r Plutarch.} Many Letters and intreaties were sent to *Dion*, ^{r Plat. Epist.} from his Wife and Sister: ^{r Plat.} to these were joyned the importunities of some friends of *Plato's* at *Athens*, ^{r Plat.} insomuch that *Dion* brought it to passe, that *Plato* (^{r Plat.} lest he should desert him and the *Tarentines*) yielded to *Dionysius*, without any excuse; and, as he writeth himselfe, was driven the third time to the Sicilian straits.

Once more Charybdis dangers to essay.

At his arrivall in *Sicily*, *Dionysius* met him with a Chariot, drawn by four white horses, ^{u Aelian. var. Hist. 4. 18.} wherinto he took him, and made him sit, whilst himselfe plaid the Coachman: whereupon a facetious Syra-

Syracusan, well vers'd in *Homer*, pleas'd with the sight, spoke these verses out of the *Iliads*, with a little alteration:

*The Chariot groan'd beneath its weight,
Proud that the best of men there sat.*

And as *Dionysius* was much joy'd at his coming, so were the Sicilians put in great hopes, being all desirous, and endeavouring, that *Plato* might supplant *Philistus*, and subvert Tyranny by Philosophy: The Ladies of the Court entertained *Plato* with all civility; but above all, *Dionysius* seem'd to repose more confidence in him, then in any of his friends; for, whereas he was jealous of all others, he had so great respect for *Plato*, that he suffer'd him only to come to him unsearch'd (*though he knew him to be *Dions* intimate friend) and offer'd him great sums of money, but *Plato* would not accept any: (yet **Oretor* saith, he receiv'd eighty Talents of him, wherewith enriched, he purchased the Books of *Philolaus*) whence *Aristippus* the Cyrenæan, who was at the same time in the Court, said, *Dionysius bestoweth his bounty on sure grounds; he gives little to us who require much, and much to Plato who requireth nothing.* And being blamed, that he received money of *Dionysius*, *Plato* books, *I want money*, saith he, *Plato books.* So untrue it is, as *Xenophon* asperseth him, that he went thither to share in the Sicilian luxury: or as *Tzetzes*, that he studied the art of *Cookery*, and liv'd with *Dionysius* as his pensioner and parasite. So far was he from any fordid compliance, that at a Feast, *Dionysius* commanding every one to put on a purple Gown, and dance, he refus'd, saying,

*I will not with a female robe disgrace
My selfe, who am a man of manly race.*

Some likewise ascribe this to him, which others to *Aristippus*, that *Dionysius* saying,

*Who ere comes to a Tyrant, he
A servant is, though he came free.*

He answered immediately,
No servant is, if he came free.

^b *Plato*, after a while, began to put *Dionysius* in minde of the City he had promis'd him to be governed by his rules; but *Dionysius* retract'd his promise: He mov'd him also in the behalfe of *Dion*; *Dionysius* at the first delay'd him, afterwards fell out with him, but so secretly, that none saw it, for he continued to confer as much honour on him, as he could possibly, thereby to make him

* *Ælian. var.*
Hist. 4. 18.

x *Laert.*

y *Epist. ad*
Æschin.
z *Chiliad.*

a *Laert. vit.*
Aristip.

b *Plat. Epist.*
Plat.

him forsake his friendship to *Dion*? *Plato* from the beginning perceiv'd there was no trust to be repos'd in what he said or did, but that all was deceit; yet conceal'd that thought, and patiently suffer'd all; pretending to believe him. Thus they dissimul'd with each other, thinking they deceiv'd the eyes of all men besides; *Helicon of Cyzicum*, a friend of *Plato*, foretold an Eclipse of the Sun; which falling out according to his prediction, the Tyrant much honoured him, and gave him a Talent of Silver: then *Aristippus* jesting with other Philosophers, said; he could tell them of a stranger thing that would happen; they desiring to know what that was, I foretel, saith he, *Plato and Dionysius will be at difference ere long*; and it came to passe. *Dionysius* detain'd *Dion's* Rent which he us'd to send yearly to him to *Peloponnesus*; pretending he kept it for his Nephew, *Dion's* Son. *Plato* discontented hereat, desired he might go home, saying, he could not stay; *Dion* being us'd so ignominiously: *Dionysius* spok'd kindly to him, desiring him to stay: He thought it not convenient to let *Plato* go so soon to divulge his actions: but being not able to prevail with him; hee told him he would provide a means for his Passage: *Plato* had design'd to go with the Passage-boates; *Dionysius* seeing him bent upon his voyage, the next spoke thus kindly to him; that the differences betwixt *Dion* and me may be compos'd, I will for your sake condescend thus far, *Dion* shall receive his revenues living in *Peloponnesus* not as a banish'd person, but as one that may come hither when he and I, and you his friends shall think convenient. The Trustees for this business shall be your self, and your and his friends who live here; *Dion* shall receive his Rents, but through your hands, otherwise I shall not dare to trust him; in you and yours I have more confidence; stay for this reason a year here; and then you shall carry along with you his money, wherein you will do *Dion* a great courtesie. To this *Plato* after a daies deliberation consented; and writ to that effect to *Dion*; but as soon as the Shippes were gone, that *Dionysius* saw he had no means to away, forgetting his promise, he made sale of *Dions* Estate.

^d At this time hapned a mutiny amongst the Souldiers of *Dionysius*, of which *Heraclides* a friend of *Plato's* was reported the Author: *Dionysius* laid out to take him, but could not light on him: Walking in his Garden he call'd *Theodotes* to him; *Plato* being accidentally walking there at the same time; after some private discourse with *Dionysius*, *Theodotes*, turning to *Plato*, *Plato* saith he; I perswade *Dionysius* that I may bring *Heraclides* to him to answer the crimes wherewith he is charged; and then if *Dionysius* will not suffer him to live in Sicily, that he at least permit him to take his wife and Children along with him to *Peloponnesus*, and live there, and; whilst he shall not plot any thing against *Dionysius*, that he may there enjoy his Revenues. With this assurance I have sent to *Heraclides*; and will send again to him to come hither; but if he come either upon the first or second notice, I have made an agreement with *Dionysius*, and obtained

obtained a promise from him that he shall receive no harm, either in or without the City; but, if he be so resolved, that he send him away beyond the confines of this Country, untill he shall be better satisfied with him: Do not you Dionysius consent hereto saith he, I do, answered Dionysius, neither if he be in your house shall he receive any prejudice; The next day (about 20. daies before Plato left Sicily) came Eurybius and Theodotes to Plato in so much hast and trouble; Plato, said Theodotes, you were yesterday present at the agreement betwixt Dionysius and me, concerning Heraclides. I was so, answered Plato, but since continues Theodotes, he hath sent out Officers to apprehend him, and I fear he is somewhere very nigh; therefore go along with us to Dionysius, and let us use our utmost endeavour with him: They went, when they came before him, Plato (the rest standing silent by, and weeping) began thus, These men, Dionysius, are afraid lest you should do something against Heraclides contrary to the agreement you made yesterday, for I suppose he is come near here abouts, Dionysius at this grew angry, his colour often changed with rage; Theodotes fell at his feet, and taking him by the hand, besought him not to do any such thing: Plato continuing his speech, Be of good cheer, saith he, Theodotes, for Dionysius will not do anything contrary to the promise he made yesterday. Dionysius looking severely upon Plato, to you, saith he, I made no promise; yes by the Gods answered Plato, you promised not to do those things which Theodotes now beseecheth you not to do. Archedemus and Aristocritus being present; he told Plato (as hee had done once before, when he interceded for Heraclides;) That he cared for Heraclides and others more then for him: and asked him before them, whether he remembered that when he came first to Syracuse, he counselled him to restore the Græcian Cities: Plato answered, he did remember it, and that he still thought it his best course, and withall asked Dionysius whether that were the only counsell he had given him. Dionysius returned an angry contumelious reply, and asked him, laughing scornfully, whether he taught him those things as a School boy; to which Plato answered, you well remember, what replies he, as a Master in Geometry, or how? Plato forbore to reply, fearing it might occasion a stop of his Voyage; But immediately went away; Dionysius resolved to lay wait for Heraclides; but hee escaped to the Carthaginian Territories.

From this displeasure against Plato, Dionysius took occasion to forbear to send to Dion his money; and first sent Plato out of his Castle, where, til then, he had lain next the Palace, pretending that the women were to Celebrate a Feast ten daies in the Gardens where he dwelt; For that time he commanded Plato to live without the Castle with Archedemus; during which time Theodotes sent for him, and complained to him of Dionysius his proceedings. Dionysius, receiving information that Plato had gone to Theodotes, took a new occasion of displeasure against him, and sent one

one to him, who asked him whether he had gone to Theodotes. Plato acknowledged that he had, then saith the Messenger, Dionysius bad me tell you, you do not well to preferre Dion and his friends before him. Never from that time did he send for Plato to the Court, looking upon him as a profest friend to Theodotes and Heraclides and his profest enemy: Plato lived without the Castle amongst the Souldiers of the Guard: who, as Dionysius well knew, had born him ill will long, and sought to murder him, because he counsel'd Dionysius to give over the Tyranny, and live without a Guard. Some, who came to visit him, gave him notice that calumnies were spread against him amongst the Souldiers, as if he excited Dion and Theodas to restore the Island to liberty, and that some of them threatened, when they could light upon him to kill him. Hereupon Plato began to think of some means of Escape, which he effected in this manner; He sent to Archytas at Tarentum, and to other friends advertising them of the danger wherein he was; They, under pretence of an Embassy in the name of the Country, sent Lamiscus (whom Laertius calls Lamiscus) one of their party with a Galley of three banks of Oars to redemand Plato, declaring that his coming to Syracuse upon the engagement of Archytas: His letter was to this effect.

Archytas to Dionysius, health.

WE all Plato's friends have sent Lamiscus and Photides to redemand the man according to your agreement with us: You will do well to consider with what importunity you prevail'd with us to invite Plato to you, promising to yeeld to all things, and to give him liberty to go and come at his pleasure; remember how much you prized his coming, and preferred him before all others: if there hath hapned any difference betwixt you, it will besit you to treat him courteously, and restore him safe to us. This if you do, you will do justly, and oblige us.

Dionysius to excuse himselfe, and to shew he was not angry with Plato, feasted him magnificently, and then sent him home with great testimonies of affection: One day amongst the rest he said to him, I am afraid Plato you will speak ill of me when you are amongst your friends. The Gods forbid, answered, Plato, smiling, they should have such scarcity of matter in the Academy, as to be constrained to discourse of you. Dionysius at his departure, desired him to find out whether Dion would be much displeased if he should dispose of his Wife to another, there being at that time a report that he did not like his match, and could not live quietly with his Wife. Plato in his return, came to Peloponnesus at what time the Olympick games were celebrated; where the eyes of all the Grecians were taken off from the sports and fixed upon him as the more worthy object: Here he found Dion beholding the exercises, To whom

whom hee related what had happened. *Dion* protested to revenge the discourtesie of *Dionysius* towards *Plato*, from which *Plato* earnestly dissuaded him: Being come home to *Athens*, hee wrote to *Dionysius*, and gave him a plain accompt of every thing, but that concerning *Dion's* Wife, he set it down so darkly, that hee alone to whom the letter was directed could understand him; letting him know that he had spoken with *Dion* about the business which he knew, and that he would be very much displeased if *Dionysius* did it: so that at that time, because there was great hopes of reconciliation between them, the Tyrant forbore a while to dispose of his Sister *Arete*, *Dion's* Wife, as, soon after, when he saw the breach irreconcilable, he did, marrying her against her will to one of his friends named *Timocrates*. *Dion* thence forward prepared for War against *Plato's* advice, who endeavoured to dissuade him from it, as well for respect of *Dionysius* his good reception of him, as for that *Dion* was well in years; though *Ælian* saith, he put *Dion* upon that war; which *Plutarch* imputes to the instigations of *Speusippus*.

CHAP. X.

His Authority in Civill Affairs.

a Laert.

At home he lived quietly in the Academy, ^a not engaging himself in publick Affairs; (though he were a person very knowing therein as his writings manifest,) because the Athenians were accustomed to Laws different from his sense.

b Ælian. var. hist. 2. 41.

^b His fame spreading to the Arcadians, and Thebans, they sent Embassadors earnestly to request him to come over to them, not noly to instruct their young men in Philosophy, but, which was of higher concernment, to ordain Laws for *Megalopolis* a Citty then newly built by the Arcadians, upon occasion of the great defeat given them by the Lacedæmonians, in the first year of the 103. Olympiad. *Plato* was not a little pleased at this invitation, but asking the Ambassadors how they stood affected to a parity of Estates, and finding them so averse from it, as not to be by any means induced thereto, he refused to go: but sent *Aristonimus* his familiar friend.

Plutarch. ad princip. in erudit.

The *Cyreneans* likewise sent to him, desiring him to send them Laws for their Citty, but he refused, saying, it was difficult to to prescribe Laws to men in prosperity.

Yet to severall people upon their importunities he condescended.

To the *Syracusians* he gave Laws upon the ejection of their King.

To

To the *Cretans*, upon their building of *Magnesia*, he sent Laws digested into twelve Books.

To the *Ilions* he sent *Phormio*; to the *Pyrrheans*, *Mededimus* (his familiar friends) upon the same designe.

This is enough to justify him against those who * accuse him, * *Athens* of having written a form of Government, which he could not perfwade any to practise, because it was so severe: and that the Athenians, who accepted the Laws of *Draco* and *Solon*, derided his.

CHAP. XI.

His Vertues and Morall Sentences.

^a HE lived single, yet soberly and ^b chastly, inso much as in his ^a *Laert.* ^b *Suid.* hold age (in compliance with the vulgar opinion) he sacrificed to Nature, to expiate the crime of his continence. So constant in his composure and gravity, that a Youth brought up under him, returning to his Parents, and hearing his Father speak aloud, said, *I never found this in Plato*. He ate but once a day, or, if the second time, very sparingly; he slept alone, and much discommended the contrary manner of living. Of his Prudence, Patience, Magnanimity, and other Vertues, there are these instances.

^c *Antimachus* a Colophonian, and *Niceratus* a Heracleot, contending in a Poetrick Panegyrick of *Lysander*, the prize was bestowed upon *Niceratus*: *Antimachus* in anger tore his Poem; *Plato*, who at that time was young, and much esteemed *Antimachus* for his poetry, comforted him, saying, *Ignorance is a disease proper to the ignorant, as blindness to the blind.* ^c *Plut.*

^d His servant having offended him, he bad him put off his coat, and expose his shoulders to be beaten, intending to have corrected him with his own hand; but perceiving himselfe to be angry, he stopt his hand, and stood fixt in that posture; a friend comming in, asked him what he was doing, *Punishing an angry man*, saith he. ^d *Senec. de ira.* 3. 12.

^e Another time, being displeased at his servant for some offence, *do you* (saith he to *Speusippus* (or as *Laertius* to *Xenocrates*) accidentally comming in) *beat this fellow, for I am angry*. And another time to his servant he said, *I would beat thee, if I were not angry*. ^e *Senec. de ira.* 3. 12.

^f Fearing to exceed the limits of correction, and thinking it unfit the Master and servant should be alike faulty. ^f *Val. Max.*

^g *Chabrias* the generall being arraigned for his life, he alone shewed himselfe on his side, not one of the Citizens else appearing for him. *Crobulus* the Sycophant met him, accompanying *Chabrias* to the Tower, and said unto him, *Do you come to help others,*

K k

thers, you know not that the poyson of Socrates is reserved for you? Plato answered, When I fought for my Country I hazarded my life, and will now in duty to my friend.

h. *Ælian.* var.
hist. 4.

At the Olympick Games, he fell into company with some strangers, who knew him not, upon whose affections he gained much by his affable conversation, Dining and spending the whole day with them, not mentioning either the Academy or Socrates, only saying, his Name was Plato. When they came to Athens, he entertained them curteously. Come Plato, said the strangers, shew us your namesake, Socrates his Disciple; bring us to the Academy; recommend us to him, that we may know him. He smiling a little, as he used, said, I am the man: Whereat they were much amazed, having conversed so familiarly with a person of that eminence, who used no boasting or ostentation; and shewed, that besides his Philosophicall discourse, his ordinary conversation was extremely winning.

When he went out of the School, he alwaies said, See (Youths) that you employ your idle houres usefully.

At a Feast he blamed those that brought in Musicians to hinder discourse.

Laert.

Seeing a young man play at Dice, reproved him, he answered, what, for so small a matter? Custom (replies Plato) is no small thing.

Laert.

Being demanded, whether there should be any record to posterity of his actions or sayings, as of others before him: First, saith he, we must get a Name, then many things will follow.

Laert.

Getting on Horse-back, he immediately lighted again, saying, He feared lest he should be carried away *ἐπὶ ἵππῳ* by a high willfull conceit, a metaphor taken from a Horse.

Laert.

He advised drunken and angry men to look in a Glasse, and it would make them refrain from those vices.

Laert.

He affirmed, that to drink to the excessse of drunkenness was not allowable at any time, unlesse upon the festivall of that God who gives Wine.

Laert.

Sleep also much displeased him, whence he saith in his Lawes, No man sleeping is worth anything.

Laert.

That truth is more pleasing to all, then any feign'd story, so of truth he saith, *de legibus*: Truth, O guest, is an excellent thing, and durable, but to this we are not easily perswaded.

Val. Max. 4.1.

Being told, that Xenocrates had spoken many unjust things against him, he presently rejected the accusation; the informer persisted, asked, why he would not believe him? He added, it was not probable, that he whom he loved so much, should not love him again. Finally, the other swearing it was thus; he, not to argue him of perjury, affirmed, that Xenocrates would never have said so, but that there was reason for it.

Senec. de ira.
1.16.

He said, Nowise man punisheth in respect of the fault past, but in prevention of the future.

Seeing

Seeing the Agrigentines magnificent in Building, luxurious in Feasting, These people (saith he) Build, as if they were to live for ever, and Eat, as if they were to die instantly. *Ælian.*

Hearing a wicked person speak in the defence of another, Stob. This man, saith he, carries his heart in his tongue.

Being told, that some spoke ill of him, he answered, 'Tis no matter, I will live so that none shall believe them. *Stob.*

Seeing a young man of a good family, who had wasted all his means, sitting at the door of an Inn, feeding upon bread and water, he told him, If you had dined so temperately, you would never have needed to sup so. *Stob.*

To Antisthenes, making a long oration, You know not, saith he, that discourse is to be measured by the hearer, not the speaker.

Seeing a youth over-bold with his Father, Young man, saith he, will you under-value him, who is the cause you over-value your selfe? *Stob.*

To one of his Disciples, who took too much care of his body, he said, why do you labour so much in building your own prison?

Of a prisoner fettered, he said, That man is dead in his own body, he lives in another.

He said, that whosoever neglected himselfe for another, was the most happy of all persons, for he enjoyed neither.

One Leo, an eminent Citizen, being blamed for loud and immoderate clamour in the Senate, That is, saith he, to be a Lyon indeed.

His Disciples wondring, that Xenocrates, severe all his life time, had said something that was pleasant, Do you wonder (saith he) that Roses and Lillies grow among Thorns?

Xenocrates by reason of his severe conversation, he advised to sacrifice to the Graces. *Laert. vit. Xen.*

He used to say, Prefer labour before idleness, unlesse you esteem rust above brightness.

He exhorted the young men to good life, thus; Observe the different nature of vertue and pleasure; the momentary sweetness of the world is immediately followed by eternall sorrow and repentance, the short pain of the other by eternall pleasure.

He said, that it was a great matter in the education of youth, to accustom them to take delight in good things; otherwaies, he affirmed pleasure to be the bait of evill.

He affirmeth Philosophy to be the true help of the Soul, the rest ornaments; that nothing is more pleasing to a sound minde, then to speak and hear truth, then which nothing is better or more lasting.

To some, who demanded what kinde of possessions were best to be provided for Children: Those (saith he) which fear neither stormes, nor violence of men, nor Jove himselfe.

To Demonius, asking his advice concerning the education of his Son: The same care (saith he) that we have of Plants, we must

must take of our Children ; The one is Labour, the other Pleasure. But we must take heed that in this we be not too secure, in that too vigilant.

To *Philedon*, who blamed him that he was as Studious to learn as to teach, and asked him *how long he meant to be a Disciple ?* as long saith he, as I am not ashamed of growing better and wiser.

Being demanded what difference there is between a learned Man and an unlearned, the same saith he, as *Between a Physician and a Patient*.

He said, *Princes had no better Possessions then the familiarities of such men who could not flatter, that wisdom is as necessary to a Prince, as the Soul to the Body. That Kingdoms would be most happy, if either Philosophers Rule, or the Rulers were inspired with Philosophy, for nothing is more pernicious then power and arrogance accompanied with ignorance. That Subjects ought to be such as Princes seem to be. That a Magistrate is to be esteemed a Publick not a private good. That not a part of the Common-wealth, but the whole ought to be principally regarded.*

*Plut. Sympos. 6.
praefat.
Ælian. var. hist.*

Being desirous to take off *Timotheus* Son of *Conon*, Generall of the Athenians, from sumptuous Military Feasts; he invited him into the Academy to a plaine moderate Supper, such as quiet pleasing sleeps succeed with a good temper of body. The next day *Timotheus* observing the difference, said, They who feasted with *Plato* were the better for it the next day; and meeting *Plato*, said unto him; *Your Supper, Plato, is as pleasant the next morning as overnight*, alluding to the excellent discourse, that had past at that time.

Hence appears the truth of that Poet's saying, who being derided for acting a Tragedy, none being present but *Plato*, answered, *but this one person is more then all the Athenians besides.*

CHAP. XII.

His Will and Death.

Thus continuing a single life to his end, not having any Heirs of his own, he bequeathed his Estate to young *Adimantus*, (probably the Son of *Adimantus*, his second Brother) by his will; thus recited by *Laertius*.

These things Plato hath Bequeathed and disposed, The Eniphistidean grounds bordering North, on the high way from the Cephisian Temple, South on the Heracleum of the Eniphistides, East on Archestratus the Phrearian, west Philip the Cholidian, this let it not be lawfull for any man to sell or alienate, but let young Adimantus be possessor thereof in

as

as full and ample manner as is possible. And likewise the Enerisidean Farm which I bought of Callimachus, adjoining on the North to Eurymedon the Myrrinusan, on the South to Demostratus Xypeteron, on the East to Eurymedon the Myrrinusan, on the west to Cephisus; Three mine of Silver; a Golden Cup weighing 160. a ring of Gold, and an earring of Gold, both together weighing four drachmes and three oboli; Euclid the Stone-Cutter oweth me three Minae, Diana I remit freely, I leave Servants, Ticho, Bictas Apolloniades, Dionysius Goods, whereof Demetrius keepeth an Inventory. I ow no man any thing, Executors, Sosthenes, Spensippus, Demetrius, Hegias, Eurymedon, Callimachus, Thrasippus.

If this Will be not forged, that of *Apuleias* is false, who ascribes the Patrimony he left was a little Orchard adjoining to the Academy, two servants, and a Cup wherein he supplicated to the Gods; Gold no more then he wore in his ear when he was a boy, an Emblem of his Nobility.

He died in the 13th year of the Reign of *Philip* King of *Macedon*, *Laert.* in the first of the 108. Olympiad; the 81. (according to *Hermippus*, *Cicero*, *Seneca*, and others.) of his age (not as *Athenaeus* the 82.) which number he compleated exactly, dying that very day whereon he was born; For which reason the Magi at *Athens* sacrificed to him, as conceiving him more than man, who fulfilled the most perfect number, nine multiplied into it self.

He died only of age, which *Seneca* ascribes to his temperance *Epist. 1. 56.* and diligence; *Hermippus* saith, at a Nuptiall Feast; *Cicero* saith, as he was writing; they therefore who affirm he dyed (as *Pherecydes*) of lice, do him much injury; upon his Tomb these *Laert.* Epitaphs.

The first.

*whose Temperance and Justice all-envies,
The fam'd Aristocles here buried lies;
If wisdom any with renown indued,
Here was it met, by envy not pursued.*

The second.

*Earth in her bosom Plato's body hides,
His Soul amongst the deathlesse Gods resides
Aristo's Son; whose fame to strangers spread,
Made them admire the sacred life he lead.*

Another later.

*Eagle, why art thou perch't upon this stone,
And gaz'st thence on some Gods starry throne?
I Plato's Soul to Heaven flown represent,
His body buried in this Monument.*

L. I

Phavorinus

Phavorinus saith, that *Mithridates* the Persian set up *Plato's* statue in the Academy with this Inscription;

MITHRIDATES SON OF RHODOBATES,
THE PERSIAN, DEDICATED THIS I-
MAGE OF PLATO, MADE BY SILANION TO
THE MUSES.

CHAP. XIII.

His Disciples and Friends.

THE Fame of this Scool attracted Disciples from all parts:
of whom were

Speusippus an Athenian, *Plato's* Sisters Son, whom he said he re-
formed by the example of his own life.

Xenocrates a Chalcedonian, *Plato's* beloved Disciple, an imita-
tour of his gravity and magnanimity: *Athenaeus* saith, hee was
first the onely Disciple of *Aeschines*, and relief of his poverty, se-
duced from him by *Plato*.

Aristotle a Stagirite, whom *Plato* used to call a Colt, foresee-
ing that he would ungratefully oppose him, as a Colt having
suckt, kicks at his Dam: *Xenocrates* was slow, *Aristotle* quick in
extremity, whence *Plato* said of them, what an Asses have I, and
what a horse to yoke together.

Philippus an Opuntian, who transcribed *Plato's* Laws in wax;
to him some ascribe *Epinomis*.

Hestaeus a Perinthian.

Dion a Syracusian; whom *Plato* exceedingly affected, as is evi-
dent from his Epigrams; seeing him in the height of honour, all
mens eyes fixt upon his noble actions, hee advised him to take
heed of that vice, which makes men care onely to please them-
selves; a consequent of solitude.

Amyclus (or as *Ælian*, *Amyclas*) a Heracleote.

* *Erastus* and *Coriscus* Scepians.

Temolaus a Cyzicene.

Euemon a Lampfacene.

Pithon, whom *Aristotle* calls *Paron*, and *Heraclides* Ænians.

Hippothales and *Callippus*, Athenians.

Demetrius of *Amphipolis*.

Heraclides of *Pontus*.

Two women, *Lasthenia* a Mantinean, and *Axiotbia* a Phliasi-
an, who went habited like a man.

Theophrastus, as some affirm.

Oratours, *Hyperides*, *Lycurgus*, *Demosthenes*. *Lycurgus* (saith
Philistus

* See also *Stob.*
lib. 13.

Philistus) was a person of great parts, and did many remarkable
things, which none could perform, who had not been *Plato's*
auditor. *Demosthenes*, when he fled from *Antipater*, said to *Archias*,
who counsell'd him to put himselfe into his hands, upon pro-
mise to save his life; Far be it from me to choose rather to live ill,
than to die well, having heard *Xenocrates* and *Plato* dispute of the
Soules immortality.

Mnesistratus a Thasian.

To these reckoned by *Laertius*, add *Aristides* a Locrian.

Eudoxus a Gnidian, who at a great Feast made by *Plato*, first
found out the manner of sitting in a circular form.

Hermodorus, of whom the Proverb, *Hermodorus traffiques in Zenob.*
words.

Heracleodorus, to whom *Demosthenes* writing, reprehends him,
that having heard *Plato*, he neglected good arts, and lived disor-
derly.

* *Euphratus*, who lived with *Perdiccas* King of *Macedonia*, in so
great favour, that he in a manner shared command with him. * *Athen. delpn.*
lib. 11.

Euagon of *Lampscum*.

Athen. Ibid.

Timeus of *Cyzicum*.

Athen. Ibid.

Chæron of *Tellene*.

Athen. Ibid.

* *Isocrates* the Oratour, with whom *Plato* was very intimate: * *Laert.*
Praxiphanes published a discourse they had together, in a field of
Plato's, who at that time entertained *Isocrates* as a Guest.

After, *Phædrus*, *Alexis*, *Agatho*, young men, whom *Plato* parti-
cularly affected, as appears by his Epigrams.

* *Aristonymus*, *Phormio*, *Macedimus*, his familiar friends, already * *chap. 10.*
mentioned.

CHAP. XIV.

His Emulatours and Detractours.

AS *Plato's* eminent learning gained on one side many Disci-
ples and admirers, so on the other side, it procured him ma-
ny emulators, especially amongst his fellow Disciples, the fol-
lowers of *Socrates*; amongst these,

Xenophon was exceedingly disaffected towards him; they emu-
lated each other, and writ both upon one subject; a Symposium,
Socrates his Apologie, morall commentaries: One writ of a
Commonwealth, the other, the Institution of *Cyrus*: which book

* *Plato* notes as commentitious, affirming *Cyrus* not to have been * *In Legib.*
such a person as is there exprest. Though both writ much con-
cerning *Socrates*, yet neither makes mention of the other, except
Xenophon once of *Plato*, in the third of his Commentaries.

Antisthenes being about to recite something that he had writ-
ten

ten, desired *Plato* to be present; *Plato* demanding what he meant to recite, he answered, that to contradict is not lawfull. How come you, saith *Plato*, to write upon that subject? And thereupon demonstrating, that he contradicted himselfe, *Aristophanes* writ a Dialogue against him, intituled *Saibo*.

Aristippus was at difference with him, for which reason (in *Phædone*) he covertly reproves *Aristippus*, that being near at *Ægina* when *Socrates* died, he came not to him. He writ a book of the luxury of the antients; some ascribe the amatory Epigrams to his invention, his designe in that treatise being to detract from eminent persons, amongst the rest from *Socrates* his Master, and *Plato* and *Xenophon* his fellow Disciples.

Æschines and *Plato* also disagreed: some affirme, that when *Plato* was in favour with *Dionysius*, *Æschines* came thither very poor, and was despised by *Plato*, but kindly entertained by *Aristippus*: But the Epistle of *Æschines* put forth by *Allatius*, expresseth the contrary. The discourse which *Plato* relates, betwixt *Crito* and *Socrates* in Prison, *Idomeneus* saith, was betwixt *Socrates* and *Æschines*; by *Plato*, out of ill will to *Æschines*, attributed to *Crito*. But of *Æschines* he makes not any mention in all his works, except twice slightly; once in *Phædone*, where he names him amongst the persons present at *Socrates* his death; and again in his *Apology* speaking of *Lysanias* his Father.

Phædo, if we credit the detractions of *Athenæus*, was so much maligned by *Plato*, as that he was about to frame an indictment against him, to reduce him to that condition of servitude, out of which, by the procurement of *Socrates*, he had been redeemed; but his designe being discovered, he gave it over. Besides his condisciples

Diogenes the Cynick derided his Laws, and assertion of Ideas; concerning the first, he asked if he were writing Lawes? *Plato* assented. Have you not written already a Commonwealth, saith *Diogenes*? Yes, answered *Plato*. Had that Commonwealth Lawes, saith *Diogenes*? *Plato* affirmed it had. Then, replied *Diogenes*, what need you write new? Another time, *Diogenes* saying, he could see the things of the world, but not Ideas: *Plato* answered, that is no wonder, for you have, and use those eyes, which behold such things: but the minde, which only can see the other, you use not.

Molon, in detraction from him, said, *It was not strange Dionysius should be at Corinth, but that Plato should be at Sicily*.

From these private differences, arose many scandalous imputations, forged and spread abroad by such as envied or maligned him: as, That he profest one thing, and practised another: That he loved inordinately *Aster*, *Dion*, *Phædrus*, *Alexis*, *Agatho*, and *Archeanassa*, a Curtisan of *Colopho*: That he was a calumniator, envious, proud, a gluttonous lover of Figgs: that he was

a Laert. vit.
Dio.

b Laert.

c Seneca.
d Laert.

e Athen.
i Xerx. Chilliad.

the

the worst of Philosophers a parasite to Tyrants, and many other accusations alike improbable; from these the Comick Poets and others took liberty to abuse him; & *Theopompus* in *Autochares*.^g Laert.

— for one is none,

And two (as *Plato* holds) is hardly one.

Anaxandrides in *Theæo*;

When *Olives* he (like *Plato*) doth devour;

Timon,

As *Plato* feignes, in framing his wondrous skill'd;

Alexis in *Meropide*,

Aptly thou comest, I walking round could meet
(Like *Plato*) nothing wise; but tir'd my feet.

And in *Anchilione*,

Thou speakest of things thou understands not, go
To *Plato*, thence *Nile* and *onyons* know:

Amph in *Ampicrate*,

What good from hence you may expect to rise,
I can no more then *Plato's* good comprise;

And in *Dexidemide*,

Plato thou nothing knowst, but how
To look severe and knit the brow.

Cratylus in *Pseudobolymæo*,

A man thou art, and hast a soul, but this
With *Plato* not sure, but opinion is.

Alexis in *Olympiodoro*.

My body mortall is grown dry,
My soul turn'd air that cannot dy;
Taught *Plato* this Philosophy?

And in *Parasito*.

Or thou with *Plato* rav'st alone.

ⁱ *Ephippus* in *Naufrago*, objects to *Plato* and some friends of his, that corrupted with money they detracted from many persons; that they went proudly habited, and they took more care of their outward beauty, then the most luxurious: See *Athenæus*, lib. II.

ⁱ Athen. lib. II.

CHAP. XV.

His Writings.

THE writings of *Plato* are by way of Dialogue; of the Invention of Dialogue we have already spoken, now of the Nature thereof.

A Dialogue is composed of questions and answers Philosophical

M m

or

or Politicall, aptly expressing the Characters of those persons that are the speakers in an elegant stile; Dialectick is the art of discourse, whereby we confirm or confute any thing by questions and answers of the disputants.

Of Platonick discourse there are two kinds, *Hyphegetick* and *Exegetick*, subscribed thus,

Hyphegetick { *Theoretick*. { *Logick*.
 { *Physick*.
 { *Practick*. { *Ethick*.
 { *Politick*.

Exegetick { *Gymnastick*, { *Majeutick*.
 { *Physick*.
 { *Agonistick*, { *Endeistick*.
 { *Anatreptick*.

we know where there are other divisions of Dialogues; as into dramatick Narrative mixt: but that division is more proper to Tragedy then to Philosophy.

Of Plato's Dialogues are

Physick, { *Timæus*.

Logick, { *The Politick*.
 { *Cratylus*.
 { *Parmenides*.
 { *The Sophist*.

Ethick, { *Apology of Socrates*.
 { *Crito*.
 { *Phædo*.
 { *Phædrus*.
 { *Symposium*.
 { *Menexemus*.
 { *Clitophon*.
 { *Epistles*.
 { *Philebus*.
 { *Hipparchus*.
 { *The Rivalls*.

Poly-

Politick, { *The Common-wealth*.
 { *The Lawes*.
 { *Minos*.
 { *Epinomis*.
 { *The Atlantick*.

Majeutick, { *Alcibiades*.
 { *Theages*.
 { *Lyfis*.
 { *Laches*.

Pirastick, { *Euthyphron*.
 { *Menon*.
 { *Ion*.
 { *Charmides*.
 { *Theætetus*.

Endeistick, { *Protagoras*.

Anatreptick, { *Euthydemus*.
 { *Hippias 1*.
 { *Hippias 2*.
 { *Gorgias 1*.
 { *Gorgias 2*.

It being much controverted (continueth *Laertius*) whether *Plato* doth dogmatize, some affirming, others denying it, it will be necessary to say something thereupon; *dogmatize* to dogmatize is to impose a Doctrine, as *legislator* to impose a Law; A Doctrine is taken two waies, either for that which is Decreed, or the Decree it self; That which is Decreed is a proposition, the Decree it self an imposition. *Plato* expounds those things which he conceiveth true: Confutes those which are false, suspends his opinion in those which are doubtful. He asserts what he conceiveth true under one of these four persons, *Socrates*, *Timæus* an Athenian Guest, an *Ælian* Guest; The Guests are not, as some conceive, *Plato* and *Parmenides*, but imagined namelesse persons, as what *Socrates*, *Timæus* speak, are the Decrees of *Plato*. Those whom he argueth of falsehood are *Thrasymachus*, *Calicles*, *Polus*, *Gorgias*, *Protagoras*, *Hippias*, *Euthydemus*, and the like.

In Argument he often used induction of both Sorts. Induction is a discourse, which from certain truths Collects, and inferreth a truth like to those: Of Induction there are two kinds, one from Contraries, another from Consequents: From Contraries, as when he who is questioned, answereth in all things contrary to himself, as thus; My Father is either the same with yours, or not

not the same, if therefore thy Father be not the same with mine, he is not my Father: and again, if a man be not a living creature, he is stone, wood, or the like, but he is neither stone nor wood, for he hath a soul, and moveth himselfe, therefore he is a living creature; if a living creature, a dog and an Ox. This kind of induction by contraries, serves not for assertion, but confutation: Induction by consequents is two-fold; one, when a singular being sought, is concluded from a singular, the first proper to Oratours, the second to Logicians; as in the first, the question is, Whether such an one were a murderer, it is proved from his being bloody at the same time. This induction is Rhetoricall, for Rhetoric is conversant in Singulars, not in universalls; it inquireth not after justice, but after the severall parts thereof: the other is Dialéctick, whereby Universalls are concluded from Singulars, as in this question; Whether the Soule be immortall, and whether the living are of the dead, which is demonstrated in his Book of the Soul, by a generall Maxime, that contraries proceed from contraries, this being generall, is proved by singulars, as, waking succeeds sleeping, the greater the lesser, and so on the contrary. Thus he useth to confirm what he asserts.

Thrasylus saith, he published his Dialogues according to the tragick Tetralogie: His genuine Dialogues are fiftie six, his Common-wealth divided into ten, they make nine Tetralogies, reckoning his Commonwealth one Book, his Lawes another. The first Tetralogie hath a common subject, declaring what is the proper life of a Philosopher: every Book hath a two-fold title; one from the principall person, the other from the subject.

The first. { *Euthyphron*, or of Piety: Pirastick.
Socrates his Apologie: Ethick.
Crito, or of that which is to be done: Ethick.
Phædo, or of the soul: Ethick.

The second. { *Cratylus*, or, of right naming: Logick.
Theætetus, or, of Science: Pirastick.
The Sophist, or, of Ens: Logick.
The Politick, or, of a Kingdome: Logick.

The third. { *Parmenides*, or, of Idæa's: Logick.
Philebus, or, of Pleasure: Ethick.
The Symposium, or, of Good: Ethick.
Phædrus, or of Love: Ethick.

The fourth. { *Alcibiades* 1. or, of human Nature: Majeutick.
Alcibiades 2. or, of Prayer: Majeutick.
Hipparchus, or, the Covetous: Ethick.
The Rivals, or, of Philosophy: Ethick.

The

The fifth { *Theages*, or of Philosophy: Majeutick.
Charmides, or, of Temperance: Pirastick.
Laches, or, of Fortitude: Majeutick.
Lyssis, or, of Friendship: Majeutick.

The sixth { *Euthydemus*, or, the Litigious: Anatreptick.
Protagoras, or, the Sophist: Bndictick.
Gorgias, or, of Rhetoric: Anatreptick.
Menon, or, of Vertue: Pirastick.

The seventh { *Hippias* first, or, of Honest: Anatreptick.
Hippias second, or, of False: Anatreptick.
Io, or of Ilias: Pirastick.
Menexenus, or, the funerall Oration: Ethick.

The eighth { *Clitophon*, or the Exhortation: Morall.
The Commonwealsh, or, of Just: Politick.
Timæus, or, of Nature: Physick.
Critias, or, the Atlantick: Ethick.

The ninth { *Minos*, or, of Law: Politick.
Lawes, or, of Legislation: Politick.
Epinomis, or, the Nocturnall convention; or, the Philosophers Politick.
Epistles thirteen, Ethick, in the inscriptions whereof he useth *ἡ δὲ δόξα*. *Cleon* *χάλκω*. to *Aristodemus* one; to *Architas* two; to *Dionysius* foure; to *Hermias*, *Erastus*, and *Coriscus* one; to *Leodamas* one; to *Dion* one; to *Dions* friends two. Thus *Thrasilaus*.

Others, of whom is *Aristophanes* the Graminarian, reduce his Dialogues to Trilogies, placing in

The first { *The Common-wealth*.
Timæus.
Critias.

The second { *The Sophist*.
The Politick.
Cratylus.

The third { *Lawes*.
Minos.
Epinomis.

The fourth { *Theætetus*.
Euthyphron.
Apology.

N

The

The fift. { *Crito.*
{ *Phædo.*
{ *Epistles.* The rest single without order.

Some, as we said, begin with *Alcibiades major*, others from *Theages*, others from *Euthyphron*, others from *Clitophon*, others from *Timæus*, others from *Phædrus* (which they say was the first Dialogue he wrot, as the subject it selfe seemeth to confirme, which favours of youth; and therefore *Dicearchus* condemnes it as too light: to which censure *Cicero* agreeth, as conceiving, he ascribeth too great a power to Love) others begin with *Theætetus*, many with his *Apologie*.

He mentions not himselfe in all his writings, except once in his *Phædo*, and another time in his *Apologie* for *Socrates*. At the recitall of his *Phædo*, all, but *Aristotle* rose, and went away. The efficacy of that Dialogue (which treats of the immortality of the Soule) is evident from *Cleombrotus* of *Ambracia*, who, assoon as he had read it, was so disaffected to life, that he threw himselfe from a high wall into the Sea; upon whom thus *Callimachus*,

*Cleombrotus cries out, farewell this light,
 And headlong throws himselfe int' endlesse night:
 Not that he ought had done, deserving death,
 But Plato read, and weary grew of breath.*

The Dialogues generally noted as spurious (not to say any thing of his *Epinomis*, though some ascribe it to *Philippus* the Opuntian) are these,

Midon, or the Horse-courser.
Erixias, or *Erasistratus*.
Alcyon.
Accephali, or the *Sisyphi*.
Axtochus.
Phæaces.
Demodochus.
Chelidon.
The seventh,
Epimenides.

Of these *Alcyon* is ascribed by *Phavorinus* to *Leon*.

His stile, *Aristotle* saith, is betwixt Prose and Verse. He useth variety of names, that his work may not easily be understood by the unlearned. He conceiveth wisdom properly to be of intellectuall things, Knowledge of reall Beings conversant about God, and

b *Cicer. Tusc.*
 quæst. 2.
 c *Epigr.*

and the soul separate from the body. Properly, he calleth *Philosophy* wisdom, being the appetition of divine Knowledge; but, commonly he calleth all skill knowledge, as an Artificer, a wise man. He likewise used the same names in divers significations; *παύση*, which properly signifies Evill, he useth for Simple, as *Euripides* in his *Lycimnius* of *Hercules*,

παύσην ἀπομύσει πικρὴν ἀγαν.

The same word *Plato* sometimes takes for honest, sometimes for little. He likewise useth divers names to signifie the same thing: *Idea* he useth both for species and genus; Exemplar, both principle and cause. Sometimes he useth contrary expressions to signifie the same thing; Sensible he calleth a being and no being; a being, as having been produced; no being, in respect of its continuall mutation. *Idea*, neither moveable nor permanent, the same both one and many. The like he useth often in other things.

The method of his discourse is three-fold: first, to declare what that is which is taught; then for what reason it is asserted, whether as a principall cause, or as a comparison, and whether to defend the Tenent, or oppugne the contrary. Thirdly, whether it be rightly said.

The marks, which he usually affixed to his writings, are these.

X denotes Platonick words and figures.
 ΔΠΛΩ, Doctrines and opinions proper to *Plato*.
 ΠΕΙΡΑΙΣΜΟΝ, Choice expressions.
 ΔΠΛΩ ΠΕΙΡΑΙΣΜΟΝ, Corrections.
 ὁβελος ΠΕΙΡΑΙΣΜΟΝ, Things superfluous.
 αὐτισόγμω ΠΕΙΡΑΙΣΜΟΝ, Double signification or use.
 ΚΕΡΑΥΝΙΟΝ, Philosophicall institution.
 ἀσίσκος, agreement of opinions.
 ὁβελος, Improbation. Hitherto *Laertius*.

There are two *Epistles* under *Plato's* name, besides those in his works, already mentioned, one in *Laertius* his life of *Architas*.

Plato to *Architas*, *Δωδώνη*.

THE Commentaries which came from you, we received with extraordinary content, infinitely admiring the writer, who appears to us a person worthy of those antient predecessors; for those men are said to be *Myræans* of those *Trojans*, which were banished in the time of *Laomedon*, good men, as *Tradition* speaks them. Those Commentaries of mine, concerning which you write, are not yet polished; however as they are, I have sent them to you, in the keeping of them we agree both, so as I need not give you any directions. Farewell.

Another published by *Leo Allatius* amongst the Socratick *Epistles*.

I had not any of those things to send to Syracuse which Archytas desired to receive by you; as soon as possible I will send to you. Philosophy hath wrought in me I know not whether good or bad, a hatred of conversing with many persons, justly, I think, since they erre in all kind of folly as well in private as publick affairs; but if unjustly, yet know I can hardly live and breathe otherwise. For this reason I have fled out of the City, as out of a Den of wild Beasts, living not far from the Ephestiades, and the places thereabouts. I now see, that Timon hated not men, he could not affect Beasts, therefore lived alone by himself, perhaps not without danger. Take this as you please; my resolution is to live far from the City, now and for ever hereafter, as long as God shall grant me life.

In Poefy he writ,
Dithyrambs.

An Epick Poem,

Four Tragedies, all which (as we said) he burned.

The Atlantick Story, of which thus Plutarch; Solon begun the Atlantick story (which he had learnt of the Priests of Sais, very proper for the Athenians) but gave it over by reason of his old age, and the largeness of the work. Plato took the same argument, as a vast piece of fertile ground fallen to him by hereditary right; He manured it, refined it, enclosed it with large Walls, Porches and Galleries, such as never any Fable, or Poem had before; but because he undertook it late, he was prevented by Death. The more things written delight, the more their not being perfected is. For as the Athenian City left the Temple of Jupiter; so Plato's wisdom, amongst many excellent writings, left the Atlantick argument alone imperfect.

Epigrams, of which these are extant in Laertius, and the Anthologic.

Upon one named Aster.

^d The Stars, my Star, thou view'st; Heav'n I would be,
That I with thousand eyes might gaze on Thee.

Upon his Death.

^c A Phosphor 'mongst the living late wert thou,
But shin'st among the dead a Hesper now.

Epitaph on Dion, engrav'd on his Tomb at
Syracuse.

^f Old Hecuba the Trojan Matron's years
were interwoven by the Fates with Tears;
But thee with blooming hopes my Dion deckt,
Gods did a Trophy of their pow'r erect.
Thy honour'd reliques in their Country rest,
Ah Dion! whose love rages in my breast.

On

On Alexis.

^e Fair is Alexis, I no sooner said,
When every one his eyes that way convey'd:
My soul (as when some dog a bone we show,
Who snatcheth it) lost we not Phædrus so?

g Laert. Anthol. 3. 33. 44.

On Archæanassa.

^h To Archæanassa, on whose furrow'd brow
Love sits in triumph, I my service vow;
If her declining Graces shine so bright,
What flames felt you; who saw her noon of light?

h Laert.

On Agathon.

My Soul, when I kiss'd Agathon, did start
Up to my lip, just ready to depart.

To Xantippe.

ⁱ An Apple I (Love's emblem) at the throw,
Thou in exchange thy Virgin-zone bestow.
If thou refuse my suite, yet read in this,
How short thy years, how frail thy Beauty is.
I cast the apple, loving those love thee,
^k Xantippe yeeld, for soon both old will be.

i Laert.

k Anthol.

^l On the Eretrians vanquish'd by the Persians.
^m We in Eubæa born Eretrians are
Buried in Susa from our Country far:

l Herod. lib. 6.

m Laert.

Venus and the Muses.

ⁿ Virgins (said Venus to the Muses) pay
Homage to us, or, Love shall wound your Hearts:
The Muses answer'd, take these toys away,
Our Breasts are proof against his childish darts.

n Laert.

Fortune exchange'd.

^o One finding Gold, in change, the halter quits,
Missing his Gold, tother the halter knits.

o Laert. Anthol. 34. 1.

On Sappho.

^p He, who believes the Muses Nine, mistakes;
For Lesbian Sappho ten their number makes.

p Anth. 1. 67. 13.

Time.

^q Time all things bring to passe, a change creates
In Names, in Formes, in Nations and in States.

q Anth. 1. 19.

Death

O O

d Laert. Anthol. 3. 6. 27.

c Laert.

f Laert. Anthol. 4. 33. 26.

Death.

r Anthol. 3.22.
3.

*That is a Plough-man's grave, a Sailor's this ;
To Sea and Land alike Death common is.*

On one Shipwrack'd.

f Anth. 3.22.6.

*The cruell Sea, which took my life away,
Forbore to strip me of my last array :
From this a covetous man did not refrain,
Aétting a crime so great for so small gain ;
But let him wear it to the shades, and there
Before great Pluto in my cloaths appear.*

Another.

t Anth. 3.22.7.

*Safely (O Saylor) presse the Land, and wave,
Yet know, ye passe a Shipwrack'd persons grave.*

On the Statue of Venus.

u Anth. 4.12.8.

*Paphian Cythera, swimming crosse the Main,
To Guidas came her Statue there to see,
And from on high, surveying round the plain
Where could Praxiteles me spy? (saith shee)
He saw not what's forbidden mortall Eyes,
'Twas Mars's Steel that Venus did incize.*

Another.

* Anth. 4.12.9

** Not carw'd by Steel, or Praxiteles's fam'd hand :
Thus nak'd before the Judges didst thou stand.*

Love sleeping.

x Anth. 4.12.9

** Within the Covert of a shady Grove,
We saw the little red-check'd God of Love.
He had nor Bow nor Quiver, those among
The neighb'ring Trees upon a bough were hung :
Upon a Bank of tender Rose-buds laid
He, (smiling) slept ; Bees with their noise invade
His rest, and on his lips their honey made.*

Pan Piping.

y Anth. 4.12.
74.

*y Dwell awfull Silence on the shady Hills
Among the bleating flocks, and purling vills,
When Pan the Reed doth to his lip apply,
Inspiring it with sacred Harmony,
Hydriads, and Hamadryads at that sound
In a well order'd measure beat the ground.*

On the Image of a Satyre in a Fountain and
Love sleeping.

*z A skilfull hand this Satyre made so heur
To life, that only Breath is wanting here :
I am attendant to the Nymphs ; before
I fill'd out purple wine, now water powre,
Who ere thou art com'st nigh, tread softly, lest
Thou waken Love out of his pleasing rest.*

z Anth. 4.12.
96.

Another.

*a On horn'd Lyæus I attend,
And powre the streams these Nayads lend,
Whose noise Lov's slumber doth befriend.*

a Anth. 4.12.
97.

Another.

*b This Satyre Diodorus did not make,
But charme asleep ; if prick'd he will awake.*

Anth. 4.12.
102.

On a Seal.

*c Five Oxen grazing in a flow'ry Mead,
A Jasper seal done to the life doth hold,
The little herd away long since had fled,
We're not inclos'd within a pale of Gold.*

c Anth. 4.12.6

ALCINOUS.

THE
DOCTRINE OF PLATO
delivered by
ALGINOUS.

CHAP. I.

Of PHITOSOPHY, and how a Philosopher must be qualified.

Such a Summary as this may be given of the Doctrine of Plato. *Philosophy* is the desire of Wisdom, or solution of the soul from the body, and a conversion to those things, which are true and perceptible by Intellect. *Wisdom*, *σοφια*, is the Science of things Divine and Humane. A *Philosopher* is he who takes denomination from Philosophy, as a Musician from Musick. He who is to be a Philosopher, must be thus qualified; First, he must have a naturall capacity of all such Learning as is able to fit and bring him to the knowledge of that essence which is perceptible by Intellect, not of that which is in continual fluxion or mutation. Then he must have a naturall affection to Truth, and an aversion from receiving falshood, and besides this, temperate in a manner by Nature; for those parts which use to be transported with passions, he must have reduced to obedience by Nature. For whosoever hath once embraced those disciplines which are conversant in consideration of such things as truly exist, and hath addicted all his study thereunto, little valueth corporeall pleasure. Moreover a Philosopher must have a liberall mind, for the estimation of mean things is contrary to a man who intended to contemplate the truth of things. Likewise he must naturally love Justice, for he must be studious of Truth, Temperance and Liberality. He must also have an acute apprehension, and a good memory, for these inform a Philosopher, those gifts of Nature, if improved by Discipline and Education, make a man perfect in Vertue, but neglected are the cause of the worst ills. These Plato useth to call by the same names with the Vertues, *Temperance*, *Fortitude* and *Justice*.

CHAP.

CHAP. II.

That Contemplation is to be preferred before Action.

Whereas *Life* is twofold, *Contemplative* and *Active*, the chief Office of the Contemplative consisteth in the knowledge of truth, as of the Active, in the practice of those things which are dictated by Reason. Hence the Contemplative life is first, after which as necessary followeth the Active. That it is so, may easily be proved thus. Contemplation is an Office of the intellect in the understanding of Intelligibles: Action is an operation of the rationall Soul, performed by meditation and service of the body. For the Soul, when it contemplateth the Divinity and the notions thereof, is said to be best affected. This affection is called *σοφια*, *Wisdom*, which is nothing else but an assimilation to the Deity. This therefore ought to be esteemed the first and principal, as being most expetible and proper to man; for there are no impediments that can hinder it from being within our power, and it is cause of our proposed end. But Active life, and the practise thereof, chiefly making use of the mediation of the body, are many times obstructed; Wherefore those things which the Contemplative life considers in order to the reformation of the manners of men, a Philosopher, as often as necessity requireth, shall transferr to Action. Then shall a good man apply himselfe to the administration of Civill Affairs, when he seeth them ill managed by others. He must look upon the leading of an Army, administration of Justice and Embassies, as things necessary. The institution of Laws, ordering the Common-wealth, the compresfure of Seditions, education of youth in Discipline, are the chiefest, and, among those things which relate to Action, of greatest consequence. Hence is it manifest, that a Philosopher must not onely be perseverant in Contemplation, but also cherish and increase it, sometimes giving himself to Action as an attendant upon Contemplation.

CHAP. III.

The three parts of Philosophy.

The study of a Philosopher seemeth according to Plato to be conversant chiefly in three things, in the *Contemplation* and knowledge of things, in the *Practise* of Vertue, and in *Disputation*. The Science of things that are, is called *Theoretick*, of those

those which pertain to Action, *Prædictick*; the disputative part, *Dialectick*.

Dialectick is divided into *Division*, *Definition*, *Induction* and *Syllogisme*; *Syllogisme* into the *Apodeictick*, which concerneth necessary ratiocination; and *Rhetoricall*, which concerneth Enthymeme, called an imperfect ratiocination; and lastly into *Sophismes*. This the Philosopher must look upon, not as the chiefest but a necessary part.

Of *Prædictick* Philosophy, one part is conversant about *Manners*, another orders *Families*, the last takes care of a *Commonwealth*. The first called *Ethick*, the second, *Oeconomick*, the third, *Politick*.

Of *Theoretick* Philosophy, one part enquires into things immutable and divine, and the first causes of things; this is called *Theologie*; another the motion of the stars, the revolution and restitution of Celestial Bodies, and the constitution of the world. This is called *Physick*. That whereby we enquire Geometrically, and those other disciplines which are called *μαθηματά*, is termed *Mathematick*.

Philosophy being thus divided, wee must first according to *Plato* speak of the *Dialectick* part, and in that, first of the *Judicarie*.

CHAP. IV.

DIALECTICK.

Of the Judiciary part.

Whereas there is something that judgeth, something which is judged, it is necessary also that there be something which is made of both these, properly called *Judgement*. This Judgement may not unfitly be termed Judiciary, but more commonly that which judgeth. This is twofold; one, *from which*; another *by which* judgement is made. That is intellect; this the naturall Organ accommodated for judgement; primarily of *true* things; secondarily of *false*; neither is it any thing but naturall reason. To explain this more fully, of things which are, a Philosopher who judgeth the things themselves, may be called a *Judge*; reason likewise is a *Judge*, by which truth is judged, which even now we called an Organ.

Reason is twofold, one *incomprehensible* and true; the other is *never deceived* in the knowledge of those things which are. The first is in the power of God, not of man, the second in that of man also. This likewise is twofold, the first *Science*, and scientifick reason; the second *Opinion*. The first hath *certitude*, and

and *Stability*, as being conversant in things certain and stable. The second, *similitude of truth* and *opinion*, as being conversant in things subject to mutation. Of science in Intelligibles, and opinion in sensibles, the principles are *Intellection* and *Sense*.

Sense is a passion of the soul by the mediation of the body, first, declaring a passive faculty; When through the Organs of sense, the species of things are impress'd in the soul, so, as they are not defac'd by time, but remain firm and lasting, the conservation thereof is called *Memory*.

Opinion is the conjunction of memory and sense; for, when some object occurreth, which can first move the sense, thereby sense is effected in us, and by sense memory. Then again is the same thing objected to our sense, we joyne the precedent with the consequent sense, and now say within our selves, *Socrates*, a Horse, Fire, and the like: This is termed opinion, when we joyne the precedent memory with the late sense; when these agree within themselves, it is a *true opinion*, if they disagree, a *false*; for, if a man, having the species of *Socrates* in his memory, meet with *Plato*, and think, by reason of some likeness betwixt them, he hath met *Socrates* again, and afterwards joyne the sense of *Plato*, which he took, as it were, from *Socrates*, with the memory which he preserved of *Socrates*, there will arise a false opinion.

That wherein sense and memory are formed, *Plato* compareth to a *tablet of wax*, but when the soul by cogitation reforming these things, which are conceived in opinion by memory and sense, looketh upon these as things from which the other are derived: *Plato* sometimes calleth this a *picture* and *phantasy*. *Cogitation* he calleth the soules discourse within her selfe: *Speech*, that which floweth from the Cogitation through the mouth by voice. *Intellection* is an operation of the Intellect, contemplating first Intelligibles. It is two-fold, one of the soul, beholding Intelligibles before she cometh into the body; the other of the same, after she is immers'd in the body: The first is properly called *Intellection*; the other, whilst she is in the body, is termed *naturall knowledge*, which is nothing but an intellection of the soul confined to the body. When we say, Intellection is the principle of Science, we mean not this latter, but the other, which is competent to the soul in her separate state, and, as we said, is then called Intellection, now naturall Knowledge. The same *Plato* termeth *simple Knowledge*, *the wing of the soul*; sometimes *Reminiscence*.

Of these simple Sciences consisteth *Reason*, which is born with us, the efficient of naturall Science; and as reason is two-fold, Scientifick, and opinionative, so Intellection and Sense. It is likewise necessary that they have their objects, which are *Intelligibles* and *Sensibles*: And for asmuch as of *Intelligibles*, some are *Primary*, as *Ideas*, others *Secondary*, as the Species, that are in matter, and cannot be separated from it. *Intellection* likewise, must be two-fold,

told, *one of Primaries*, the other of *Secondaries*. Again, forasmuch as in *Sensibles*, some are *Primary*, as qualities, colour, whitenesse, others by *accident*, as white coloured, and that which is concrete, as fire: in the same manner is *Sense*, first, of *Primaries*, second, of *Secondaries*. Intellection judgeth primary Intelligibles, not without Scientifick knowledge, by a certain comprehension without discourse. Secondaries the same scientifick reason judgeth, but not without Intellection. Sensibles, as well Primary as Secondary sense, judgeth, but not without opinionative reason. That which is concrete, the same reason judgeth, but not without sense. And since the Intelligible world is the Primary Intelligible, the sensible something concrete, the first Intellection judgeth with reason, that is, not without reason: The other opinionative reason not without sense, whereas there is both contemplation and action; right reason discerneth not in the same manner those which are subject to contemplation, and those which are subject to action: In contemplation it considereth what is true, what false; in things that belong to action, what is proper, what improper, what that is which is done. For, having an innate knowledge of that which is good and honest, by using reason, and applying it to those naturall notions, as to certain rules, we judge whether every thing be good or bad.

CHAP. V.

The Elements and Office of Dialectick.

OF Dialectick, the first and chiefeft Element according to Plato, is, first, to consider the *essence* of every thing; next, the *accidents* thereof. *What a thing* is, it considers, either from its superiors, by *division* and *definition*, or contrariwise by *Analysis*. *Accidents* which adhere to substances, are considered, either from those things which are contained by *induction*, or from those which do contain by *Syllogisme*.

Hence the parts of *Dialectick* are these, *Division*, *Definition*, *Analysis*, *Induction*, *Syllogisme*.

Of *Divisions*, *one* is a distribution of the Genus into Species, and of the whole into parts; as when we divide the Soule into the rationally part, and the irrational; and the latter, into the concupiscible and the irascible. *Another* is of a word into divers significations, when the same may be taken severall waies. *A third* of accidents, according to their subjects; as when we say of good, some belong to the soule, some to the body, some are externall. The *fourth* of subjects, according to their accidents; as of men, some are good, some ill, some indifferent. Division of the Genus into its Species, is first to be used, when we examine the essence

of a thing, this cannot be done but by definitions.

Definition is made by Division in this manner, we must take the Genus of the thing to be defined, as that of man, living creature; that we must divide by the next differences, descending to its species, as rationally, and irrationall, mortall, and immortall. Thus by adding the first difference to the Genus, is made the definition of man.

Of *Analysis* there are three kinds, *one* by which we ascend from Sensibles to primary Intelligibles, *another* whereby we ascend by demonstrates and subdemonstrates, to indemonstrable immediate propositions. The *last*, which from supposition proceedeth to those principles which are taken without supposition.

The first kind is thus, as if from that Beauty which is in the body, we should proceed to that of the minde, from that to another convertant in the offices of life, thence to that of Lawes, and so at last to the vast ocean of Beauty, that by these steps, as it were, we may arrive at the sight of the supremam Beauty.

The second kind of Analysis is thus; We must suppose that which we seek, and consider those which are precedent, demonstrating them by progression, from inferiours to superiours, untill we arrive at that which is first and generally granted: From which, beginning anew, we return synthetically to that which was sought. As for example, I enquire whether the Soule be immortall, and supposing it to be so, I enquire whether it be alwaies moved. This being demonstrated, I again enquire, whether that which is alwaies moved, is moved by its selfe, which being again demonstrated, we examine, whether that which is moved by its selfe, be the principall of motion. Lastly, whether a principall is ingenerate; this, as most certain, is admitted by all. That which is ingenerate, is also incorruptible; whence, as from a thing most certain, we collect this demonstration. If a Principle be ingenerate and incorruptible, that which is moved by its selfe is the principle of motion; but the soule is moved by its selfe, therefore the soule is incorruptible, ingenerate, and immortall.

The third kind of Analysis upon supposition is this; He who enquireth after a thing, first, supposeth that thing, then observes what will follow upon that supposition. If a reason for the supposition be required, assuming another supposition, he enquireth, whether that which was first supposed, follow again upon another supposition: This he alwaies observeth; untill he come at last to that principle, which is not taken upon supposition.

Induction is every method by reason, which proceedeth either from like to like, or from Singulars to Universalls: It is of great efficacy to excite naturall notions.

CH AP. VI.

Of Propositions and Argumentations.

OF that speech which we call a *Proposition*, there are two kinds, *Affirmation* and *Negation*; *Affirmation*, as *Socrates* walketh; *Negation*, as *Socrates* walketh not.

Of *Affirmative* and *Negative Propositions*, some are *Universal*, others *Particular*: A *particular affirmative* is thus, Some pleasure is good; a *particular negative* is, some pleasure is not good. An *Universal affirmative*, all dishonest things are ill; an *Universal negative*, no dishonest thing is good.

Of *Propositions*, some are *Categorical*, some *Hypothetical*: the *Categorical* are simple, as every just thing is good: *Hypothetical* import consequence or repugnance.

Syllogismes are used by *Plato*, either to *confute* or *demonstrate*; to *confute*, what is false by *interrogation*, to *demonstrate*, what is true by *declaration*. *Syllogism* is a speech, wherein somethings being laid down, another thing besides those which are laid down, is necessarily inferred from them.

Of *Syllogismes* some are *Categorical*, some *Hypothetical*, some *Mixt*: *Categorical* are those whose sumptions and conclusions are simple propositions. *Hypothetical* are those which consist of *Hypothetical Propositions*: *Mixt*, which conclude both.

Plato useth *demonstrative* arguments in those *Dialogues*, wherein he explaineth his own doctrine; *Probable* against *Sophists* and young men; *Litigious* against those who are properly called *Eristick*, as *Euthydemus* and *Hippias*.

Of *Categorical Syllogismes* there are three *figures*; the *first* is, that wherein the common extrem is first the predicate, then the subject. The *second*, when the common extrem is predicate in both: the *third*, wherein the common extrem is subject in both. *Extremes* are the parts of a *Proposition*, as in this, *A man is a living creature*, *man* and *living creature* are the extremes. *Plato* often argueth in the first, second, and third figures; in the first, as in *Alcibiades*;

Just things are honest,
Honest things are good,
Therefore just things are good.

In the second, as in *Parmenides*, as,

That which hath no parts is neither straight nor crooked,
But whatsoever hath figure is either straight or crooked,
Therefore, whatsoever hath not parts, hath not figure.

In

In the *third* thus, in the same book,

Whatsoever hath figure is qualitative,
Whatsoever hath figure is finite,
Therefore whatsoever is qualitative is finite.

Like wise by *Hypothetical Syllogism* *Plato* often disputeth, chiefly in *Parmenides* thus,

If one hath not parts, it hath neither beginning, end, nor middle,
But if it have neither beginning, end, nor middle, it hath no bound,
and if no bound, no figure,
Therefore if one hath no parts, it hath no figure.

In the *Second Hypothetical figure*, ordinarily called the third, wherein the common extrem is subject in both, he argueth thus,

If one hath not parts, it is neither straight nor crooked,
If it hath a figure, it is either straight or crooked,
Therefore if it hath no parts, it hath no figure.

In the *Third figure* by some called the second, wherein the common extrem twice precedes the other two, he thus argues, in *Phaedrus*,

If having the Knowledge of Equality we forget it not, we know, but if we forget it, we have recourse to Reminiscence, &c.

Mixt Syllogismes which conclude by consequence, he useth thus;

If one is whole and finite, that is, having beginning, middle and end, it hath figure also;
But the Antecedent is true,
Therefore the Consequent.

Of those also which overthrow by consequence, the differences may be gathered out of *Plato*.

Thus when a man hath diligently understood the faculties of the mind, the various differences of men, the severall kinds of reasoning which may be accommodated to this or that, and to what persons such and such reasons are to be used, he, meeting with an opportunity suiting with his purpose, will become a perfect Orator.

The reasons of *Sophismes* and captious arguments are, if we observe narrowly, expressed by *Plato* in *Euthydemus*, for there is declared which are in words, which in things, and how they are to be solved.

The ten *Pradicaments* are touched by *Plato* in *Parmenides*, and in

in his other Dialogues; the place of Etymologies is fully set down in *Cratylus*. To conclude, hee was singularly admirable for division and definition, wherein the greatest force of Dialectick consisteth.

The Summe of that which he saith in *Cratylus*, is this; Hee enquireth whether *Names* are by the power and reason of *Nature*, or by *imposition*. He concludeth that the rectitude of names is by a certain imposition, not temerarious or casual, but seeming to follow the nature of the things themselves; for rectitude of names is nothing but an imposition consonant to the nature of the thing: Hence every imposition of names is not sufficient for rectitude, neither the nature nor first sound of the voice, but that which is composed of both; so as every name is conveniently and properly applyed to the thing. For any name applyed to any thing will not signifie rightly, as if wee should impose the name of horse upon man. To speak is a kind of Action; Not he that speaketh any way speaketh rightly, but he who speaketh so as the nature of the thing requireth. And for as much as expression of names is a part of speaking, as Noun is a part of Speech, to name rightly, or not rightly, cannot be done by any imposition of names, but by a naturall affinity of the name with the thing it self. So that he is a right imposer of names, who can expresse the Nature of the things in their names; for a name is an Instrument of the thing, not every inconsiderate name, but that which agreeth with its nature. By this benefit we communicate things to one another, whence it followeth, that it is nothing else but an instrument accommodated to the teaching and discerning of a thing, as a weavers shuttle to his Webbe. It belongeth therefore to a Dialectick to use names aright; for as a Weaver useth a shuttle rightly, knowing the proper use thereof after it hath been made by the Carpenter; so the Dialectick rightly useth that name which another hath made. And as to make a Helm, is the office of a Shipwright, but to use it rightly of a Pilot; so he who frameth names, shall impose them rightly, if he do it as if a Dialectick were present, who understandeth the nature of those things which are signified by the names. Thus much for Dialectick.

CAAP. VII.

Of THEORETICK Philosophy.

WE come next to *Theoretick* Philosophy, whereof one part is *Theologicke*, another *Physick*, a third *Metaphysick*. The end of *Theologie* is the knowledge of primary Causes: Of *Physick*, to understand the nature of the Universe, what kinde of creature man is, what place he holdeth in the world, whether there be a divine

divine Providence over all things, to which there are other Gods subordinate, how men are in respect of them. The end of *Mathematicke* is, to know the nature of a superficies and a solid, and to consider the motion and revolution of celestiall bodies, the contemplation whereof must first be proposed in brieve. Thus *Plato* useth to confirm the acutenesse of the minde, for it sharpeneth the understanding, and rendreth it more ready towards the contemplation of divine things. That which considereth *Numbers*, being likewise a part of *Mathematicks*, conferreth not a little to the understanding of things that are; It frees us from the error and ignorance which attend sensible things, and conduceth to the right knowledge of the essence of things: It likewise renders a man expert in military affairs, especially towards the ordering of an Army by the science of *Tacticks*. *Geometry* also conferreth much towards the understanding of good it selfe, if a man pursue it not only for mechanickall dimension, but that he may by the helps thereof ascend to things which are not, busying himselfe about those which are in continuall generation and motion. *Stereometry* likewise is exceeding usefull, for after the second accretion followeth this contemplation, which holdeth the third room. *Astronomy* also is usefull as a fourth discipline, whereby we consider the motions of Heaven and the Starres, and the author of night and day, months and years. Thus by a familiar kinde of way, finding out him who made all these, and by these disciplines, as from certain rudiments or elements proceeding to things more sublime. Likewise *Musick* is to be learnt, which relateth to hearing; for, as the eyes are created for *Astronomy*, so are the ears for *Harmony*: and as when we apply our selves to *Astronomy*, we are led from visible things, to the divine invisible essence; so when we receive the *Harmony* of voice in at our ears, from audible things, we ascend by degrees to those which are perceived by Intellect, unlesse we pursue *Mathematicall* disciplines to this end, the contemplation thereof will be imperfect, unprofitable, and of no value. We must therefore presently proceed from those things which are perceived by the eyes and ears, to those which reason only discerneth; for, *Mathematicke* is only a preface to divine things. They who addict themselves to *Arithmetick* and *Geometry*, desire to arrive at the knowledge of that which is, which knowledge they obtain no otherwise then as by a dream, but really they cannot attain it, because they know not the principles themselves, nor those things which are compounded of the principles: neverthelesse, they conduce to those things which we mentioned; wherefore *Plato* will not have such disciplines to be called Sciences. *Dialectick* method proceedeth in such manner, that by *Geometricall* Hypotheses, it ascendeth to first principles, which are not taken upon Hypotheses. For this reason he calleth *Dialectick* a Science;

R r

but,

but, Mathematick, neither opinion, because it is more perspicuous then sensible things; nor a Science, because it is more obscure then first Intelligibles: But, the opinion of Bodies, the science of Primaries, the contemplation of Mathematicks.

He likewise asserteth *Faith* and *Imagination*: *Faith*, of things subject to sense; *Imagination* of Images and Species.

Because Dialectick is more efficacious then Mathematick, as being conversant about divine eternall things, therefore it is put before all Mathematicks, as a wall and fortification of the rest.

CHAP. VIII.

Of first matter.

WE must next give a brief account of *Principles*, and those things which belong to *Theologie*, beginning at the first, and from thence descending to the creation of the world, and contemplation thereof, whereby at last we come to the creation and nature of man.

To begin with *matter*; this he calleth the *receptacle*, *nurse*, *mother*, *place*, and *subject of all Images*, affirming that *it is touched without sense, and comprehended by an adulterate kinde of reason*. The property thereof is to undergo the generation of all things, and to cherish them like a Nurse; and to admit all formes, being of her own nature expert of all form, quality, and species: These things are imprinted and formed in her as in a Table, and she admitteth their figures, not having of her selfe any figure or qualitie. For, she could not be fit to receive the impressions of severall formes, unlesse she were wholly void of all quality, and of those formes which she is about to receive. They who make sweet Unguents of Oyle, make choice of that oyle which hath the least sent; they who would imprint any figures in wax, first smooth and polish the matter, defacing all former figures. It is requisite that matter capable of all things, if it must receive all formes, must not have the nature of any one of them, but must be subjected to all formes, without any qualitie or figure; and being such, it is neither a body nor incorporeall, but a body potentially, as Brasse is potentially a Statue, because then it becomes a Statue, when it puts on the form thereof.

CHAP.

CHAP. IX.

Of Ideas.

WHereas matter is a Principle, *Plato* likewise introduceth other principles besides matter. One as an *exemplar*, *Ideas*; another *Paternall*, God, the Father and Author of all things. *Idea*, as to God, is the *notion* of God, as to us, the *primary Intelligible*, as to matter, a *manner*, as to this sensible world an *Exemplar*, as to it selfe, *Essence*. For whatsoever is made with understanding, must necessarily be referred to something, as if something be made from another, as my picture from me, the exemplar thereof must be presupposed, and if there be nothing eternall, every Artist conceiveth it first within himselfe, then transferreth the formes thereof into matter.

They define *Idea* an eternall exemplar of things which are according to Nature; for, the greater part of Platonists will not allow an *Idea* to be of things that are made by Art, as of a Shield, or Lute, nor of things which are praternaturall, as of a Feavour, or unnaturall Choler; nor of singulars, as of *Socrates* or *Plato*; nor of vile abject things, as of filth or strawes; nor of relatives, as of greater and longer: For *Ideas* are the eternall notions of God, perfect in themselves.

That there are *Ideas*, they prove thus: Whether God be Intellect or something Intelligent, he must have his Intelligibles, and those eternall and immovable; if so, there are *Ideas*. For, if matter it selfe be in it selfe void of measure, it is necessary that it receive measure from some superiour, that is wholly remote from matter: But the Antecedent is true, therefore the consequent; and if so, there are *Ideas*, certain measures void of matter. Again, if the world were not made by chance, it must only be made of something, but by something, and not only so, but after the likenesse of something; but, that after whose likenesse it was made, what is it but an *Idea*? whence it followeth, that there are *Ideas*. Again, if intellect differ from true opinion, that which is intelligible differeth from that which is opinionable; and if so, there are intelligibles distinct from opinionables, wherefore there are first Intelligibles, as well as first Sensibles, whence we conclude there are *Ideas*.

CHAP.

CHAP. X.

Of God.

VVE come next to speak of the third principle, which *Plato*, though he think it almost ineffable, conceiveth may be express'd in this manner. If there are intelligibles, and those neither sensibles, nor coherent with sensibles; but adherent to first Intelligibles, then are there first simple Intelligibles, as there are first sensibles; the Antecedent is true, therefore the consequent. But men subject to perturbation of sense, when they would contemplate something intelligible, presently fall upon the thought of something sensible, whereby at the same time they imagine magnitude, or figure, or colour, and therefore cannot understand this sincerely: But the Gods being void of corporeall mixtion understand purely and sincerely. Now because the Intellect is better then the Soul, and that Intellect which is alwaies in act, and at once understandeth all things, is better then that Intellect which is in power, and of these, that is most excellent which is the cause of the other, and superiour to all; This can be nothing else but God, whom we call the first, as being the Cause that the Intellect of the World alwaies acteth. He, being himself immovable, acteth upon the Intellect of the World, as the Sun upon the Eye, when it turneth towards him. And as that which is desired moveth the Appetite it self remaining immovable; so doth this Intellect move the Intellect of all Heaven. Now this first Intellect being most fair, must have the most fair Intelligible; but nothing is fairer then it self, therefore it alwaies understandeth it self, and its own notions, which Act is called Operation.

Moreover, *God is first, eternall ineffable, perfect in himself*; that is, needing none, and ever perfect, that is, absolute in all times, and every way perfect, that is, absolute in every part, *Divinity, Essence, Truth, Harmony, good*. Neither do we so name these, to distinguish one from the other, but rather by them all to understand one. He is said to be *Good*, because he bestoweth his benefits upon all according to their severall capacities, and so is the cause of all goods. *Fair*, because he is in his essence both more and equall. *Truth* because, he is the principle of all truth, as the Sun of all light. And *Father*, as being cause of all things, and adorning the mind of Heaven and Soule of the World after his own exemplar and notions. For according to his own will hee filled all things with himself, exciting the Soul of the World, and converting it to himself, for hee is cause of that Intellect, which being adorned by the Father, adorneth also the Nature of all this World. He is likewise *ineffable*, and as we said, can only be perceived by the mind, for he is neither genus nor species, nor difference, neither can any accident

dent be applyed to him. He is *not ill*, for that it were impiety to affirm; *nor good*, for so he should be termed if he were meanly or highly participant of goodnesse. Nor *difference*, for that cannot be made according to the notion of him, nor qualited, for he is not made that which he is by quality, nor perfected thereby. Nor *void of quality*, for he is not deprived of any quality that appertaineth to him. Nor *part* of any thing, nor *as a whole* constituted of parts; *nor as the same or divers*, for nothing can happen to him whereby he may be distinguished from others; Neither doth he *move*, or is he *moved*.

Hence the first apprehension of him is by *abstraction* from these things, as wee understand a point by abstraction from sensibles, considering first a superficies; then a line, then a point. The second is by *Analogie* in this manner. As the Sun is to sight and visible things, himself not being sight, yet affording the one to see the other to be seen, so is the first Intellect to that Intellect, which is in our Soule, and to those things which it understandeth. For, it self is not the Intellect, yet it perfecteth in these the Act of Intellection; to those it affordeth that they are understood, enlightning that truth which is in them. The third way to understand him is thus: when a man beholdeth that Beauty which is in Bodies, hee proceedeth to that which is in the Soule, then to that which is in Offices and Lawes: Lastly, to the vast Ocean of Beauty, after which, he considereth that which is good it self, amiable it self, expetible it self, which shineth like a light, and meeteth the Soule, that which ascends unto it by these degrees. By this he comprehendeth God himself through reason of that excellence, which consisteth in adoration of him. He considereth God void of parts, for nothing was before him a part, and that of which something consisteth is precedent to that whereof it is a part, for a superficies is before a body, and a line before a superficies. Moreover God not having many parts, can neither be locally moved, nor altered by qualities. For if hee be altered, it must be done by himself, or some other; if by some other, that other must be of greater power then he; if by himself, it must be either to better or to worse, both which are absurd.

From all these it followeth that *God is incorporeal*, which may likewise be proved thus. If God were a body, he should consist of matter and form; for every body consisteth of matter, and its form joynes to that matter, which is made like unto the Ideas; and in an ineffable manner participant of them; But that should consist of matter and form is absurd; for then he could not be either simple or a Principle; therefore he is incorporeall. Again, if he be a body, he consisteth of matter, and consequently is either fire or air, or earth, or water; or something made out of these; but none of these is principle by it self; besides, he must then be later then matter, as consisting of it, which being absurd, it is necessary

cessary that God be incorporeall. Moreover, if he were a body, it would follow that he must be generable, corruptible, mutable, which to affirm of God were intollerable.

CHAP. XI.

Of Qualities.

That *Qualities* are *incorporeall*, may be proved thus: every body is a Subject, quality is not a Subject but an accident, therefore quality is not a body. Again, no body is in a subject; every quality is in a Subject; therefore quality is not a body. Again, quality is contrary to quality, but no body as no body is contrary to a body; therefore qualities are not bodies. To omit, that it is most agreable to reason, that as matter is void of quality, so quality should be void of matter, and if quality be void of matter, it must likewise be void of corporeity, for if qualities were bodies, two or three bodies might be together in the same place, which is absurd.

Qualities being incorporeal, the maker of them must be incorporeall also; moreover there can be no efficient, but in corporeals, for bodies naturally suffer and are in mutation, not continuing alwaies in manner nor persevering in the same state. For whenever they seem to effect any thing, we shall find that they suffer it long before. Whence as there is something which wholly suffereth, so must there bee something which wholly acteth; but such only is incorporeall.

Thus much concerning principles as far they relate to Theology; we proceed next to Physicall contemplations.

CHAP. XII.

Of the Causes, Generation, Elements, and Order of the World.

Forasmuch as of sensible and singular things there must of necessity be some exemplars, *viz.* *Idea's*, of which are Sciences and Definitions (for besides all particular men, we conceive a man in our mind, and besides all particular horses a horse, and likewise besides all living creatures a living creature immortall and unbegotten: as from one seale are made many prints, and of one man there may be many Pictures, of all which, the *Idea* it self is cause that they are such as it self is) it is necessary

cessary that this Universe, the fairest Fabrick of Gods making, be so made by God, that in the making thereof, he look'd upon an *Idea* as its exemplar, whilst by a wonderfull providence and most excellent design God applyed himselfe to the building of this frame, because he was good.

God therefore made it of all matter, which being before the generation of Heaven, disorderly scattered; he from a deformed confusion reduced to beautifull order, and adorned every way the parts thereof with fit numbers and figures, untill at last he so distinguish'd them as now they are, Fire and Earth to Air and Water, of which there were then only the footsteps, and a certain aptitude to admit the power of Elements, and so without any reason or order, they jumbled matter, and were jumbled again by matter.

Thus God framed the World of four entire Elements, of whole Fire and Earth, Water and Air, omitting no power or part of any of them. For he saith, it must be corporeall and generated, and subject to touch and sight; but without Fire and Earth nothing can be touched or seen; Wherefore justly he framed it of *Fire* and *Earth*, and because it was requisite, there should be some chain to unite these, there is a *Divine* chain, which according to the proportion of reason maketh one of it self, and those things which are united to it, and the World could not be plain (for then one medium would have served) but sphericall, therefore there was need of two mediums to the constitution thereof. Betwixt Fire and Earth by the prescription of this reason is interposed *Air* and *Water*, that as Fire is to Air, so is Air to Water, and as Air is to Water, so is Water to Earth; and again, as Earth is to Water, so is Water to Air, and as Water is to Air, so is Air to Fire.

There being nothing remaining beyond the World, God made the World *one*, conformable to this *Idea*, which is one. He likewise made it such, as that is *incapable of sickness or age*. For, besides that nothing can befall it whereby it may be corrupted, it is so sufficient to it self, that it hath not need of any exterior thing. He bestowed upon it a *Sphericall* figure, as being the fairest, the most capacious and aptest to motion, and because it needeth not hearing or sight, or the rest of the senses, he gave it not any *Organs* of sense. He denied all kinds of motion to be competent to it, except the circular, which is proper to the mind and to Wisdom.

CHAP.

Of the convenience of figures with the Elements and World.

THe world thus consisteth of two parts, a *Soul* and a *Body*; this visible and corruptible, that neither subject to sight nor touch: The power and constitution of each is different, the body consisteth of Fire, Earth, Water, and Aire; which foure, the maker of the Universe (there being untill then nothing more confused then the Elements) formed in a *Pyramid*, a *Cube*, an *Octaedron*, and an *Icosaedron*; but chiefly in a *Dodecaedron*. Matter, as far as it put on the figure of a *Pyramid*, became *Fire*, and mounted upward: For, that figure is the most apt to cut and to divide, as consisting of fewest triangles, and therefore is the rarest of all figures. As far as it is an *Octaedron*, it took the qualitie of *Aire*: Where it took that of an *Icosaedron*, it became *Water*; The figure of a *Cube* *Earth*, as being the most solid and staple of all the Elements. The figure of a *Dodecaedron*, he used in the fabrick of the Universe. *Superficies* come nigher the nature of Principles then all these, for they are before solids. Of its nature, the two Parents (as it were) are two *Triangles*, most fair and rectangular; one a *Scalenum*, the other an *Isoceles*; a *Scalenum* is a triangle having one right angle, the other of two thirds, the last of one third. A *Scalenum* therefore is the element of a *Pyramid*, and an *Octaedron*, and an *Icosaedron*. A *Pyramid* consisteth of foure triangles, having all sides equall to one another, each whereof is divided as we said, into six scalenous triangles. The *Octaedrons* consist of eight like sides, whereof each is divided into six *Scalenums*. The *Icosaeders* of twenty in the same manner; but the element of a *Cube* is an *Isoceles* triangle, for foure such triangles concurring make a square, and six squares a *Cube*. God made use of a *Dodecaedron* in the construction of the Universe, whence there are twelve figures of living creatures in the *Zodiack*, whereof each is divided into thirty parts. Likewise in a *Dodecaedron*, which consisteth of twelve *Pentagones*, if each be divided into five triangles, there are in every one six triangles, so that in the whole *Dodecaedron*, there will be 360 triangles, as many as there are degrees in the *Zodiack*.

When matter was put into those figures by God, first it was moved rudely without order, untill at last he reduced it to order, each being conjoynd to one another, and composed in due proportion: Neither are these distinct in place, but are in perpetuall motion, which they give likewise into matter. For, being straitned by the compasse of the world, and agitated by mutu-

all

all justlings, they are driven, the rare alwaies into the region of the solid, whence nothing is left vacuous, nothing void of body. The inequality which remaineth amongst them causeth convolution, for matter is agitated amongst them, and they reciprocally by matter.

Of the Soul of the World, the Sphears and Stars.

From Bodies hee alloweth that we collect the powers of the *Soul*, for seeing that we discern all things by the *Soul*, hee justly placed the principles of all things therein, that whatsoever should occur, we might contemplate it by that which is of kin and neighbour unto it, and attribute an essence thereunto consonant to the functions. Then therefore he called one substance intelligible and indivisible; he placed another divisible amongst bodies, to signifie that the knowledge as well of the one as of the other may be had by Intellect. And knowing that in things intelligible and sensible, there is identity and diversity, he fitly composed the *Soul* out of all these. For, either the like is known by the like, as the *Pythagoreans* hold, or, as *Heraclitus the Naturalist*, unlike alwaies by unlike.

That he would that the World should be generate, we must not so understand, as if there shall be any time wherein the world is not, but in as much as it alwaies peritheth in generation, and declareth, that there is some more excellent and principall cause of its essence.

The soul of the world which was from all eternity, was not made by God, but only adorned by him, in which respect he is sometimes said to have made it, for that he exciteth it, and converteth the mind thereof, as out of a profound sleep unto himself, that beholding his intelligibles and affecting his notions, it should from thence receive Species and form; whence it is manifest, that the World was endued by God, both with a *Soul* and mind. For, intending it to be the best, he must have made it animate and intelligent, since an animate thing is more excellent then an inanimate, and an intelligent then an unintelligent; perhaps the mind also could not subsist without a *Soul*.

This *Soul*, being diffused from the Centre of the world to the extreame, comprehendeth the whole body of the World, so as it is extended throughout the Universe, and in that manner joyneth and conserveth the whole. The externall preside over the internall, for they are not divided, but these are divided into seven Circles; from the first distributed according to duple and triple

T r

triple

triple Intervalls. That which is comprehended by the indivisible sphear, is correspondent to it, that which is divided to the other. For the motion of Heaven which comprehendeth all things, being not uncertain, is one and ordinate, but that of the things within it, is changeable, varied by rising and setting, whence called Planetary. The outermost sphear moveth to the right hand from *East* to *West*, the innermost contrariwise, to the left hand from *West* to *East*, meeting the World.

God framed also the Stars and constellations; some *fixed* for the Ornament of Heaven and might, very many in number. The *Erratick* are seven, serving for number and time, and the illumination of all things; for time is an intervall of the motion of the World as an image of eternity, which is the measure of the state of the eternall World. The Planets are not of equall power, the *Sun* is the leader of all, who illuminateth and sheweth all things to the eye. Next the *Moon*, which in respect of her power hath the second place. The rest of the Planets, each according to their severall proportions. The Moon maketh the measure of a *Month*, in that space compleating its circle, and overtaking the Sun. The Sun measureth the *Year*, for running through the circle of the Zodiack, he compleateth the seasons of the year. Of the other starrs each hath its proper revolution, with which all men are not acquainted but only the Learned. By all those revolutions the *absolute number of time* is compleated, when coming all to the same point, they are in such order, as if we should imagine a right line to be drawn from the sphear of fixed stars to the Earth, the Centers of them all would be seen in that line.

There being seven Orbes in the Planetary sphear, the maker of the World, framed in them seven conspicuous bodies of matter for the most part fiery, and inserted them into the sphears belonging to the other Erratick Circle. The *Moon* he placed in that Circle which is next the Earth, the *Sun* in the second, the *Morning-star*, and the sacred Star of *Mercury*, in that Orbe which is equall in swiftnesse with the Sun. The rest higher, each in his proper sphear. That of *Saturn* the slowest of all, he placed in that Orbe which is next to the fixed stars. Second to this is that which they call the sphear of *Jupiter*, next that of *Mars*; the eighth which is the *Supream power* includeth all. These are all living intelligent Creatures, and Gods endued with a sphericall figure.

CHAP.

C A A P. XV.

Of Demons and Elements.

There are other *Demons* also which we may call Intelligent Gods, in each of the Elements partly visible, partly invisible, in the æther, fire, air and water, that there be not any part of the World void of Soul, or of an animate creature more excellent then humane nature. Below these are all earthly sublunary things; God is maker of the World, of all Gods and Demons. This Universe by his Divine Will shall not be dissolved. Over the rest his *Sons* prebide, who by his command and example order whatsoever they do. By these *lois, nocturnall visions, dreams, Oracles*, and whatsoever men referre to divination is artificially wrought.

The *Earth* is fixed in the midst of all, round about the *Axle-tree* which passeth through the midst of the World. It is the observer of night and day, the most ancient of all Gods in Heaven. Next the Soul of the World it affordeth us most nutrature; about it the Heavens move, and it self is a kind of *Starre*: It remaineth in its proper place, which by reason of its even weight is the Centre; the æther exteriour is divided into the sphear of fixed Starrs, and that of Planets. Next to these is the Air; in the midst the Earth with its humidity.

CHAP. XVI.

Of the younger Gods makers of men.

After that all these were framed, there remained three kinds of living Creatures which were to be mortall, *Volatile, Aquatile*, and *Terrestrial*; the generation whereof he committed to his *Son*, lest if he himself had begotten them, they should have been immortall as well as the rest. They borrowing some little parts from first matter for a certain time, formed mortall living Creatures, and because of Mankind, as being next to the Gods, both the Father of all things, and his Sons likewise have a particular care; the Maker of all things sent down himself their Soules into the earth equall in number to the Starrs, & having imposed each one his proper Star as a vehiculum, like a Law-giver, he pronounced decrees unto them, that he himself might be inculpable, which was

was that there should arise mortall affections from the body, first senses, next pleasure, then grief, and fear, and anger, which those foules that should overcome, and not suffer themselves to be transported by them, should justly be accounted Victors, and at the last return to their proper Star, though they which should be transported by injustice, should in the second generation undergoe the lives of women, wherein if they ceased not from their wickednesse, they should at last transmigrate into the Nature of brute Beasts, the end of these Labours shall then be, when they have overcome the innate affections of the body, and then return to their proper habit.

CHAP. XVII.

Of the Body, and parts of man, and Powers of the Soul.

THE Gods first formed man of Earth, Fire, Air, and Water, borrowing some parts from matter, (to be restored in their due time) which they so connected to one another by secret ties, as that of all these they framed one body. The most excellent part of the soul that was sent down from Heaven, they placed in the *Head*, for which as a manured Field they prepared the *Brain*. About the face they disposed Organs proper for sense; *Marrow* they made of smooth straight triangles, of which the Elements were formed, that it should be the Origine of prolifick seed. *Bones* they formed of Marrow and Earth, the Earth moistened, and often dipt in Water and Fire. *Flesh* is compounded of salt and sharpe, as of a kind of ferment. Marrow they enclosed with *bones*, bones with *sinewes* instead of chaines, that by these inflexions the knitting of the joints might be plyant. Over these as a cover is extended the *Skin*, partly white, partly black, for beauty and use. Of these likewise consist the internall *bowells*, and the belly, and the intestines, every where rolled about it. And from the mouth above the *aspera arteria*, and the *œsophagus*, of which one commeth down to the stomach, the other to the Lungs. Meat is digested in the belly by spirit and heat, and thence distributed to the whole body according to their severall constitutions. The two veines passing along the spine of the Back, meet and crosse at the head, where they spread into many parts.

Thus when the Gods had made man, and given him a soul as the Mistresse of his body, they placed the principall part of that soul to which Reason appertaineth, in the head. Whence is derived marrow and sinewes, and by the different affection of this, the

the minde likewise is altered. Moreover they gave him senses, as the attendants of Reason, and the power of judging and contemplating with Reason. Those parts of the soul, which are moved by meaner affections, they seated in lower places; the irascible part in the heart, the concupiscible about the belly, and the parts next to the Navell, of which hereafter.

CHAP. XVIII.

Of sight.

AFTER that the Gods had placed the eyes (conduits of light) in the face, they included in them a fiery light, which being smooth and in some manner thick, they conceived of kin to diurnall light. This breaketh forth every where at the Eyes, but chiefly through the Eye-balls, as being there most pure and clear. This agreeing with the externall light, as like with like affordeth the sense of sight, whence in the night, when the light vanisheth and is obscured, this ray of ours no longer mingletli with the immediate air; but, on the contrary, withdrawing it self inwards, smooths and diffuses the motions that are in us, and so bringeth on sleep, whereby the eyelids are shut. If it bring much rest, the sleep is little disturb'd with dreams, but if there remain any motions behind, we are troubled with many illusions. In this manner phantasies, whether true or false, arise. Of the same Nature are images, which we see in glasses, or other smooth pellucid bodies, which exist only by reflection. For, as the glasse is concave or convex, or oblong, the object is differently represented to the beholder. The light being reflected to other parts, those which are dispersed in convex meet in the concave, for in some, the right and left sides seem quite inverted, in others alike; in others, those which are upwards seem downwards, and on the contrary, those which are downwards, upwards.

CHAP. XIX.

Of the rest of the Senses.

HEARING is given for the perception of voice, it ariseth from a motion made about the head, and setteth in the liver. Voice is that which passeth through the ears, brain, and bloud to the

V u

Soul

Soul. A sharp voice is that which is moved swiftly, deep which slowly, great which much, small which little.

Next followeth the sense proper to the Nostrills, perceptible of odour. Odour is an affection which passeth from the veins of the Nostrills to the parts of the Navell. The Species thereof have no name, except the two that are most common, pleasant, and unpleasent, commonly called sweet and stinking. All Odour is more thick then Air, more thin then Water; for Odour is properly said to be of those things which have not yet received perfect mutation, but consist of a communion of Air and Water, as smoke and mists. For, by the resolution of these into one another, the sense of smelling is made.

Tast was made by the Gods to be the judge of different favours. Hence are veins extended to the Heart, by which several favours are examined. These Veins by dilating or contracting themselves severally according to the Savors presented to them, discern their differences. The differences of Saviours are seven; sweet, sharp, sowre, picqueant, salt, acid, bitter; the Nature of sweet Saviour is contrary to all the rest, for by its power it sootheth and pleaseth the moisture of the tongue, whereas of the rest some disturb and dispell it, as acute Savors, some heat, and fly upwards, as the hot; others being absterfive, dissolve it, as the bitter; others are by degrees purgative and absterfive, as the salt. Of these some contract the passages; they which do it more roughly, are called acid; they which more gently, austere.

The sense of touching was formed by the Gods to discern hot and cold, soft and hard, light and heavy, smooth and rough, and to judge the differences of each of these; *Yielding* bodies, we call those which yield to the touch, *resisting* those which yield not; this proceedeth from the bases of bodies, those which have large bases are firm and solid; these which have narrow bases are yielding, soft, and easily changed. Rough is that which is uneven and hard, smooth that which is plain and thick. As warm and cold qualities are most opposite, so they proceed from the most different causes. That which cutteth by the acutenesse and roughnesse of its parts, begetteth a hot affection, that which is more thick, in penetration, a cold, whilst the more rare are expelled, and the more dense compelled to penetrate into their room. Thence ariseth a concussion and trepidation, and (an affection which is from hence begotten in bodies,) rigor.

CHAP.

CHAP. XX.

Of Heavy and Light.

Heavy and light ought not to be defined by higher or lower place, nothing is high or low; for Heaven being absolutely round, and its convex extremity even; we cannot term any thing higher or lower; yet may we call that heavy, which is hardly drawn to a place different from its Nature, light which easily; or, heavy is that which consisteth of most parts, light of fewest.

CHAP. XXI.

Of Respiration.

WE breath after this manner. The externall Air compasseth us round about, and passeth in at our mouth, nostrills, and invisible Pores of the body, where being warmed, it floweth back again to the externall Air, by that part out of which it flowed, it again thrusteth the externall Air to the interior. Thus there is an unintermitted succession of inspiration and expiration.

CHAP. XXII.

Of the Causes of Diseases.

OF Diseases Plato alledgeth many causes. The first is defect or excessse of the Elements, and a change into places which agree not with their Nature. The second, a preposterous generation of homogeneous parts, as when of flesh is made blood, or choler, or flegme; for all these are nothing but colliquation, or putrefaction. Flegm is a new colliquation of flesh; sweat and tears, are a kind of Serum of flegm. Flegm intercepted in the outward parts, begetteth Scurfe and Leprosie, in the inward being mingled with Melancholy, it causeth the falling-sicknesse. Sharp, and salt flegme engender those affections which consist in rigour, for all bodies that are inflamed with choler must suffer that. A world of various diseases are engendred by choler and Flegm.

flegm. As concerning feavours; *Plato* conceiveth that a continuall feavour proceedeth from excesse of fire, a quotidian from excesse of air, a tertian from excesse of water, a quartan from excesse of Earth. It remaineth that we here begin to speak of the Soul, though not without some danger, of repeating the same things.

CHAP. XXIII.

Of the three principall powers of the Soul.

THE Gods, the makers of mortall Creatures, having received from the first God the Soul of Man immortall, added unto it two mortall parts; yet left the immortall divine part might be infected with mortall extravagances, they seated as Prince of all in the tower, as it were of the body, the Head, in figure resembling the Universe. The rest of the body they appointed as a vehiculum to serve this: To each mortall part they assigned its proper habitation, placing the irascible in the heart, the concupiscible in the midst betwixt the Navell and the Diaphragme, binding it there as a furious savage Beast. They framed the Lungs in respect of the heart, soft, bloodlesse, hollow, and spongy, that the heart being something heated with anger, might thereby be refrigerated and asswaged; the Liver to excite and allay the concupiscible part, having both sweetnesse and bitternesse, as likewise for the clearing of divinations which are given by dreams: for as much as in it by reason of its smoothnesse, shining and brightnesse, the power which proceedeth from the mind doth shine forth. The Spleen was made for the benefit of the Liver, to purge and cleanse it; so that those corruptions, which by some diseases, are contracted about the Liver, retire thither.

CHAP. XXIV.

Of the distinction of the parts of the Soul.

THAT the Soul and parts thereof according to their proper faculties are threefold; every part appointed by reason their severall places, is manifest from hence. Those things which are separated by Nature, are divers; passionate and reasonable are separate by nature; this being conversant in Intelligibles, that

in things sad or joyfull, to omit the passive part which is common likewise to bruite Beasts. Now these two being distinct by Nature, must likewise be distinguished by place, because for the most part they disagree, and are repugnant to one another; but no thing can be repugnant to it self, neither can those things which are contrary to one another consist together in the same. In *Medea* anger seemeth to contest thus with reason;

*I know what I intend is ill,
But anger over-rules my will.*

In *Laius*, when he ravished *Chrysippus*, concupiscence contested with Reason; for so he saith;

*Men to this crime the Gods confine,
To know the ill that they decline.*

That the rationall power is different from the Passive, is evident from this, that they ordered by severall means, one by discipline, the other by habituall practice.

CHAP. XXV.

Of the Immortality of the Soul.

THAT the Soul is immortall *Plato* proveth by these Arguments.

The Soul to every thing, wherein it is, conferreth life, as being naturally innate in her self, but that which conferreth life to others never admitteth death, but what is such is immortall.

The Soul being immortall, is likewise incorruptible, for it is an incorporeall essence which cannot be changed substantially, and is only perceptible by the Intellect, not by the eyes, and is uniform. Hence it must be simple, neither can be at any time dissolved or corrupted. The body is contrary, for it is subject to fight and other senses, and as it is compounded, so shall it again be dissolved, and it is multiform. When the Soul adhereth to those things which are perceptible by Intellect, it acquiesceth; Now to that by whose presence she is disturbed, she cannot possibly be like, wherefore she is more like to those things which are perceptible by Intellect; but what is such is by nature incorruptible and perishable.

Again, the Soul naturally doth preside over the body, not the body over the Soul, but that which by nature ruleth and commandeth is of kin to Divinity, wherefore the Soul being next unto God, must be immortall, not subject to corruption.

X x

Again,

Again, Contraries which have no *medium*, not by themselves, but by some accident are so ordered by Nature, that they may be mutually made of one another. But that which men call life is contrary to that which they call death; as therefore Death is a separation of the Soul from the body; so is life a conjunction of the Soul with the body, præexistent to the Body. But if she be præexistent, and shall subsist after the body, it followeth that she be sempiternall, for there cannot any thing be imagined whereby she may be corrupted.

Again, if learning be Reminiscence, the Soul must be immortall, but that it is reminiscence we prove thus: Learning cannot otherwise consist then by remembrance of those things we formerly know. For, if from *Singulars* we understand *Universalls*, how could we discourse by singulars which are infinite? or how from a few perceive *Universalls*? we should therefore necessarily be deceived, as if we judged that only to be a living Creature which breatheth; or how could the notions themselves have the reason of principles. By reminiscence therefore, from some few which we have conceived in our mind, we understand the rest, and from some occurrent particulars we remember those which we knew long before, but were then given over to oblivion, when the Soul first descended into the Body.

Again, if the Soul be not corrupted by its own proper ill, neither can it be destroy'd by that or any other, nor simply by any ill, and being such, shall remain uncorrupted.

Again, that which is moved in it self, as being the principle of motion in those things which are moved, is alwaies moved; that which is such is immortall; but the Soul is moved of it self, that which is moved of it self is the principle of all motion and generation; and a principle is expert of generation and corruption, wherefore the Soules of men and of the Universe it self are such, for both partake of the same mission. He affirmeth the Soul to be moveable in her self, because it hath an innate life, alwaies operating by its power.

That rationall Soules are immortall, may clearly be asserted out of *Plato*; but whether the irrational be such seemeth doubtful; yet is it probable that being guided only by Phantasie, not endued with reason or judgement, neither do they contemplate any thing, or discern, or collect from it, nor can they discern ills, but generally understand nothing, nor are of the same nature with those Soules which have Intellect and Reason, but are capable of dying and being corrupted. For as much as they are immortall, it followeth that they are put into bodies, being planted into the formed Nature of Embrio's, and transmigrate into severall bodies as well humane as others, either according to some certain numbers which they expect, or by the wil of the Gods, or for intemperance of life, or for love of the Body. For the

the Body and Soul have a kind of affinity, as Fire and Brimstone.

Moreover the Soules of the Gods have a dijudicative faculty, called Gnostick, and impulsive to some action, called Parastatick, which faculties being likewise in humane Soules, become changed as soon as they come into the bodie, the assistent into the concupiscible, the impulsive into the irascible.

CHAP. XXVI.

Of Fate and Free-will.

Concerning *Fate* *Plato* held thus. All things are in fate, yet all things are not decreed by Fate. For Fate, though it be like a Law, yet it useth not to speak in this manner, that this man shall do thus, and to that man, that shall befall (which were to proceed into infinite, there being an infinite generation of men, and infinite accidents happening daily to them; besides that, this would take away our free-will, our praise or dispraise, and whatsoever is of that kind) but rather thus; Whatsoever Soul chooseth such a life, and doth such things, these shall follow, the Soul therefore is free, and it is left within its power to do or not to do, without any compulsion or necessity. But that which followeth the action is performed by Fate. As from *Paris's* ravishing of *Helena*, (which it is within his power to do or not to do) shall follow that the Grecians contend with the Trojans about *Helena*. Thus *Apollo* foretold *Laius*;

If thou beget a Son, that Son shall kill thee.

In the Oracle are comprehended both *Laius* and the begetting of a Son, that which shall follow upon the begetting of the Son depends on *Plato*.

That which may be done is of a middle kind betwixt true and false, and being so indefinite by Nature: that which is in our power, is carried on as it were unto it. That which is done by our election, is presently either true or false; that which is in power, is different from that which is said to be in habit and act. That which is in power declareth an aptitude in that thing, wherein the habit is not yet perfect. So a boy may be said to be a Grammarian, a Musician, a Carpenter in power. He is in habit of one or more of these when he hath acquired that habit. He is said to be in act, when he operateth according to that acquired habit. That which we call possible to be done is none of these. Indeterminate is that which is in our power, and to which part soever it inclineth, will be true or false.

WE must next give a short account of *Plato's Ethicks*. That which is worthy of all honour, and is the Supream good, he conceived not easie to be found, and if found, not safe to be declared. For this reason, he communicated the contemplation of the chief good to very few, and those of his most intimate acquaintance, of whom his judgement made choice for this purpose. But our good, if we examine his books dilligently, we shall find he placed in the knowledge of the first good, which may rightly be called God, and the first mind. For all things which men call good, he conceiveth to be called good in this respect, for as much as they derive something from that good, as all sweet and hot things are termed such from some participation of the first sweet, and first hot. Of those things which are in us, only the mind and reason have a similitude of the first good. Wherefore he calleth our good, Fair, Venerable, Amiable, Proportionate, and lastly Beatitude. Of those which are commonly called good, as health, beauty, strength, there is none good, unless it be employed towards the practise of Vertue. For being separated from Vertue, they are like matter only, and to those who make ill use of them only ill. Yet these *Plato* sometimes calleth mortal goods. Beatitude he reckoneth not amongst humane goods, but amongst the divine and immortall. Whence he asserteth that the souls of true Philosophers are replenish'd with vast admirable goods, and after the dissolution of their mortall body, are admitted to the table of the Gods, and with them walk over and survey the field of Truth, because they did see they used the utmost endeavours of their Soules to know it, and esteemed it the most precious of all things, by the benefit whereof they illustrated and excited their mind as a lost or blinded sight, preferring the conservation thereof before many corporall eyes. Foolish men are like those who lead all their life in some Cave underground, where they never saw the light of the Sun, but only some empty thin shadows of such bodies as are with us upon the Earth, which seeing, they think they see true bodies. As these, if ever they should be brought out of darknesse into the clear light, would questionlesse despise all things which they saw before, and themselves much more, as having been absolutely deceived; So they who rise up out of the darknesse of this life to those things which are divine and fair, in all likelyhood will contemn what before they most esteemed, and love more vehemently this contemplation.

plation. Thus it appeareth, that only what is good is honest, and that Vertue sufficeth to Felicity,

Moreover, that good and fair consist in knowledge of the first good, he declareth in whole volumes. As concerning those which are good by participation, he speaketh thus in his first Book of Laws. Good is twofold, Humane and Divine &c. If anything be disjoyned from the first good, and void of the essence thereof, that is called good by the foolish, which in *Euthydemo*, he affirmeth to be a greater ill to the Possessor,

That he conceiveth the Vertues to be eligible in themselves, is manifest, in as much as he affirmeth that only to be good which is honest, which he demonstrateth in many Dialogues, particularly in those of the Common-wealth.

Hence he conceiveth that man to be most happy and blessed, who hath attained the Science we mentioned; yet not in respect of the honours which attend such a person, nor of any other reward; for though he be unknown to all men, and such things, as are commonly accounted Ills, as, dishonour, banishment and death happen unto him; he is notwithstanding happy. On the contrary, a man who wants this knowledge, though he possesse all things commonly esteemed good, riches, power, health, strength, and Beauty, he is nothing the more happy.

He asserteth an ultimate end, conformable to all these which is to be made like unto God, as far as Humanity is capable of being such. This he expounds variously, sometimes as in *Theateto* he affirms our resemblance to God to consist in being prudent, just, and holy; wherefore we must endeavour to fly with all possible celerity from hence to those. This flight is the resemblance to God, as much as is possible. The similitude consisteth in Prudence, Justice, and Sanctity; sometimes in Justice only, as in his last Book of the Common-wealth. For a man is never deserted by God, whilst he endeavoureth to be just, and by the very act of Vertue, as much as man is capable of, he is rendred like unto God. In *Phaedone* he asserteth, that this resemblance to God is acquired by Temperance and Justice, thus: *Are not they blessed and happy, and from hence shall go into the best place, who have practised the popular civill Vertue which they call Temperance and Justice?* Again, sometimes he affirmed, that the end of life is to be like unto God; sometimes to follow God, as when he saith, God indeed according to the old saying, containing the beginning, middle and end of all things, &c. Sometimes he joyneth both together, as when he saith, *The Soul following God, and being rendred like unto him*, &c. The principle of Utility is good it self; but this is said of God, therefore the end conformable to the principle, is to become like unto God, to the Celestiall, or rather supercelestiall God, who hath not Vertue, but is more excellent then all Vertue. Wherefore it is rightly said, that *κατασκευαστα*, this is a per-

verfity of the Genius, *Eudæmonia*, Beatitude is a good habit of the Genius.

This fimilitude to God we fhall obtain, if we enjoy convenient nature; in our manner, education and fenfe, according to Law, and chiefly by reafon, and difcipline, and institution of wifdom, withdrawing our felves as much as poffible from humane affairs, and being converfant in thofe things only which are underftood by contemplation: the way to prepare, and, as it were, to cleanse the Demon that is in us, is to initiate our felves into higher difciplines, which is done by Mufick, Arithmetick, Astronomy and Geometry, not without fome refpect of the body by Gymnastick, whereby it is made more ready for the actions both of Warre and Peace.

CHAP. XXVIII.

The definition and kinds of Virtue.

Virtue being divine, is the perfect and beft affection of the Soul, which adorneth a man, and rendreth him more excellent and ready, as well for fpeech as action, whether he do it alone or with others.

Of the Vertues, fome are placed in the rationall part, fome in the irrationall. For whereas the Nature of the rationall part is one, that of the irascible another, that of the concupifcible another, the perfection of thefe muft likewife be different. That of the rationall is *Prudence*, of the irascible, *Fortitude*, of the concupifcible, *Temperance*.

Prudence is the Science of things, Good, Bad, and betwixt both.

Temperance is an apt moderation of defires and appetites; when we call Temperance a moderation and obedience, we mean only this, that it is a faculty caufing all appetites to be fubjected unto it, in decent order, and fubmiffive obedience to be commanded by nature. This is the rationall part.

Fortitude is a lawfull obfervation of a command difficult, or not difficult, that is, it is a faculty which keepeth a lawfull precept.

Justice is an agreement amongst all thefe, which caufeth that the three parts of the Soul agree with one another, and that each be worthily converfant in thofe things which are proper, and belong unto it.

Thus it is a common intire perfection of thefe three Vertues, *Prudence*, *Fortitude* and *Temperance*; in fuch manner that reafon commandeth, and the reft of the parts, each according to its feveral

verall property, are reftained by Reafon, and obey it.

Hence it followeth, that the Vertues are mutually conſequent to one another; Fortitude being the confervation of a lawfull precept, is likewife confervative of right reafon. Right reafon proceedeth from Prudence; Prudence cohereth with Fortitude, for it is the knowledge of good things, but no man can difcern that which is good, if he be diftracted by fear, or involved in the like troubles. In like manner, neither can any man be wife, and intemperate, for then he is overcome by affections. If a man do fomthing contrary to reafon, *Plato* affirmeth he doth through ignorance and imprudence, fo that can be prudent that is intemperate or fearfull. Whence it followeth, that the perfect Vertues cohere to one another, and are infeperable.

CHAP. XXIX.

Of Virtues, Vices, and their differences.

The gifts of Nature and progreſs in them are called Vertues alfo, by reafon of their fimilitude with the perfect Vertues, affuming the ſame name. In this ſence we call all ſouldiers ſtout, and ſometimes call imprudent and raſh perſons ſtout, when we ſpeak not of the perfect Vertues, for the perfect neither increaſe nor decreaſe; but Vices are intended and remitted. One man is more imprudent and more unjuſt then another, neither do all the vices follow one another, for they are certain contraries which are not competible to the ſame. Such is fury to Cowardice, and prodigality to covetouſneſſe, nor can there be any man at once poſſeſſed of all Vices, no more then a body tormented by all diſeaſes.

Moreover, there is a mean affection which inclineth not plainly either to Vice or Vertue; for it is not neceſſary that all men muſt be good or bad; they are ſuch, who have arrived at the height of theſe; for it is not eaſie to paſſe ſuddenly from Vertue to Vice, becauſe betwixt extreames there is a great intervall and diſtance.

Of Vertues ſome are principall, others concomitant; principall are thoſe which are in the rationall part of the Soul, and by which the other Vertues are perfected. Concomitant are thoſe which are in the other part which are ſubject to Affections. Theſe act honeſt things according to Reafon, nor that which is in them, for they have none, but that which they receive from Prudence, which is confirmed in them by cuſtom and exerciſe.

Now for as much as neither ſcience nor art conſiſteth in any part

part of the soul, but in the rationally, those vertues which are in the other part, that is subject to affections, cannot be taught, because they are neither Arts nor Sciences, neither have they a peculiar Doctrine. Prudence is a Science, which prescribeth unto every one what is proper to him, as a Pilot, or Master of a Ship, to inferiour ignorant Sailors. The like in a common Souldier and a Generall.

For as much as Ills are intended and remitted, offences cannot be equall, but some must be greater, others lesser, for which reason, they, who make Lawes, punish some more gently, other more severely. And though Vertues are certain Heights, as being perfect, and like unto that which is right, yet in another respect they are called mediocrities, because all or the most of them are placed betwixt two Vices, whereof one sinneth in excessse, the other in defect; as on the one side of *Liberality* is *Covetousnesse*, on the other *Prodigality*. For in affections we recede from the mean, when we relinquish that which is placed in Vertue, either by excessse or defect. But neither he, who beholding his Parents wronged is nothing moved thereat, nor he who is incens'd at the smallest matters void of passion or moderate, but the quite contrary. He who at the death of his Parents grieveth not, is void of passion; He who destroyeth himself with grieving, is overpassionate and immoderate; he who grieveth moderately, is moderately passionate. In like manner, he, who feareth upon all occasions, and more then needs, is timorous; he who feareth nothing is rash; He only is stout that can keep a mean betwixt fear and rashnesse; the like in all the rest. And for as much as that which is mean in affections is likewise best, and mediocrity is nothing but a mean betwixt excessse and defect, there are these Vertues termed Mediocrities, because in humane perturbations and passions they affect us a middle kind of way.

CHAP. XXX.

That Vertue is voluntary, Vice involuntary.

Vertue being chiefly of those things which are in our power, not compulsive (for it could not deserve praise, if it came either by nature or divine decree) it followeth, that Vertue is voluntary, begotten by a fervent, generous, and firm impulsion.

From this, that Vertue is voluntary, it followeth that Vice is involuntary: For, who, in the most excellent part of himselfe, would ever voluntarily choose that which is the greatest of all Ills? When a man is carried on to Vice, he first inclineth to it, not as if it were ill, but good, and if he fall into ill, doubtlesse, he

is

is deceived with thinking, that this way by a lesser ill, he may arrive at a greater good, and goeth in this manner unwillingly to it. For, it is not possible, a man should pursue ill as it is ill, without any hope of good, or, fear of a greater ill. All ill things therefore, which an ill man doth, are involuntary; for, injustice being involuntary, to act unjustly is so much more involuntary, as the action of Vice is beyond the idle habit thereof. Yet, though wicked actions are involuntary, the wicked nevertheless ought to be punished, and that not after one manner; but, according to the variety of hurt which they do to those they wrong. That which is involuntary consisteth in ignorance of perturbations, all which may be diverted, either by reason, or civill custome, or diligence.

CHAP. XXXI.

Of Love and Friendship.

Friendship, properly so termed, is made by a mutuall reciprocal benevolence. This is, when either is as much concerned for the happinesse of the other, as of his own, which equality is preserved only by similitude of manners: For, the like is friend to its like, if they be both moderate; but, the intemperate cannot agree, either with themselves, or the moderate.

There are other things which are thought friendships, but are not such, in which there appeareth some shew of vertue. Of these, is the naturall goodwill of Parents to their Children, and of Kindred one to another, as also that which is called civill and sociable: These are not alwaies accompanied with mutual benevolence. Likewise, the amatory art is a kind of friendship. That which is honest is proper to a generous soul, dishonest, to a perverse; mean, to one meanly affected. For, as the habit of the rationally soul is three-fold, right, dishonest, and mean; so many different kinds are there of love, which appeareth most clearly in the difference of the ends they propose unto themselves. The dishonest aimeth only at corporeall pleasure, and therefore is absolutely brutish. The honest considereth the minde only, as far as vertue appeareth in it. The mean desireth both the beauty of the soul and of the body; of which love, he who is worthy, is mean likewise; that is, neither absolutely honest nor dishonest. Hence that love which aimeth only at the body, ought to be teamed a Demon (rather then a Deity, which never descendeth to an human bodie) transmitting divine things to men, and human to God.

Of the three kinds of love, that which is proper to a good man,
Z. z. being

being remote from vicious affections, is artificiall, whence it is placed in the rationall part of the soul. The contemplations thereof are these, to discern who is worthy of love, and to contract friendship with him, and enjoy it: This discernment is made from his aimes or desires, whether they are generous, and directed to a good end, or violent and fervent. The contraction, or acquisition of friendship, is made, not by wanton excessive praise, but rather by reprehension, shewing him, that it is not convenient he should live in that manner he doth; when he enjoyeth the love of him whom he affects, he must alwaies exhort him to those things, by exercise whereof, he may arrive at perfect habit. Their end is that of lover and beloved, they may at last become friends.

CHAP. XXXII.

Of Passions.

INjustice is so great an ill, that it is better to suffer wrong then to do wrong; for one belongeth to a wicked man, the other to a weak man: both are dishonest, but to do wrong is worse, by how much it is more dishonest. It is as expedient that a wicked man be punished, as that a sick man should be cured by a Physician; for all chastisement is a kind of medicine for an offending Soul.

Since the greater part of Vertues are conversant about passions, it is necessary that we define passion. Passion is an irrationall motion of the Soul, arising out of some good or ill; it is called an irrationall motion, because neither judgments nor opinions are passions; but motions of the irrationall parts of the Soul. For in the irrationall part of the Soul, there are motions, which though they are done by us, are yet nothing the more in our power. They are often done therefore contrary to our inclination and will; for sometimes it falleth out, that though we know things to be neither pleasing nor unpleasing, expetible nor avoidable, yet we are drawn by them, which could never be if such passions were the same with Judgement. For we reject judgement when we disapprove it whether it ought to be so or otherwise. In the definition is added, arising from some good or some ill, because of that which is mean or indifferent betwixt these, no passion is ever excited in us. All passions arise from that which seemeth good or ill. If we see good present, we rejoyce, if future, we desire. On the contrary, if ill be present, we grieve, if imminent, we fear.

The simple affections, and, as it were, elements of the rest are
two;

two; *Pleasure* and *Grief*; the rest consist of these. Neither are fear and desire to be numbred among the principall passions, for he who feareth, is not wholly deprived of pleasure, nor can a man live the least moment, who despaireth to be freed or eased of some ill. But it is more conversant in grief and sorrow, and therefore he, who feareth, sorroweth. But he who desireth, like all those who desire or expect something, is delighted; inasmuch as he is not absolutely confident; and hath not a firm hope he is grieved. And if desire and fear are not principall passions, it will doubtlesse follow, that none of the other affections are simple; as anger, love, emulation and the like; for in these, *Pleasure* and *Grief* are manifest, as consisting of them.

Moreover of Passions, some are rough, others mild, the mild are those, which are naturally in men, and if kept within their bounds, are necessary and proper to man, if they exceed, vicious. Such are *Pleasure*, *Grief*, *Anger*, *Pitty*, *Modesty*; for it is proper to man to *delight* in those things which are according to Nature, and to be grieved at their contraries. *Anger* is necessary to repell and punish an injury. *Mercy* agreeth with Humanity. *Modesty* teacheth us to decline fard things. Other passions are rough, and praternaturall, arising from some depraved or perverse custom. Such are excessive laughter, joy in the misfortunes of others, hatred of Mankind. These, whether intense or remisse, after what manner soever they are, are alwaies erroneous, and admit not any laudable mediocrity.

As concerning *Pleasure* and *Grief*, *Plato* writeth thus. These passions are excited in us by Nature. *Grief* and sorrow happen to those who are moved contrary to Nature; *Pleasure* to those who are restored to the proper constitution of their Nature. For he conceiveth the naturall state of man to consist in a mean betwixt *Pleasure* and *Grief*, not moved by either, in which state we live longest. He asserteth severall kinds of *Pleasure*, whereof some relate to the *Body*, others to the *Soul*. Again, of *Pleasures* some are *mix'd* with grief, some are *pure*. Again, some proceed from the *remembrance* of things past, others from *hope* of things to come. Again, some are *dishonest*, as being intemperate and unjust; others *moderate*, and joynd with good, as joy for good things, and the *Pleasure* that followeth Vertue. Now because most *Pleasures* are naturally dishonest, he thinks it not to be disputed whether *Pleasure* can be simply and absolutely a good, that being to be accounted poor and of no value, which is raised out of another, and hath not a principall primary essence. For *Pleasure* cohereth even with its contrary *Grief*, and is joynd with it, which could not be, if one were simply good, the other simply ill.

CHAP.

CHAP. XXXIII.

Of the formes of Common-wealths.

OF the formes of Common-wealth, some are supposed only, and conceived by abstract from the rest. These he delivers in his book of a Commonwealth, wherein he describeth the first concordant, the second discordant, enquiring which of these is the most excellent, and how they may be constituted. He also divideth a Commonwealth like the Soul into three parts, *Keepers*, *Defenders*, and *Artificers*. The office of the first is to Counsel, to advise, to command; of the second, to defend the Commonwealth, upon occasion, by armes, which answereth to the irascible power; To the last belong Arts and other services. He will have Princes to be Philosophers, and to contemplate the first good, affirming that so only they shall govern rightly. For Mankind can never be freed from ill, unless either Philosophers govern, or they who govern be inspired with Philosophy after a divine manner. A Commonwealth is then governed best, and according to Justice, when each part of the City performeth its proper Office. So that the Princes give Laws to the People; the Defenders obey them, and fight for them, the rest willingly submit to their Superiours.

Of a Commonwealth he asserteth five kinds, the first, *Aristocracy*, when the best rule; the second, *Timocracy*, when the ambitions; the third *Democracy*, when the people; the fourth, *Oligarchy*, when a few; the last, *Tyranny*, which is the worst of all.

He describeth likewise other supposed formes of Commonwealth, as that in his Book of Laws; and, that which reformeth others, in his Epistles, which he useth for those Cities that in his Books of Laws he saith are sick. These have a distinct place, and select men out of every age, as according to the diversity of their nature and place, they require different institution, education and armes. The Maritime people are to study Navigation and Sea-fight; the Island fighting on foot; those in mountainous Countries to use light armour, those on the shore heavy. Some of these to exercise fighting on horseback. In this City he alloweth not a Community of women. Thus is Politick a Verue conversant both in Action and Contemplation; the end whereof is to constitute a City, good, happy, and convenient to it self. It considers a great many things, amongst the rest, whether War be to be waged or not.

CHAP.

CHAP. XXXIV.

Of a Sophist.

Hitherto we have spoken of a *Philosopher*, from whom a *Sophist* differeth; In *Matters*, because he teacheth young men to gain, and desireth rather to seem then to be good. In *matter*, for a *Philosopher* is conversant in those things which alwaies are, and continually remain in the same manner; but a *Sophist* in that which is not, for which reason he seeketh darknesse, that he may not be known to be what he is. To things that are, that which is not, is not opposed as contrary, for it neither existeth, nor is participant of any essence, nor can be understood. So that if any man endeavour to expresse it in words, or comprehend it by thought; he is deceived, because he putteth together things contrary and repugnant. Yet that which is not, as far as it is spoken, is not a pure negation of that which is, but implyeth a relation to another, which in some manner is joined to *Ens*. So that unless we assume something from that which is to that which is not, it cannot be distinguished from other things, but thus, as many kinds as they are of *Ens*, so many are there of *Non-Ens*, because that which is not an *Ens* is a *Non-Ens*.

Thus much may serve for an introduction into *Plato's* Philosophy: Some things perhaps are said orderly, others disorderly, or confusedly; yet is all so laid down, that by those which we have delivered, the rest of his Assertions may be found out and contemplated.

A a a

After

*After so serious a Discourse, it will not be amisse
to give the Reader a Poeticall entertainment upon
the same Subject, being*

A PLATONICK DISCOURSE,

Written in Italian by

JOHN PICUS Earl of **MIRANDULA**,

In explication of a Sonnet by

HIERONIMO BENIVIENTI.

The first PART.

Sect. I.

It is a principle of the Platonists, That every

IT is a principle of the Platonists, That every created thing hath a threefold being; Causal, Formal, Participated. In the Sun there is no heat, that being but an elementary quality, not of Celestiall nature; yet is the Sun the cause and Fountain of all heat. Fire is hot by nature, and its proper form: Wood is not hot of its self, yet is capable of receiving that quality by Fire. Thus hath heat its Causal being in the Sun, its Formall in the Fire, its Participated in the Fuel. The most noble and perfect of these is the Causal: and therefore Platonists assert, That all excellencies are in God after this manner of being; That in God is nothing, but from him all things; That Intellect is not in him, but that he is the original spring of every Intellect. Such is *Plotinus's* meaning, when he affirms, * *God neither understands nor knows*; that is to say, after a formall way, As *Dionysius Areopagita*, *God is neither an Intellectual nor Intelligent nature, but unspeakably exalted above all Intellect and Knowledge.*

Sect. II.

Platonists distinguish Creatures into three degrees. The first comprehends the corporeall and visible; as Heaven, Elements, and all compounded of them: The last the invisible, incorporeal, absolutely free from bodies, which properly are called Intellectual (by Divines, Angelicall) Natures. Betwixt these is a middle nature, which though incorporeal, invisible, immortall, yet moveth bodies, as being obliged to that Office; called, the rational

* *Ennead. 6.*
lib. 7. 37.

rational Soul; inferiour to Angells, superiour to Bodies, subject to those, regent of these: Above which is God himselfe, author and principle of every Creature, in whom Divinity hath a casual being; from whom, proceeding to Angells, it hath a formall being, and thence is derived into the rational Soul by participation of their lustre: below which, no nature can assume the Title of Divine.

Sect. III.

That the first of these three Natures, cannot be multiplyed, who is but one, the principle and cause of all other Divinity, is evidently proved by Platonists, Peripateticks, and our Divines. About the second (*viz.*) The Angelick and Intellectual, Platonists disagree. Some (as *Proclus*, *Hermias*, *Syrianus*, and many others) betwixt God and the rational Soul place a great number of creatures; part of these they call *Nésta, yds es*, Intelligible, part intellectuall; which termes, *Plato* sometimes confoundeth, as in his *Phædo*. *Plotinus*, *Porphyrus*, and generally the most refined Platonists, betwixt God and the Soul of the World, asigne only one Creature, which they call the Son of God, because immediately produced by him. The first opinion complies most with *Dionysius Areopagita*, and Christian Divines, who asserf the number of Angells to be in a manner infinite. The second is the more Philosophick, best suiting with *Aristotle* and *Plato*, whose sense we only purpose to expresse; and therefore will decline the first path (though that only be the right) to pursue the latter.

Sect. IV.

WE therefore, according to the opinion of *Plotinus*, confirmed not only by the best Platonists, but, even by *Aristotle*, and all the Arabians, especially *Avicenna*, affirm, That God from eternity produced a creature of incorporeall and intellectuall nature, as perfect as is possible for a created being, beyond which, he produced nothing; for, of the most perfect cause, the effect must be most perfect, and the most perfect can be but one; for, of two or more, it is not possible but one should be more or lesse perfect than the rest, otherwise they would not be two, but the same. This reason for our opinion I rather choose, then that which *Avicen* alledges, founded upon this principle, That from one cause, as one, can proceed but one effect. We conclude therefore, that no creature but this first minde proceeds immediately from God: for, of all other effects issuing from this minde, and all other second causes, God is only the mediate efficient. This by *Plato*, *Hermes*, and *Zoroaster*, is called the *Daughter of God*, the *Minde*, *Wisdom*, *Divine Reason*, by some interpreted the *Word*; not meaning (with our Divines) the Son of God,

God, he not being a creature, but one essence coequal with the Creator.

Sect. V.

ALL understanding agents have in themselves the form of that which they design to effect: as an Architect hath in his minde a figure of the building he undertakes, which as his pattern he exactly strives to imitate: This Platonists call the Idea or Exemplar, believing it more perfect, then that which is made after it: and this manner of Being, Ideal, or Intelligible, the other Materiall and Sensible: So that when a Man builds a house, they affirm there are two, one Intellectuall in the Workmans mind; the other sensible, which he makes in Stone, Wood, or the like; expressing in that matter the form he hath conceiv'd: to this Dante alludes.

*None any work can frame,
Unless himself become the same.*

Hereupon they say, though God produced only one creature, yet he produced all, because in it he produced the Ideas and forms of all, and that in their most perfect being, that is the Ideal, for which reason they call this Mind, the Intelligible World.

Sect. VI.

AFTER the pattern of that Mind they affirm this sensible World was made, and the exemplar being the most perfect of all created things, it must follow that this Image thereof be as perfect as its nature will bear. And since animate things are more perfect then the inanimate; and of those the rational then the irrationall, we must grant, this World hath a Soul perfect above all others. This is the first rationall Soul, which, though incorporeall, and immateriall, is destin'd to the function of governing and moving corporeall Nature: not free from the body as that mind whence from Eternity it was deriv'd, as was the mind from God. Hence Platonists argue the World is eternall; its soul being such, and not capable of being without a body, that also must be from eternity; as likewise the motion of the Heavens, because the Soul cannot be without moving.

Sect. VII.

THE antient Ethnick Theologians, who cast Poeticall veils over the face of their mysteries, expresse these three natures by other names. *Cælum* they call God himself; he produc'd the first Mind, *Saturn*: *Saturn* the Soul of the World, *Jupiter*. *Cælum* implies Priority, and excellence, as in the Firmament, the first Heaven. *Saturn* signifies Intellectuall nature, wholly employ'd in con-

contemplation; *Jupiter* active life, consisting in moving and governing all subordinate to it. The properties of the two latter agree with their Planets: *Saturn* makes Men Contemplative, *Jupiter* Imperious. The Speculative busied about things above them; the Practick beneath them.

Sect. VIII.

WHICH three names are promiscuously used upon these grounds: In God we understand first his Excellence, which as Cause, he hath above all his effects; for this he is called *Cælus*. Secondly, the production of those effects, which denotes conversion towards inferiours; in this respect he is sometimes called *Jupiter*, but with an addition, *Optimus, Maximus*. The first Angelick nature hath more names, as more diversity. Every creature consists of Power and Act: the first, *Plato* in *Philebo*, calls Infinite: the second, Finite: all imperfections in the Mind are by reason of the first; all perfections, from the latter. Her operations are threefold. About Superiours, the contemplation of God; about the knowledge of her self; about inferiours, the production and care of this sensible World: these three proceed from Act. By Power she descends to make inferiour things; but in either respect is firm within her self. In the two first, because contemplative, she is called *Saturn*: in the third, *Jupiter*, a name principally applyed to her power, as that part from whence is derived the act of Production of things. For the same reason is the soul of the World, as she contemplates her self or superiours, termed *Saturn*; as she is employed in ordering worldly things, *Jupiter*: and since the government of the World belongs properly to her; the contemplation to the Mind; therefore is the one absolutely called *Jupiter*, the other *Saturn*.

Sect. IX.

THIS World therefore (as all other creatures) consisteth of a Soul and Body: the Body is all that we behold, compounded of the four Elements. These have their casuall being in the Heavens, (which consist not of them, as sublunary things; for then it would follow that these inferiour parts were made before the Celestiall, the Elements in themselves being simple, by concourse causing such things as are compounded of them:) Their formal being from the Moon down to the Earth: Their participate and imperfect under the Earth, evident in the Fire, Air, and Water, experience daily finds there; evinc'd by naturall Philosophers: to which the antient Theologians anigmatically allude by their four infernall Rivers, *Acheron*, *Cocytus*, *Styx*, and *Phlegeton*.

We may divide the body of the World into three parts: Celestiall, Mundane, Infernall: The ground why the Poets feign

Bbb

the

the Kingdom of *Saturn* to be shar'd betwixt his three Sons, *Jupiter*, *Neptune*, and *Pluto*: implying only the three-fold variation of this corporeall World; which as long as it remains under *Saturn*, that is, in its Ideal Intellectual being, is one and undivided; and so more firm and potent: but falling into the hands of his Sons, that is, chang'd to this material Being, and by them divided into three parts, according to the triple existence of bodies, is more infirm and lesse potent, degenerating from a spiritual to a corporeal estate. The first part, the heavenly, they attribute to *Jupiter*; the last and lowest to *Pluto*; the middle to *Neptune*. And because in this principality is all generation and corruption, the Theologians expresse it by the Ocean, ebbing or flowing continually: by *Neptune* understanding the Power or deity that presides over Generation. Yet we must not imagine these to be different souls, distinctly informing these three parts: the World her self being one, can have but one Soul; which as it animates the subterranean parts, is called *Pluto*; the sublunary *Neptune*; the celestiall, *Jupiter*. Thus *Plato* in *Philebo* avers by *Jove* is understood a regall soul, meaning the principall part of the World which governs the other. This opinion, though only my own, I suppose is more true then the expositions of the Grecians.

Sect. X.

NEXT that of the World, Platonists assign many other rational souls. The eight principall are those of the heavenly Spheres; which according to their opinion exceeded not that number; consisting of the seven Planets, and the starry Orb. These are the nine Muses of the Poets: *Calliope* (the universall soul of the World) is first, the other eight are distributed to their severall Spheres.

Sect. XI.

* In Timæo.

Plato asserts, * That the Author of the world made the mundane, and all other rationall souls, in one Cup, and of the same Elements; the universall soul being most perfect, ours least: whose parts we may observe by this division: Man, the chain that ties the World together, is placed in the midst: and as all mediums participate of their extremes, his parts correspond with the whole World; thence called *Microcosmus*. In the World is first Corporeall Nature, eternall in the Heavens; corruptible in the Elements, and their compounds, as Stones, Mettals, &c. Then Plants. The third degree is of Beasts. The fourth rationall souls. The fifth Angelicall minds. Above these is God, their origine. In man are likewise two bodies; one eternall, the Platonists *Veiculum cœleste*, immediately inform'd by the rational soul: The other corruptible, subject to sight, consisting of the Elements: Then the vegetative faculty, by which generated and nourished. The third part is Sensitive and motive. The fourth Rational; by the

Latine

Latine Peripateticks believ'd the last and most noble part of the Soul: yet, above that is the Intellectuall and Angelick; the most excellent part whereof, we call the Souls Union, immediately joyning it to God, in a manner resembling him; as in the other Angels, Beasts, and Plants. About these Platonists differ, *Proclus* and *Porphyrius* only allow the rationall part to be Immortall; *Zenocrates* and *Speusippus* the sensitive also; *Numenius* and *Plotinus* the whole Soul.

Sect. XII.

IDEAS have their casuall being in God, their formall in the first Minde, their participated in the rationall Soul. In God they are not, but produced by him in the Angelick nature, through this communicated to the Soul, by whom illuminated, when she reflects on her intellectuall parts, she receives the true formes of things, Ideas. Thus differ the Souls of Men from the Celestiall: these in their bodily functions recede not from the Intellectuall, at once contemplating and governing. Bodies ascend to them, they descend not. Those employ'd in corporeall office are depriv'd of contemplation, borrowing science from sense, to this wholly enclin'd, full of errors: Their only means of release from this bondage, is, the amatory life; which by sensible beauties, exciting in the soul a remembrance of the Intellectuall, raiseth her from this terrene life, to the eternall; by the flame of love refined into an Angel.

The Second PART.

Sect. I.



UHE apprehensive faculties of the Soul are employ'd about truth and falsehood; assenting to one, dissenting from the other. The first is affirmation, the second negation. The desiderative converse in good and ill, inclining to this, declining to that. The first is Love, the second Hate. Love is distinguish'd by its objects; if of riches, termed covetousness; of honour, ambition; of heavenly things, piety; of equalls, friendship: these we exclude, and admit no other signification, but, the desire to possess what in it self, or, at least in our esteem, is fair: of a different nature from the love of God to his Creatures, who comprehending all, cannot desire or want the beauty and perfections of another: and from that of friends which must be reciprocal. We therefore with *Plato* define it, * ὁ πόθος τῶν καλῶν * The desire of beauty. Desire is an inclination

tion to reall or apparent good. As there are divers kinds of good, so of desire. Love is a species of desire, Beauty of good. Desire is Naturall or Knowing. All creatures have a particular perfection by participation of the divine goodnesse. This is their end, including that degree of felicity whereof they are capable, to which center they tend. This desire we call Naturall; a great testimony of Divine Providence, by which they are unwittingly (as an Arrow by the Archer) directed to their mark. With this, all Creatures desire God, as being the Originall good imprinted and participated in every particular. This is in every Nature, as more or lesse capable; addressed to ends more or lesse noble; yet, is the ultimate end of all the same, to enjoy God, as far as they may: Thus as the Psalmist, *Every thing worships and praiseth God; like suppliants, turning and offering themselves up to him*, saith Theodoret.

Sect. II.

THe other Species of Desire is employed only about things known, given by Nature, that to every apprehensive faculty, there might be a desiderative; to embrace what it judgeth good, to refuse what it esteemeth evill; in its own nature enclin'd to good: None ever desires to be miserable; but, the apprehensive Vertue many times mistaking Evill for Good, it oft falls out that the desiderative (in its selfe blind) desires evill. This in some sence may be said voluntary, for none can force it; in another sence, not voluntary, deceived by the judgment of its Companion. This is *Plato's* meaning, when he saith, * *No man sins willingly.*

* In *Timæo*
Καὶ δὲ τὸ
ἐκὼν ἁμαρτάνει.

Sect. III.

IT is the Property of every desiderative Vertue, that He who desires, possesseth in part the thing he desires, in part not: for, if he were wholly deprived of its Possession, he would never desire it: this is verified two waies. First, nothing is desired unlessse it be known; and to know a thing is in some part to possess it. So *Aristotle*, * *The Soul is all, because it knowes all.* And in the Psalmist God saith, *All things are mine, I know them.* Secondly, there is alwaies some convenience and resemblance betwixt the desirer and desired: Every thing delights and preserves it selfe by that, which by naturall affinity is most conformable to it; by its contrary is grieved and consum'd. Love is not betwixt things unlike; Repugnance of two opposite natures is naturall hate. Hate is a repugnance with knowledge. Hence it followeth, that the nature of the desired, is in some manner in the desirer; otherwise, there would be no similitude betwixt them: yet imperfectly; else it were vain for it to seek what it entirely possesseth.

Sect.

... *sa. IV.* ...

AS desire generally followes knowledge, so severall knowing are annexed to severall desiring Powers: We distinguish the knowing into three degrees; Sense, Reason, Intellect, attended by three desiderative Vertues, Appetite, Election, Will. Appetite is in Brutes, Election in Men, Will in Angels. The sense knowes only corporeall things, the Appetite only desires such; the Angelick Intellect is wholly intent on Contemplation of spirituall Conceptions, not inclining to Materiall Things, but when divested of matter, and spiritualiz'd, their Will is only fed with intemporall spirituall Good. Rationall Nature is the Mean betwixt these Extreames; sometimes descending to Sense, sometimes elevated to Intellect; by its own Election complying with the desires of which she pleaseth. Thus it appears, that corporeall Objects are desired, either by Sensuall Appetite, or Election of Reason inclining to Sense: Incorporeall by Angelick Will, or, the Election of Reason, elevated to Intellectuall Height.

Sect. V.

BEAUTY in generall, is a *Harmony resulting from severall things, proportionably concurring to constitute a third*: In respect of which temperament, and mixture of various Natures, agreeing in the composition of one, every Creature is Fair; and in this sence no simple being is Beautifull, not God himselfe; this Beauty begins after him, arising from contrariety, without which is no composition; it being the union of contraries, a friendly enmity, a disagreeing concord; whence *Empedocles* makes discord and concord the principles of all things; by the first, understanding the varietie of the Natures compounding; by the second, their Union: adding, that in God only there is no Discord, He nor being the Union of severall Natures; but, a pure uncompounded Unity. In these compositions the Union necessarily predominates over the contrariety, otherwise the Fabrick would be dissolved. Thus in the fictions of Poets, *Venus* loveth *Mars*: this Beauty cannot subsist without contrariety; she curbs and moderates him, this temperament allayes the strife betwixt these contraries. And in Astrologic, *Venus* is plac'd next *Mars*; to check his destructive influence; as *Jupiter* next *Saturn*, to abate his malignancy. If *Mars* were alwaies subject to *Venus* (the contrariety of principles to their due temper) nothing would ever be dissolved.

Sect. VI.

THis is Beauty in the largest sence, the same with Harmony; whence God is said to have framed the World with muscical harmonious temperament. But Harmony properly implies a

C c c

me-

melodious agreement of Voices; and Beauty in a restrict acceptation relates to a proportionable concord in visible things, as Harmony in audible. The desire of this Beauty is Love; arising only from one knowing faculty, the Sight; and that gave *Platonius*, (*Ennead. 3. lib. 5. 3.*) occasion to deprive *Love*, from *Seeing*. Here the Platonist may object: If Love be only of visible things, how can it be applied to Ideas, invisible natures? We answer, Sight is twofold, corporeal and spiritual; the first is that of Sense, the other the Intellectual faculty, by which we agree with Angels; this Platonists call Sight, the corporeal being only an Image of this. So *Aristotle*, Intellect is that to the Soul which sight is to the Body: Hence is *Minerva* (Wisdom) by *Homer* call'd *Bright-eyed*. With this sight, *Moses*, *Saint Paul*, and other Saints, beheld the face of God: this Divines call Intellectual; intuitive cognition, the Beatificall vision, the Reward of the Righteous.

Sect. VII.

AS Sight, so Beauty (its object) is twofold (the two *Venus's* celebrated by *Plato*, [*Sympos.*] and our Poet) Sensible, called Vulgar *Venus*. Intellectual in Ideas (which are the object of the Intellect, as colour of sight) nam'd Celestiall *Venus*. Love also is twofold, Vulgar, and Celestiall; for as *Plato* saith * *There must necessarily be as many Loves as Venus's*.

* *Sympos.*

Sect. VIII.

Venus then is Beauty, whereof Love is generated: properly his Mother, because Beauty is the cause of Love, not as productive principle of this act, to Love, but as its object: the Soul, being the efficient cause of it as of all his acts; Beauty the material: For in Philosophy the efficient is assimilated to the Father, the material to the Mother.

Sect. IX.

CELESTIAL Love is an Intellectual desire of Ideall Beauty: Ideas, (as we said before) are the Patterns of things in God; as in their Fountain; in the Angelick Mind, Essentiall; in the Soul by Participation, which with the Substance partakes of the Ideas and Beauty of the first Mind: Hence it follows, that Love of Celestial Beauty in the Soul, is not Celestial Love perfectly, but the nearest Image of it. Its truest being is with the desire of Ideall Beauty in the first Mind, which God immediately adorns with Ideas.

Sect.

Sect. X.

LOVE (saith *Plato*) was begot on *Penia*, by *Porus* (the Son of *Aletis*) in *Jupiters* Orchard, being drunk with Nectar, when the Gods met to celebrate *Venus* Birth. Nature in it self informs, when it receives form from God is the Angelick Mind; this form is Ideas, the first Beauty; which in this descent from their divine Fountain, mixing with a different nature, become imperfect. The first mind, by its opacousness eclipsing their lustre, desires, that Beauty which they have lost; this desire is Love, begot when *Porus* the affluence of Ideas mixeth with *Penia* the indigence of that informing nature we termed *Jupiter* (1. 8.) in whose Garden the Ideas are planted, with those the first Mind adorned, was by the Antients named Paradise; to which contemplative life and eternall felicity *Zoroastres* inviting us, saith, *Seek, seek Paradise*: our Divines transfer it to the *Caelum Empyreum*, the seat of the happy Souls, whose blessedness consists in contemplation and perfection of the Intellect, according to *Plato*. This Love begot on *Venus* birth-days, that is, when the Ideall Beauty, though imperfectly, is infused into the Angelick Mind; *Venus* yet as a Child, not grown to perfection. All the Gods assembled at this Feast, that is their Ideas, (as by *Saturn* we understand both the Planet and his Idea); an expression borrowed from *Parmenides*. These Gods then are those Ideas that precede *Venus* (She is the beauty and Grace resulting from their variety). Invited to a Banquet of Nectar and Ambrosia, those whom God feasts with Nectar and Ambrosia are eternall beings, the rest not. These Ideas of the Angelick Mind are the first eternals; *Porus* was drunk with Nectar, this Ideall affluence fill'd with Eternity; other Ideas were not admitted to the Feast, nor indued with Immortality.

Orpheus upon the same grounds saith, Love was born before all other Gods, in the bosom of Chaos: Because Nature full of indistinct imperfect forms (the Mind replenished with confused Ideas) desires their perfection.

Sect. XI.

THE Angelick Mind desires to make these Ideas perfect, which can only be done by means opposite to the causes of their imperfection, these are Recession from their Principle, and mixture with a contrary Nature: Their Remedy, separation from the unlike Nature, and return and conjunction (as far as possible) with God. Love, the desire of this Beauty, excites the Mind to conversion and re-union with him. Every thing is more perfect as nearer its Principle; This is the first Circle. The Angelick Mind, proceeding from the Union of God, by revolution of intrinsecall knowledge returneth to him. Which with the Antients is *Venus adulta*, grown to perfection. Every Nature that may have this conversion

conversion, is a Circle; such alone are the Intellectuall and Rationall, and therefore only capable of felicity, the obtaining their first Principle, their ultimate end and highest good. This is peculiar to Immortall Substances, for the Materiall (as both Platonists and Peripateticks grant) have not this reflection upon themselves, or their Principle. These, (the Angelick Mind and Rationall Soul) are the two intelligible Circles; answerable to which in the corporeall World are two more; the tenth Heaven immoveable, image of the first Circle; the Celestiall Bodies, that are moveable, image of the second. The first Plato mentions not, as wholly different and irrepresentable by corporeall Nature: of the second in *Timeo* he saith, That all the Circles of this visible Heaven (by him distinguished into the fixed Sphere and seven Planets) represent as many Circles in the Rationall Soul.

Some attribute the name of Circle to God; by the antient Theologists called *Cælus*; being a Sphear which comprehends all; as the outmost Heaven includes the World.

In one respect this agrees with God, in another not; the property of beginning from a point and returning to it, is repugnant to him; who hath no beginning, but is himself that indivisible point from which all Circles begin, and to which they return: And in this sense it is likewise inconsistent with materiall things; they have a beginning, but cannot return to it.

In many other Properties it agrees with God; He is the most perfect of beings; this of figures; neither admit addition: The last Sphear is the place of all bodies, God of all Spirits: the Soul (say Platonists) is not in the Body, but the body is in the Soul, the Soul in the Mind; the Mind in God, the outmost Place; who is therefore named by the Cabalists $\equiv \text{pm}$.

Sect. XII.

The three Graces are Handmaids to *Venus*, *Thalia*, *Euphrosyne*, *Aglaia*; Viridity, Gladnesse, Splendour; properties attending Ideal Beauty. *Thalia*, is the permanence of every thing in its entire being; thus is Youth called green, Man being then in his perfect state; which decays as his years encrease; into his last dissolution, *Venus*, is proportion, uniting all things. Viridity, the duration of it; In the Ideall World, where is the first *Venus*; is also the first Viridity; for no Intelligible Nature recedes from its being by growing old. It communicates this property to sensible things as far as they are capable of this *Venus*, that is, as long as their due proportion continues. The two other properties of Ideal Beauty are Illustration of the Intellect, *Aglaia*, Repletion of the wil with desire and joy, *Euphrosyne*.

Of the Graces one is painted looking toward us; The continuation of our being is no reflex act. The other two with their faces

faces from us, seeming to return; the operations of the Intellect and Will are reflexive; what comes from God to us, returns from us to God.

Sect. XIII.

Venus is said to be born of the Sea; Matter, the Inform Nature whereof every Creature is compounded, is represented by Water, continually flowing, easily receivable of any form. This being first in the Angelick Minde, Angels are many times expressed by Water, as in the Psalms, *The Waters above the Heavens praise God continually*, so interpreted by *Origen*; and some Platonists expound the Ocean (stil'd by *Homer* Father of Gods and Men) this Angelick Minde, Principle and Fountain of all other Creatures; *Gemistius*, *Neptune*; as Commander of all Waters, of all Mindes Angelicall and Humane. This is that living Fountain, whereof he that drinketh shall never thirst: These are the Waters whereon (*David* saith) God hath founded the World.

Sect. XIV.

Porus (the Affluence of Ideas proceeding from God) is stiled by Plato the Son of *Metis* (Counsell,) in Imitation of the Scripture: whence our Saviour by *Dionysius Areop.* is termed the Angel of Counsell, that is, the Messenger of God the Father; so *Aricen* calls the first Cause conciliative, the Minde not having Ideas from it selfe but from God, by whose Counsell she receiveth Knowledge and Art to frame this visible World.

Sect. XV.

Love, * according to Plato, is Youngest and Oldest of the Gods; * *Sympos.* They, as all other things, have a two-fold Being, Ideal and Naturall. The first God in his Naturall Being was Love, who dispenc'd theirs to all the rest, the last in his Ideal. Love was born in the Descent of the Ideas into the Angelick Minde, which could not be perfect till they, its Essence, were made so, by loves conversion to God. The Angelick Minde owing its naturall being to Love, the other Gods who succeeded this Minde, necessarily are younger then He in their naturall Being, though they precede him in their Ideal, as not born till these Ideas, though imperfectly, were joyn'd to the inform'd Nature.

Sect. XVI.

The Kingdome of Necessity is said to be before that of Love. Every Creature consists of two Natures, Materiall, the imperfect, (which we here understand by Necessity) and Formall, the occasion of perfection. That whereof it most partakes is said to be predominant, and the Creature to be subject to it. Hence is Necessity (matter) suppos'd to raigne when the Ideas were imperfect,

fect, and all imperfections to happen during that time; all perfections after Love began his reign; for, when the Minde was by him converted to God; that which before was imperfect in her, was perfected.

Sect. XVII.

Plat. Sympos. * **V**enus is said to commend Fate. The order and concatenation of causes and effects in this sensible World, called Fate, depends on the order of the Intelligible World, Providence. Hence Platonists place Providence (the ordering of Ideas) in the first Minde, depending upon God, its ultimate end, to which it leads all other things. Thus *Venus*, being the order of those Ideas, whereon Fate, the Worlds order, depends, commends it.

Fate is divided into three parts, *Clotho*, *Lachesis*, and *Atropos*: That which is one in Providence, indivisible in Eternity, when it comes into Time and Fate is divisible, into Past, Present, and Future. Others apply *Atropos* to the fixed Sphaer, *Clotho* to the seven Planets, *Lachesis* to sublunary things.

Temporall corporeall things only are subjected to Fate; the Rationall Soul being incorporeall, predominates over it; but, is subjected to Providence, to serve which is true liberty. By whom the Will (obeying its Lawes) is led to the Acquisition of her desired end. And as often as she endeavours to loose her selfe from this Servitude, of Free she becomes a Servant and Slave to Fate, of whom before she was the Mistrresse. To deviate from the Lawes of Providence, is, to forsake Reason, to follow Sense and Irrationall Appetite, which being corporeall, are under Fate; he that serves these, is much more a servant then those he serves.

Sect. XVIII.

AS from God Ideas descend into the Angelick Mind, by which the Love of intellectuall Beauty is begun in her, called *Divine Love*; so the same Ideas descend from the Angelick Minde into the Rationall Soul, so much the more imperfect in her, as she wants of Angelicall Perfection: From these springs *Human Love*. *Plato* discourseth of the first, *Plotinus* of the latter; who by the same Argument, whereby he proves Ideas not accidentall, but substantiall in the Angelick Minde, evinceth likewise the specificall Reasons, the Ideas in the Soul, to be substantiall, terming the Soul *Venus*, as having a specious splendid Love, in respect of these specificall Reasons.

Sect. XIX.

Vulgar Love is the Appetite of sensible Beauty, through corporeall sight. The cause of this Beauty is the visible Heaven by its moving power. As our motive faculty consists in Muscles and Nerves (the Instruments of its Operation,) so the motive

motive faculty of Heaven is fitted with a Body proper for singular sempiternall motion: Through which Body the Soul (as a Painter with this Pencil) changeth this inferiour matter into various Forms. Thus vulgar *Venus* (the beauty of materiall forms) hath her casuall being from the moving power of the Heavens, her formall from colour, enlightned by the visible Sun as Ideas by the invisible; her participate in the Figure and just order of parts communicated to sight by mediation of light and colour, by whose Interest only it procures love.

Sect. XX.

AS when the Ideas descend into the Minde, thence arises a desire of enjoying that, from whence this Ideall Beauty comes; so when the species of sensible Beauty flow into the Eye, there springs a two-fold Appetite of Union with that, whence this Beauty is derived; one Sensuall, the other Rationall; the principles of Bestiall and Human Love. If We follow Sense, We Judge the Body wherein We behold this Beauty, to be its Fountain; whence proceeds a desire of Coition, the most intimate union with it: This is the Love of irrational Creatures. But Reason knowes, that the Body is so far from being its Originall, that it is destructive to it, and the more it is sever'd from the Body, the more it enjoys its own Nature and Dignity: We must not fix with the species of Sense in the Body, but refine that species from all reliques of corporeall infection.

And because Man may be understood by the Rationall Soul, either considered apart, or, in its union to the Body; in the first sense, human Love is the Image of the Celestiall; in the second, Desire of sensible Beauty; this being by the Soul abstracted from matter, and (as much as its nature will allow) made intellectuall. The greater part of men reach no higher than this; others more perfect, remembring that more perfect Beauty which the Soul (before immers'd in the Body) beheld, are inflam'd with an incredible desire of reviewing it, in pursuit whereof, they separate themselves as much as possible from the Body, of which the Soul (returning to its first dignity) becomes absolute Mistrresse. This is the Image of Celestiall Love, by which man ariseth from one perfection to another, till his Soul (wholly united to the Intellect) is made an Angell. Purged from materiall drosse, and transformed into spirituall flame by this Divine Power, he mounts up to the Intelligible Heaven, and happily rests in his Fathers bosome.

Sect. XXI.

Vulgar Love is only in Souls immerst in Matter, and overcome by it, or at least hindered by perturbations and passions. Angelick Love is in the Intellect, eternall as it. Yet but inferr'd,

infern'd, the greater part turning from the Intellect to sensible things, and corporeall cares. But so perfect are these Celestiall Souls, that they can discharge both Functions, rule the Body; yet not be taken off from Contemplation of Superiours: These the Poets signifie by *Janus* with two faces, one looking forward upon Sensible things, the other on intelligible: lesse perfect Souls have but one face, and when they turn that to the Body, cannot see the Intellect, being depriv'd of their contemplation; when to the Intellect, cannot see the Body, neglecting the Care thereof. Hence those Souls that must forsake the Intellect, to apply themselves to Corporeall Government, are by Divine Providence confin'd to caduque, corruptible Bodies, loosed from which, they may in a short time, if they fail not themselves, return to their Intellectuall felicity. Other Soules not hindred from Speculation, are tyed to eternall incorruptible Bodies.

Celestiall Souls then (design'd by *Janus*, as the Principles of Time, motion intervening) behold the Ideal Beauty in the Intellect, to love it perpetually; and inferior sensible things, not to desire their Beauty; but, to communicate this other to them. Our Souls before united to the Body, are in like manner double-fac'd; but, are then as it were, cleft asunder, retaining but one; which as they turn to either object, Sensuall or Intellectuall, is deprived of the other.

Thus is vulgar love inconsistent with the Celestiall; and many ravish'd at the sight of Intellectuall Beauty, become blinde to sensible; imply'd by *Callimachus*, *Hymn. 5.* in the Fable of *Tyresias*, who viewing *Pallas* naked, lost his sight; yet by her was made a Prophet, closing the eyes of his Body, the open'd those of his Minde, by which he beheld both the Present and Future. The Ghost of *Achilles* which inspir'd *Homer* with all Intellectuall Contemplations in Poetry, deprived him of corporeal sight.

Though Celestiall Love liveth eternally in the Intellect of every Soul; yet, only those few make use of it, who declining the Care of the Body, can with Saint *Paul* say, *Whether in the Body, or out of the Body they know not.* To which state a Man sometimes arrives; but, continues there but a while, as we see in Extracies.

Seet. XXII.

Thus in our Soul (naturally indifferent to sensible or intelligible Beauty) there may be three Loves; one in the Intellect, Angelicall; the second Human; the third Sensuall: the two latter are conversant about the same object, Corporeall Beauty; the sensuall fixeth its Intention wholly in it; the human separates it from matter. The greater part of mankind go no further then these two; but they whose understandings are purified by Philosophy, knowing sensible Beauty to be but the Image of another more perfect, leave it, and desire to see the Celestiall

lestial, of which they have already a Taste in their Remembrance; if they persevere in this Mental Elevation, they finally obtain it; and recover that, which though in them from the beginning, yet they were not sensible of, being diverted by other Objects.

The Sonnet.

I.

Love, (whose hand guides my Hearts strict Reins
Nor, though he govern it, disdains
To feed the fire with pious care
Which first himself enkindled there)
Commands my backward Soul to tell
What Flames within her Bosom dwell;
Fear would perswade her to decline
The charge of such a high design;
But all her weak reluctance fails,
Gainst greater Force no Force avails.
Love to advance her flight will lend
Those wings by which he did descend
Into my Heart, where he to rest
For ever, long since built his Nest:
I what from thence he dictates write,
And draw him thus by his own Light.

II.

Love, flowing from the sacred Spring
Of uncreated Good, I sing:
When born; how Heaven he moves; the soul
Informs; and doth the World controul;
How closely lurking in the heart,
With his sharp weapons subtle art
From heavy earth he Man unites,
Enforcing him to reach the skies.
How kindled, how he flames, how burns;
By what laws guided now he turns
To Heaven, now to the Earth descends,
Now rests 'twixt both, to neither bends.
Apollo, Thee I invoke,
Bowing beneath so great a weight.
Love, guide me through this dark design,
And imp my shorter wings with thine.

E c c

III.

III.

When from true Heav'n the sacred Sun
 Into th' Angelick Mind did run,
 And with enliv'ned Leaves adorn,
 Bestowing form on his first-born;
 Enflamed by innate Desires,
 She to her chiefest good aspires;
 By which reversion her rich Brest
 With various Figures is imprest;
 And by this love exalted, turns
 Into the Sun for whom she burns.
 This flame, rais'd by the Light that shin'd
 From Heav'n into th' Angelick Mind,
 Is eldest Loves religious Ray,
 By wealth and want begot that Day,
 When Heav'n brought forth the Queen, whose Hand
 The Cyprian Scepter doth Command.

IV.

This born in amorous Cypris arms,
 The Sun of her bright Beauty warms.
 From this our first desire accrues,
 Which in new setters caught, pursues
 The honourable path that guides
 Where our eternall good resides.
 By this the fire, through whose fair beams
 Life from above to Mankind streams,
 Is kindled in our hearts, which glow
 Dying, yet dying greater grow;
 By this th' immortal Fountain flows,
 Which all Heaven forms below, bestows;
 By this descends that shower of light
 Which upwards doth our minds invite;
 By this th' Eternall Sun inspires
 And souls with sacred lustre fires.

V.

As God doth to the Mind dispence
 Its Beings, Life, Intelligence,
 So doth the Mind the soul acquaint
 How't understands, to move, to paint;
 She thus prepar'd, the Sun that shines
 In the Eternal Breast designs,
 And here what she includes diffuses,
 Exciting every thing that uses

Motion and sense (beneath her state)
 To live, to know, to operate.
 Inferiour Venus hence took Birth;
 Who shines in heav'n, but lives on earth,
 And o're the world her shadow spreads:
 The elder in the Suns Glass reads
 Her Face, through the confused screen
 Of a dark shade obscurely seen;
 She Lustre from the Sun receives,
 And to the Other Lustre gives;
 Celestiall Love on this depends,
 The younger, vulgar Love attends.

VI.

Form'd by th' eternal Look of God,
 From the Suns most sublime abode,
 The Soul descends into Mans Heart,
 Imprinting there with wondrous Art
 What worth she borrowed of her star,
 And brought in her Celestiall Carre;
 As well as humane Matter yields,
 She thus her curious Mansion builds;
 Yet all those fames from the divine
 Impression differently decline:
 The Sun, who's figur'd here, his Beams
 Into anothers Bosom streams;
 In whose agreeing soul he states,
 And guilds it with its virtuous Raies,
 The heart in which Affection's bred,
 Is thus by pleasing Error fed.

VII.

The heart where pleasing Error raigns,
 This object as her Child maintains,
 By the fair light that in her shines
 (A rare Celestiall Gift,) refines;
 And by degrees at last doth bring
 To her first splendours sacred spring,
 From this divine Look, one Sun passes
 Through three refulgent Burning-glasses,
 Kindling all Beauty, which the Spirit,
 The Body, and the Mind inherit.
 These rich spoiles, by th' eye first caught,
 Are to the Souls next Handmaid brought,
 Who there resides: She to the brest
 Sends them; reform'd, but not exprest:
 The heart, from Matter Beauty takes,

*Of many one Conception makes ;
And what were meant by Natures Laws,
Distinct, She in one Picture draws :*

VIII.

THe heart by Love allur'd to see
Within her self her Progeny ;
This, like the Suns reflecting Rayes
Upon the Waters face, suruates ;
Yet some divine, though clouded light
Seems here to twinkle, and invite
The pious Soul, a Beauty more
Sublime, and perfect to adore.
Who sees no longer his dim shade
Upon the earths vast Globe display'd,
But certain Lustre, of the true
Suns truest Image, now in view.
The Soul thus entering in the Mind,
There such uncertainty doth find,
That she to clearer Light applies
Her aimes, and near the first Sun flies :
She by his splendour beauteous grows,
By loving whom all Beauty flows
Upon the Mind, Soul, World, and All
Included in this spacious Ball.

IX.

But hold ! Love stops the forward Course
That me beyond my scope would force.
Great Power ! if any Soul appears
Who not alone the blossoms wears,
But of the rich Fruit is possesst,
Lend him thy Light, deny the rest.

The

The Third PART.



Of treat of both Loves belongs to different Sciences ; Vulgar Love to Naturall or Morall Philosophy ; Divine, to Theology or Metaphysics. Solomon discourseth excellently of the first in *Ecclesiastes*, as a Naturall Philosopher, in his *Proverbs* as a Morall : Of the second in his *Canticles*, esteemed the most Divine of all the Songs in Scripture.

Sanza I.

The chief order established by Divine Wisdom in created things, is, that every inferiour Nature be immediately governed by the superiour; whom whilst it obeys, it is guarded from all ill, and lead without any obstruction to its determinate felicity; but, if through too much affection to its own liberty, and desire to prefer the licentious life before the profitable, it rebell from the superiour Nature, it falls into a double inconvenience. First, like a Ship given over by the Pilot, it lights sometimes on one Rock, sometimes on another, without hope of reaching the Port. Secondly, it loseth the command it had over the Natures subjected to it, as it hath deprived its superiour of his. Irrationall Nature is ruled by another, unfit for its Imperfection to rule any. God by his ineffable Excellence provides for every thing, himselfe needs not the providence of any other. Betwixt the two extremes, God and Brutes, are Angells and Rationall Souls, governing others, and governed by others. The first Hierarchy of Angells immediately illuminated by God, enlighten the next under them; the last (by Platonists termed *Dæmons*, by the Hebrewes *מלאכים*, as Guardians of *Men*) are set over us as We over Irrationalls. So *Psalm* 8. Whilst the Angells continued subject to the Divine Power, they retained their Authority over other Creatures; but when *Lucifer* and his Companions, through inordinate love of their own Excellence, aspir'd to be equall with God, and to be conserved, as He, by their own strength, they fell from Glory to extream Misery; and when they lost the Priviledge they had over others, seeing us freed from their Empire, enviously every hour insidiate our good. The same order is in the lesser World, our Soul: the inferiour faculties are directed by the superiour, whom following they erre not. The imaginative corrects the mistakes of outward sense; Reason is illuminated by the Intellect, nor do we at any time miscarry, but when the Imaginative will not give credit to Reason, or Reason confident of it selfe, resists the Intellect. In the desiderative the Appetite

F ff

petite is govern'd by the Rationall, the Rationall by the Intellectuall, which our Poet implies, saying,

[*Love whose hand guides my hearts strict reins.*]

The cognoscitive powers are seated in the *Head*, the desiderative in the *Heart*: In every well order'd Soul, the Appetite is govern'd by Intellectuall Love; implied by the Metaphor of *Reins*, borrowed from *Plato* in his *Phædrus*.

[*Love to advance my flight, will lend
The wings by which he did ascend
Into my heart.*]

When any superiour vertue is said to *descend*, we imply not, that it leaves its own height to come down to us, but drawes us up to it selfe; its descending to us, is our ascending to it; otherwise such conjunction would be the imperfection of the vertue, not the perfection of him who receives it.

II.

[*Love flowing from the sacred Spring
Of uncreated good.*]

From the Fountain of divine goodnesse into our Souls, in which that influx is terminated.

[*When born, &c.*]

The order, participation, conversion of Ideas, see *Part 2.* Sect.

[*how Heaven he moves, the Soul
Informs, and doth the World controul.*]

Of these three properties, Love is not the efficient: God produceth the Ideas in the Angelick Minde, the Minde illustrates the Soul with Ideal Beauty; Heaven is moved by its proper Soul: But, without Love, these principles do not operate: He is cause of the Mindes conversion to God, and of the Souls to the Minde; without which, the Ideas would not descend into the one, nor the Specifick reasons into the other: the Soul not illuminated by these, could not elicit this sensible form out of matter, by the motion of Heaven.

III.

When the first emanation from God (the plenty of Ideas) descended into the Angelick Minde, she, desiring their perfection, reverts to God, obtaining of him what she covers; which the more fully she possesseth, the more fervently she loves. This desire, (Celestiall Love,) born of the obscure Minde and Ideas, is explain'd in this *Stanza*:

[*---true Heaven---*]

God who includes all created beings, as Heaven all sensible,

lib.

lib. 2. Sect. Only Spirituall things, according to Platonists, are true and reall, the rest but shadowes and images of these.

[*---the sacred Sun*]

The light of Ideas streaming from God.

[*---enlivened leaves---*]

The Metaphore of *Leaves* relates to the Orchard of *Jupiter*, where these Ideas were planted 2. 10. *Enlivened*, as having in themselves the principle of their operation, Intellection, the noblest life, as the Psalmist, *Give me understanding, and I shall live.* So the Cabalist to the second *Sephirah*, which is *wisdom*, attributes the name of *Life*.

[*---adorn bestowing form---*]

To *adorn* denotes no more then accidentall perfection, but Ideas are the Substance of the Minde, and therefore he adds, *bestowing form*; which though they come to her from without, she receives not as accidents, but as her first intrinsecall act: which our Author implies, terming her *desires innate*.

[*And by this love exalted, turns
Into the Sun, for whom she burns.*]

Love transforms the Lover into the thing loved.

[*---Wealth and want---*]

Porus and Penia, 2. 10.

IV.

The properties of Celestiall Love are in this *Stanza* discovered.

[*---in new fetters caught---*]

The Soul being oppressed by the Body, her desire of Intellectuall Beauty sleeps; but, awakened by Love, is by the sensible Beauty of the body, led at last to their Fountain, God.

[*---which glow*]

[*Dying, yet glowing greater grow.*]

Motion and Operation are the signes of life, their privation of death: in him who applies himselfe to the Intellectuall part, the rationall and the sensitive faile by the Rationall he is Man, by the Intellectuall communicates with Angels: As Man he dies, reviv'd an Angell. Thus the Heart *dies* in the flames of Intellectuall Love; yet, consumes not, but by this death *grows greater*, receives a new and more sublime life. See in *Plato* the Fables of *Alcestes* and *Orpheus*.

V.

This *Stanza* is a description of sensible Beauty.

[*The elder in the Suns glasse reads
Her face, through the confused skreen
Of a dark shade obscurely seen.*]

Sen^r

Sensible light is the act and efficacy of Corporeall, spirituall light of Intelligible Beauty. Ideas in their descent into the infernal Angelick Minde, were as colours and figures in the Night: As he who by Moon-light seeth some fair object, desires to view and enjoy it more fully in the day; so the Minde, weakly beholding in her selfe the Ideal Beauty dim and opacous (which our Author calls *the skreen of a dark shade*) by reason of the Night of her imperfection, turns like the Moon to the eternall Sun, to perfect her Beauty by him; to whom addressing her selfe, she becomes Intelligible light; clearing the Beauty of Celestiall *Venus*, and rendring it visible to the eye of the first Minde.

In sensible Beauty we consider first the object in it selfe, the same at Midnight as at Moon: Secondly, the light, in a manner the Soul thereof: the Author supposeth, that as the first part of sensible Beauty (corporeall forms) proceeds from the first part of Intellectual Beauty (Ideal forms) so sensible light flowes from the intelligible, descending upon Ideas.

VI. VII. VIII.

Corporeall Beauty implies, first, the materiall disposition of the Body, consisting of quantity in the proportion and distance of parts, of quality in figure and colour: Secondly, a certain quality which cannot be exprest by any term better then Gracefulness, shining in all that is fair: This is properly *Venus*, Beauty, which kindles the fire of Love in Mankind: They who affirm it results from the disposition of the Body, the sight, figure, and colour of features, are easily confuted by experience. We see many persons exact, and unaccustomable in every part, destitute of this grace and comeliness; others lesse perfect in those particular conditions, excellently gracefull and comely; Thus *Catullus*,

Many think Quintia beauntious, fair, and tall,

And straight she is, apart I grant her all:

But altogether beauntious I deny;

For, not one grace doth that large shape supply.

He grants her perfection of quality, figure, and quantity; yet not allowes her handsome, as wanting this Grace. This then must by consequence be ascribed to the Soul, which when perfect and lucid, transfuseth even into the Body some Beams of its Splendour. When *Moses* came from the divine Vision in the Mount, his face did shine so exceedingly, that the people could not behold it unless vail'd. *Porphyrus* relates, that when *Plotinus* his soul was elevated by divine Contemplation, an extraordinary brightness appeared in his looks; *Plotinus* himselfe avers, that there was never any beautifull Person wicked, that this Gracefulness in the Body, is a certain sign of perfection in the Soul, *Proverbs 17. 24. Wisdom shineth in the countenance of the wise.*

From

From materiall beauty wee ascend to the first Fountain by six Degrees: the Soule through the sight represents to her self the Beauty of some particular person, inclines to it, is pleased with it, and while she rests here, is in the first, the most imperfect materiall degree. 2. She reforms by her imagination the Image she hath received, making it more perfect as more spirituall; and separating it from Matter, brings it a little nearer Ideal Beauty. 3. By the light of the agent Intellect abstracting this Form from all singularity, she considers the universall Nature of Corporeal Beauty by it self: This is the highest degree the Soul can reach whilst she goes no further then Sense. 4. Reflecting upon her own Operation, the knowledge of universall Beauty, and considering that every thing founded in matter is particular, she concludes this universality proceeds not from the outward Object, but her Intrinsecal Power: and reasons thus: If in the dimme Glasse of Materiall Phantasmes this Beauty is represented by vertue of my Light, it follows, that beholding it in the clear Mirrour of my substance divested of those Clouds, it will appear more perspicuous: thus turning into her self, she findes the Image of Ideal Beauty communicated to her by the Intellect, the Object of Celestiall Love. 5. Shee ascends from this Idea in her self, to the place where Celestiall *Venus* is, in her proper form; Who in fullness of her beauty not being comprehensible, by any particular Intellect, she, as much as in her lies, endeavours to be united to the first Mind, the chiefest of Creatures, and general Habitation of Ideal Beauty, obtaining this, she terminates, and fixeth her journey: this is the first and last degree: They are all imply'd in the 6, 7, and 8 Stanza's.

[Form'd by th' Eternal look, &c.]

Platonists affirm some Souls are of the nature of *Saturn*, others of *Jupiter*, or some other Planet; meaning, one Soul hath more Conformity in its Nature with the Soul of the Heaven of *Saturn*, then with that of *Jupiter*, and so on the contrary; of which there can be no internal Cause assigned; the External is God, who (as *Plato* in his *Timæus*) Soweth and scattereth Souls, some in the Moon, others in other Planets and Stars, the Instruments of Time.

Many imagine the Rational Soul descending from her Star, in her *Vehiculum Cœleste*, of her self forms the Body, to which by that Medium she is united: Our Author upon these grounds supposeth, that into the *Vehiculum* of the Soul, by her endued with Power to form the Body, is infused from her Star a particular formative vertue, distinct according to that Star; thus the aspect of one is Saturnine, of another Joviall, &c. in their looks wee read the nature of their Souls.

But because inferiour matter is not ever obedient to the Stamp, the vertue of the Soul is not alwaies equally exprest in the visible Effigies: hence it happens that two of the same Nature are unlike

G g g

like; the matter whereof the one consists, being less disposed to receive that Figure then the other; what in that is compleat is in this imperfect; our Author infers, that the figures of two Bodies being formed by vertue of the same Star, this Conformity begets Love.

[From the Suns most sublime aboad]

The Tropick of *Cancer*: by which Soules according to Platonists descend, ascending by *Capricorn*. *Cancer* is the House of the Moon, who predominates over the vitall parts, *Capricorn* of *Saturn* presiding over Contemplation.

[The Heart in which affection's bred]

Is thus by pleasing Errour sed.]

Frequently, if not alwaies, the Lover believes that which hee loves more beautilous then it is, he beholds it in the Image his Soul hath formed of it; so much fairer as more separate from Matter, the Principle of Deformity; besides, the Soul is more Indulgent in her Affection to this Species, considering it is *her own Child* produc'd in her Imagination.

[--one Sun passes]

Through three resulgent Burning-glases.]

One Light flowing from God, beautifies the Angelick, the Rational Nature, and the Sensible World.

[--the Souls next Hand-maid--]

The Imaginative

[--to the Breast]

The *Breast* and *Heart* here taken for the Soul because her nearest Lodging; the Fountain of Life and Heat.

[--reform'd but not exprest.]

Reform'd by the Imagination from the deformity of Matter; yet not reduc'd to perfect immateriality, without which true Beauty is not *Exprest*.

SPEVSIPPVS.

CHAP. I.

His Life.

SPEVSIPPUS was an Athenian, born at *Myrrhinus* [which belonged to the *Pandionian* Tribe] his Father named *Eurymedon*, his Mother *Potone*, Sister to *Plato*.
 He was brought up in the domestick documents of his Uncle *Plato*, who (as he used to say) reformed *Speusippus's* life, after the pattern of his own.

Plato had foure Kins-women, Daughters of his Nieces; the eldest of these he married to *Speusippus*, with a small portion, thirty Minæ, which *Dionysius* had sent him: To this summe *Chio*, glad of the occasion, added a Talent, which *Speusippus* earnestly refused, untill at last he was overcome by the just importunities of the other to receive it, alledging that he gave it not as money, but as kindnesse; that such gifts were to be entertained, for they encreased honour, the rest were dishonourable; that he ought to accept of the good-will, though he despised the money. The rest of those Virgins were Married richly to Athenians, only *Speusippus*, who best deserved, was poor. With these arguments *Speusippus* was induced to accept of *Chio's* gift; whereat *Chio* much congratulated his own good fortune, as having laid hold of an occasion, such, as perhaps, saith he, I shall not meet again in all my life.

When *Dion* came to *Athens*, *Speusippus* was continually in company with him, more then any other friend there, by *Plato's* advice, to soften and divert *Dion's* humour, with a facile companion, such as he knew *Speusippus* to be; and that withall, he knew discreetly how to observe time and place in his mirth: whence *Timon* (in *Sillis*) calls him, a good Jeaster.

The last time that *Plato*, upon the importunity of *Dionysius*, went to *Sicily*, *Speusippus* accompany'd him. Whilst they lived at *Syracuse*, *Speusippus* kept more company with the Citizens then *Plato* did, and insinuating more into their mindes, at first they were afraid to speak freely to him, mistrusting him to be one of *Dionysius's* spies: But within a while they began to confide in him,



SPVSIPPVS.

him, and all agreed in this, to pray *Dion* to come to them, and not to take care for ships, men, or horses, but to hire a ship for his own passage; for the Sicilians desired no more, then that he would lend them his name and person against the Tyrant.

Speusippus at his return to *Athens*, perswaded *Dion* to warre against *Dionysius*, and deliver *Sicily* from the bondage of Tyranny, assuring him the Country would receive him gladly. *Dion* upon this information received such encouragement, that he began secretly to levie men: The Philosophers much advanced his designe. When he went to *Sicily*, he bestowed a Country-house, which he had purchased since his coming to *Athens*, upon *Speusippus*.

CHAP. II.

His profession of Philosophy.

^a *Laert.* *Plato* dying in the first year of the 108th Olympiad, *Theophilus* being Archon, *Speusippus* succeeded him in the School of the Academy, ^b whom he followed also in his Doctrine.

He first, as *Theodorus* affirms, looked into the community and mutuall assistance of Mathematicall Disciplines, as *Plato* did into that of the Philosophicall.

^c He first, according to *Cenaus*, declared those things, which *Isocrates* conceived not to be divulged, the same perhaps which ^d *Epist. ad. At.* *Cicero* calls the *μυστήριον* of *Isocrates*.

^e He affirmed, that the minde was not the same, either with ^f *Stob. Phys. 1. 1.* Good or One; but of a peculiar nature proper to it selfe.

^f He set up in the School which *Plato* had built the Images of the Graces.

He exacted mony of his Disciples, contrary to the custome of *Plato*.

The two Women who were *Plato's* Auditors, *Lasthenia* the Mantinean, and *Axiothea* the Phliasian, heard *Speusippus* likewise.

Having continued Master of the School eight years, he at last, by reason of his infirm disposition, much debilitated by the Palsie, sent to *Xenocrates*, desiring him to come and take from him the government of the School, which *Xenocrates* did.

CHAP. III.

His writings.

HE wrote ^a many things, chiefly in Philosophy, Commentaries and Dialogues, of which were

Aristippus the Cyrenaick.

Of Riches 1.

Of Pleasure 1.

Of Justice 1.

Of Philosophy 1.

Of Friendship 1.

Of the Gods 1.

The Philosopher 1.

To Cephalus 1.

Cephalus 1.

Clinomachus, or Lysias 1.

The Cittizen 1.

Of the Soul 1.

To Gryllus 1.

Aristippus 1.

The confutation of Arts 1.

Commentary Dialogues.

Artificiall 1.

Dialogues of likenesse in things 10.

Divisions and arguments to things like.

Of the genus's and species of Examples.

To Amartyrus.

Encomium of Plato.

Epistles to Dion, Dionysius, Philip.

Of Law.

The Mathematician.

Mandrobulus.

Lysias.

Definitions, of all these writings the only extant

Orders of Commentaries.

Verses.

^b *Phavorinus*, in the second of his Commentaries, saith, that ^c *Laert.* *Aristotle* paid three Talents for his Books.

his friends when they went out of the School went not to Plato, but to some other part of the City, hee asked one there present, what was become of Plato, thinking he had been sick, the other answer'd, he is not sick, but Aristotle hath molested him, & driven him out of the School, so that now he teacheth Philosophy in his own Garden. Xenocrates hearing this, went immediately to Plato, whom he found discoursing to his Disciples, persons of great worth and eminence. As soon as he had ended his discourse, he saluted Xenocrates, as he used, very kindly, and Xenocrates him. When the company was dismiss'd, Xenocrates, without speaking a word of it to Plato, getting his friends together, after he had chid Speusippus for permitting Aristotle to possess the School, made a head against Aristotle, and opposed him with his utmost force, untill at last he reinstated him in the School. Thus *Alian*. But this story, which he acknowledgeth to have taken up on no better authority then vulgar report, disagrees with many circumstances of Aristotle's life, supported by far more credible Testimonies.

CHAP. II.

His Profession of Philosophie.

After Speusippus had held the School eight years, finding himself not able to continue that charge any longer, hee sent to Xenocrates intreating him to take it upon him, which Xenocrates did, ^a in the second year of the 110. Olympiad, *Lyfimachides* being Archon, not without emulation and dissension with the Peripateticks, for ^b Aristotle, at his return out of Macedonia, finding Xenocrates possess'd of the Academy, instituted a School, in opposition to him, in the Lycaum, saying,

*Silent to be now most disgracefull were,
And see Xenocrates possess the Chair.*

^c Some affirm, that Alexander falling out with Aristotle, to vex him, sent a present to Xenocrates ^d of 50. Talents, whereof Xenocrates took but 3000. Atticks, and sent back the rest, saying, that he needed it most that was to maintain so many. Or, as ^e Stobaeus relates it, having entertained the Messenger, after his usuall fashion, go and tell Alexander, saith he, that after the rate I live, I shall not need 50. Talents in all my life. The money being brought back to Alexander, he asked, if Xenocrates had not any friend, adding that as for his own friends, the wealth of Darius was too little for them.

He

^a He asserted *Unity*, and *Duality* to be Gods; the first as it were Masculine, in the nature of a Father, reigning in Heaven, whom he called also *Jupiter*, the Odd, and the *Mind*. The other, as it were Female, and the Mother, commanding all things under Heaven. This he called the Mind of the Universe. He likewise asserts Heaven to be divine, and the fiery stars to be Olympian Gods, the rest sublunary invisible Deities, which permeate through the elements of matter, whereof that which passeth through the air is called *Juno*, that which through the water *Neptune*, that which through the earth *Ceres*. This the *Stoicks* borrowed from him, as he the former from Plato.

^b He continued Master of the School twenty five years, untill the first year of the hundred and sixt Olympiad; then his Disciple *Polemo* succeeded him. During that time, he lived very retired in the Academy, and it at any time, he went into the City, all the tradesmen and other people thronged to see him.

CHAP. III.

His Vertues and Apophthegmes.

^a Amongst his other Vertues; he was very remarkable for his Continnence, of which there is this instance: *Phryne*, a famous Athenian Curtezian, having laid a wager with some young men his Disciples, that he could not resist her enticements, stole privately into his bed: The next morning being question'd and laugh'd at by his Disciples, she said, The wager they laid was of a man, not of a stone. To this end he used to mortifie himselfe by incision, and cauterising of his flesh.

^b His wisdom and Sanctity was much revered by the Athenians; for being to give his testimony, and to swear, as the custome was, that he spoke nothing but truth, the Judges all rose up, and cryed out, that he should not swear, indulging that to his sincerity, which they did not allow to one another.

^c Being sent with others to *Philip* on an Embassy, the rest received gifts from him, and went to treat in private with him; Xenocrates did neither, and for that part was not invited by him: The Ambassadors returning to Athens, said, that Xenocrates went along with them to no purpose: whereupon the Athenians were ready to impose a mulct upon him; but when they understood by him, that they were at that time to consider chiefly concerning the Common-wealth, *Philip* having corrupted the rest with gifts, and that he would not accept any, they bestowed double honours upon him. *Philip* said afterwards, that of those who came to him, only Xenocrates would not take any gifts.

Being sent in the time of the *Lamack* war (which was about the

^a Laert.^b Laert. vit. Arist.^c Laert. vit. Arist.
^d Laert. vit. Xen.
^e Ethic. Serm. 37.^f Stob. Eth. Serm. 77.^g Stob. Ec. Phys. 1. 3.^h Laert.^a Laert. Val. Max. 4. 3.^b Val. Max. 2. 10. Cic. pro. Balbo. Laert.^c Laert.

the second year of the 104th Olympiad) Ambassadour to *Antipater*, about the redemption of some *Athenian* Prisoners, *Antipater* invited him to sit down to supper, whereto he answer'd in the words of *Ulysses* in *Homer*,

*O Circe, what man is there that is good,
Before his friends are freed can think of food?*

Antipater was so pleased with the ingenious application of these Verses, that he caused the Prisoners immediately to be set at liberty.

d *Ælian* var.
hist. 30. 3.
Laert:

^d His clemency, saith *Ælian*, extended not only to men, but, often to irrationall creatures, as once, when a Sparrow, pursued by a Hawk, flew to his bosome, he took it, much pleased, and hid it till the enemy were out of sight; and when he thought it was out of fear and danger, opening his bosome, he let it go, saying, that he had not betrayed a suppliant.

e Laert.

^e *Bion* deriding him, he refused to make any answer in his own defence; for, a Tragedy, saith he, being mocked by a Comedy, needs not a reply.

To one, who though he had neither learn'd Musick, Geometry, nor Astronomy; yet, desired to be his Disciple: *Away*, saith he, *you have not the handles of Philosophy*. Some affirm he said, *I teach not to card wool*.

Antipater comming to *Athens* met and saluted him; which salute he returned not, untill he had made an end of the discourse he was about.

f Laert.

Stob. Eth. 126.

^f He was nothing proud; he assigned a particular businesse to every part of the day, a great part thereof to meditation, one part to silence.

g Stob. Ser. 39.

^g Whensoever he pierc'd a vessell of Wine, it was sower'd before he spent it, and the broaths that were made for him were often thrown away the next day; whence proverbially was used, *the Cheese of Xenocrates*, of things that last well, and are not easily consumed.

h Val. Max. 7. 2.

^h Holding his peace at some detraactive discourse, they asked him why he spoke not? Because, saith he, I have sometimes repented of speaking, but never of holding my peace.

Yet, this man, saith *Laertius*, because he could not pay the fine imposed upon Aliens, the Athenians sold: *Demetrius Phalereus* bought him, contenting both parties, the Athenians with their Tribute, *Xenocrates* with his liberty.

CHAP. IV.

His Writings.

HE left many Writings, Verses, Exhortations, and Orations, their Titles these,

Of Nature 6 Bookes.

Of Wisdome 6.

Of Riches 1.

Arias 1.

Of Indefinite 1.

Of a Child 1.

Of Continence 1.

Of Profitable 1.

Of Free 1.

Of Death 1. which some conceive to be the same with that which is extant amongst the spurious *Platonick* Dialogues, under the title of *Axiochus*.

Of Voluntary 1.

Of Friendship 2.

Of equity 1.

Of Contrary 2.

Of Beatitude 2.

Of writing 1.

Of Memory 1.

Of False 1.

Calicles 1.

Of Prudence 2.

Oeconomick 1.

Of Temperance 1.

Of the power of Law 1.

Of a Common-wealth 1.

Of Sanctity 1.

That vertue may be taught 1.

Of Envy 1.

Of Fate 1.

Of passions 1.

Of Lives 1.

Of concord 1.

Of Disciples 2.

Of Justice 1.

Of Vertue 2.

Of species 1.

Of Pleasure 2.

Of Life 1.

Of Fortitude 1.

Of One 1.
 Of Ideas 1.
 Of Art 1.
 Of Gods 2.
 Of the Soul 2.
 Of Science 1.
 Politick 1.
 Of Scientificks 1.
 Of Philosophy 1.
 Of Parmenides opinions 1.
 Archidemus, or of Justice 1.
 Of Good 1.
 Of things which pertain to Intellect 8.
 Solutions concerning Speech 1.
 Physicall auscultation 6.
 A summary 1.
 Of Genus's and Species 1.
 Pythagorean assertions 1.
 Solutions 2.
 Divisions 8.
 Positions 3.
 Of Dialectick 14, & 15, & 16.
 Of Disciplines, concerning distinctions 9.
 Concerning Ratiocination 9.
 Concerning Intelligence 4.
 Of Disciplines 6.
 Concerning Intelligence 2.
 Of Geometry 3.
 Commentaries 1.
 Contraries 1.
 Of Numbers 1.
 Theory of Arithmetick 1.
 Of Intervalls 1.
 Astrologick 6.
 Elements, to Alexander concerning a Kingdom 4.
 To Arybas
 To Hephæstion.
 Of Geometry 2.
 Verses 345.

CHAP.

CHAP. V.

His Death.

HE died in the 82 year of his age by a fall in the night into a ^a *Laert.* Basin, (wherein he was drown'd) probably in the first yeare of the 116. Olympiad, for in that year *Polemo* his Successour took upon him the School.

Laertius saith, there were six more of this name, but mentions only five. One, very antient, skillfull in *Tacticks*; another of the same City and Family with this Philosopher, Author of the Oration upon the death of *Arfinoe*; the fourth, saith he, a Philosopher, who writ in Elegiack verse, but not happily, perhaps the same, who, *Suidas* saith, was nothing inferiour to this *Xenocrates* for Continence; the fift a Statuary, the sixt, a writer of Songs, as *Aristoxenus* affirm.

P O L E M O .

POLEMO was an Athenian of *OEA* [a Towne ^a *Laert.* belonging to the Oenian Tribe,] his Father *Philostratus* (who according to ^b *Antigonus C.* *Laert.* *Arystius*) was a Citizen of great account, and kept a Chariot and horses.

Polemo in his youth was very intemperate, *Laert.* and dissolute; he frequently took a sum of money, and hid it in a private corner of some street, to supply his extravagances upon occasion. Even in the Academy were found three *oboli*, which he had hid under a Pillar, upon the same account. This wildnesse caused discontent betwixt him and his wife, who, thinking her self not wel used by him, accused him *ὡς μεγάλως σπαύρτα*.

Neither did he delight (saith *Valerius Maximus*,) in Luxury ^c 6.9. onely, but even in the infamy thereof. On a time, coming from a Feast, not after the setting but rising of the Sun; and seeing the door of *Xenocrates* the Philosopher open, full of Wine, smelling sweet of unguents, crown'd with Garlands, richly attir'd, hee rush'd into his School, which was filled with a croud of learned persons. Nor contented with so rude an intrusion; he sate down also, intending to make sport at his excellent eloquence and prudent precepts. Hereupon all were offended as the affront deserved, onely *Xenocrates*, continuing the same Countenance and

K k k

gesture

gesture, fell from the discourse in which he was, and began to speak of modesty and temperance, with the gravity of whole discourse, *Polemo* being reduced to repentance, first took his Garland off from his head, and flung it on the ground; soon after he withdrew his arme within his Cloake; Next hee laid aside the cheerfulness of that look which he had formerly, when he affected feasting; lastly, he wholly devoted himselfe of *Luxury*, and being thus cured by the wholesom Medicine of one discourse, he, from an infamous Prodigall became a most excellent Philosopher, being * from that time forward so addicted to study, that he surpass'd all the rest, and succeeded *Xenocrates* in the government of the School, which he began in the first year of the 116. Olympiad.

* Laert.

After he began to study Philosophy, he had such a constant behaviour, that he retain'd alwaies the same Countenance, and kept the same tone in all his speech, whereby *Crantor* was taken with him. A mad dog having bit him by the knee, he alone of all the Company seem'd to be unconcern'd in it, and a tumult happening thereupon in the City, he asked without any disturbance, what was the matter? In the Theatres also, he was nothing moved. When *Nicostratus* the Poet, surnamed *Chytemnestra*, recited something to him and *Crates*, *Crates* was much taken therewith, but hee made no more show then as if he had heard nothing, and was altogether such as *Melambius* the Painter in his Books of Picture hath describ'd him, for heaith in his actions was expressed a stubbornnesse and hardnesse.

Polemo used to say, we ought to exercise our selves in things, not in Dialectick Disciplines, lest, satisfying our selves with the tast and meditation of the superficial parts of Science, we become admired for subtilty in discourse, but contradict our selves in the practise of our life.

He was facete and ingenious, shunning that which *Aristophanes* imputes to *Euripides*, sowernesse and harshnesse. He taught, not sitting, but, walking. The Athenians much honour'd him for his great Integrity, hee tooke great delight in Solitude, whence for the most part he dwelt in a Garden, about which his Disciples built themselves little lodges, near to his School. He was a studious imitator of *Xenocrates* (who, *Aristippus* saith, much loved him) alwaies remembring his innocence, severity and gravity, to which, like a Dorick measure, he conformed his owne steps.

Antigonus Caryllius saith, that from the thirtieth year of his age to his death he drunk nothing but water.

He held that the World is God.

He much affected *Sophocles*, chiefly in those places where (to use the phrase of the Comick Poet) a *Molosian dog* seemeth to have written together with him. And whereas *Phrynicus* saith, he was

Not

Ath. Deign.
lib. 2.

Stob. Phys. 1. 3

Not sweet, nor flat, but gently smooth; he said, that *Homer* was an *Epick Sophocles*, *Sophocles* a *Tragick Homer*.

He died very old of a consumption, and left behind him many writings. *Laeritius* hath this Epigram upon him;

Wert thou not told, that *Polemo* lies here,
On whom slow sickness (man's worst passion) prey'd?
No; 'tis the robe of flesh he us'd to wear,
Which ere to Heav'n he mounted down he laid.

Of his Disciples are remembred *Crates*, *Zeno* the Stoick, and *Arcefilaus*.

CRATES.



CRATES was a *Thriasian*, Son of *Antigenes*, *Laert.* he was an Auditor of *Polemo*, and loved by him; He succeeded him in the government of his School. They both profited so much by one another, that living they onely follow'd the same institutes, but even to their last ends were alike, and being dead, were buried in the same Sepulchre. Upon which occasion *Antagoras* writ thus upon them both,

Who ere thou art, say ere thou passest by,
Crates and *Polemo* here buried lie;
Both for their mutual love no less admir'd,
Then for their eloquence, by which inspir'd,
O th' wisdom they profess'd, the age was proud,
Yet gladly to their sacred precepts bow'd.

Hence *Arcefilaus*, when he went from *Theophrastus*, and apply'd himself to them, said, they were Gods, or certain reliques of the golden age.

They were nothing popular, but what *Dionysiodorus* an ancient Musician was wont to say, may be apply'd to these, when he boasted; that none had ever heard him sing, as they had *Ismenius*, nor had ever seen him in a Ship, or at the Fountains.

Antigonus saith, that, he sojourn'd at *Crantors*, when he & *Arcefilaus* lived most friendly, and that *Arcefilaus* dwelt with *Crantor*, *Polemo* with *Crates*, together with *Lyssicles*, who was one of the Citizens, and truly, *Polemo*, as is before mention'd, loved *Crates*, *Crantor*, *Arcefilaus*. But *Crates* dying, as *Apollodorus* in the third of his *Chro-*

Chronicle, left Books which he had written, partly of Philosophy, partly of Comedy; Orations suited for publick pleading, or Embassie.

He had many eminent disciples, of whom was *Arcefilaus*, & *Bion* the *Boristhenite*, afterwards called a *Theodorean* from that Sect.

There were ten of this name. The *First* an ancient Comick Poet.

The *Second*, an Oratour of the Family of *Isocrates*.

The *Third*, an Ingeneer, that went along with *Alexander* in his expeditions.

The *Fourth*, a Cynick.

The *Fift*, a Peripatetick.

The *Sixt*, this Academick.

The *Seventh*, a Grammarian.

The *Eighth*, writ of Geometry.

The *Ninth*, an Epigrammatick Poet.

The *Tenth*, of *Tarlis*, an Academick Philosopher.

CRANTOR.

Laert.



Crantor was of *Soli*, much admired in his own Country. He came to *Athens* where hee heard *Xenocrates*, and studied with *Polemo*.

He writ *Commentaries*, 3000. *Verses*, whereof some ascribe part to *Arcefilaus*.

Being asked how he came to be taken with *Polemo*, but answer'd, from the tone of his speech, never exalted nor depress'd.

Falling sick, he went to the Temple of *Aesculapius*, and walked there; where many resorted to him from severall parts, not thinking he staid in respect of his sicknesse, but that he meant to erect a School in that place; amongst the rest came *Arcefilaus*, whom, though he lov'd him very much, he recommended to *Polemo*, whom he himself after his recovery heard also, and was extremely taken with him.

He bequeath'd his estate, amounting to 12. Talents to *Arcefilaus*, who asking him where he would be buried, he answer'd,
In Earth's kind bosom happy 'tis to lie.

He is said to have written Poems, and to have deposited them, sealed up in his own Country, in the Temple of *Minerva* of him thus *Theætetus*,

Pleasing to men, but to the Muses more.

Crantor too soon of life was dispossess,

Earth his cold body we to thee restore

That in thy arms he peacefully may rest.

Crant-

Crantor above all admired *Homer* and *Euripides*, saying, it was hard in proper language to speak at once tragically and passionately, and quoted this verse out of his *Bellerophon*.

Alas, yet why alas,

Through such fate mortals passe.

Antagoras the Poet alledgeth these verses, as written by him.

* *My Soul's in doubt, for doubtlesse is his race,*
whether I love first of all Gods shall place,
which drew from Erebus their old descent,
And Night beyond the Oceans vast extent;
Or whether to bright Venus, or to Earth,
Thou owest thy double form and sacred birth.

* Read 'By Soli
quos Dupis, &
mi, &c. as Cal-
limachus hymn:
1. 'By Soli
Am Solis, &mi
& dros
siv. One doubt-
lesse imitating
the other, which
both the inter-
preters not ob-
serving, have
strangely rendred
this place.

He was very ingenious in imposing apt names.
He said of an ill Poet, that his verses were full of moths; and of *Theophrastus*, that his Theses were written in a shell.

He wrote a Treatise concerning Griefe, which was generally much admired, as *Cicero* and *Laertius* attest.

He died before *Polemo* and *Crates* of the dropfy.

ARCESILAVS.

CHAP. I.

His Country, Parents, Teachers.



Arcefilaus (whom *Cicero* calls *Arcefilas*) was a *Pitanean* of *Aeolis*; his Father, according to *Apollodorus*, in the third of his *Chronologicks*, named *Seuthus*, or as others *Scythus*. He was the youngest of foure brethren, two by the same Father, only the other by the same Mother; the eldest was named *Pylades*: of those who had the same Father, the eldest was *Maureas*, Guardian to his Brother *Arcefilaus*.

He was born by computation from his death (which was in the fourth year of the * hundred thirty and fourth Olympiad, the seventy fift of his age) in the first year of the hundred and sixteenth Olympiad.

* Aldobrandi-
nus his edition
reads the 130.

LII

He

He first heard *Autolychus* the Mathematician, his Countryman, before he came to *Athens*, with whom he travelled to *Sardis*.

Next he heard *Xanthus* an Athenian, a Master of Musick.

He heard also *Hipponicus* the Geometrician, who, excepting his skill in that Art, was otherwise a gaping dull fellow, for which *Arcesilaus* deriding him, said, Geometry flew into his mouth as he gaped. Of *Hipponicus* falling mad, he took so great care, that he brought him to his own house, and kept him there untill he were quite cured.

He likewise, by the compulsion of his Brother, studied Rhetorick, and being by nature vehement in discourse, and of indefatigable industry, he addicted himself likewise to Poetry. There is an Epigram of his extant upon *Attalus*, to this effect;

*For armes and horses oft hath been the name
Of Pergamus through Pifa spread by fame:
But, now shall (if a mortall may divine)
To future times with greater glory shine.*

There is another Epigram of his upon *Menodorus* son of *Eudemus*.

*Far hence is Thyatire, far phrygian ear, b
Whence Menodore thou didst derive thy birth. lib. 1.
But down to Acheron unpierc'd by day,
From any place thou knew'st the ready way.
To thee this Tomb Eudemus dedicates,
Whom Love hath wealthy made, though poor the Fates.*

Although his Brother *Marcas* would have had him professed Rhetorick, yet was he naturally more inclined to Philosophy; to which end, he first became a hearer of *Theophrastus*, in which time *Crantor* being much taken with him, spoke that verse of *Euripides* to him, out of his *Andromeda*:

Mayd, if I save thee, wilt thou thankfull be?

He answer'd in the following verse,

Stranger, for wife or slave accept of me.

From thence forward they lived in intimate friendship, whereat *Theophrastus* troubled, said, *He had lost a youth of extraordinary wit, and quickness of apprehension.*

He emulated *Pyrrho* as some affirm, and studied *Dialectick*, and the *Eretriack* Philosophy, whence *Aristo* said of him,

Pyrrho

*Pyrrho behinde; Plato before;
And in the middle Diodore.*

And *Timon*,

*Next leaden Menedemus he pursues,
And Pyrrho doth, or Diodorus choose.*

And soon after maketh him say thus;

He swim to Pyrrho, and crook'd Diodore.

He was a great admirer of *Plato*, whose Bookes he had.

CHAP. II.

Upon what occasion he constituted the middle Academy.

*C*Rates dying, *Arcesilaus* took upon him the government of a *Last*. the School, which was yielded to him by *Socrades*. Being possessed of that place, he altered the Doctrine and manner of Teaching, which had been observed by *Plato* and his successors, upon this occasion.

Plato and his followers down to *Arcesilaus*, held, (as was said) That there are two kinds of things, some perceptible by *Sence*, others perceptible only by *Intellect*: That from the latter ariseth *Science*, from the former *Opinion*: That the *Minde* only seeth that which alwaies is simple, and in the same mannet, and such as it is; that is, *Ideas*. But, that the *Senses* are all dull and slow, neither can they perceive those things which seem subjected to *Sence*, because either they are so little, that they cannot fall beneath *sence*, or so movable and transient; that not one of them is constant or the same; but, all are in continuall lapse and fluxion. Hence they called all this part of things *Opinionable*, affirming that *Science* is no where, but, in the notions and reasons of the *minde*.

Yet, did they professe against those, who said, the *Academy* took away all *sence*; for, they affirmed not, that there was no such thing as colour, or taste, or sapor, or sound; but, only maintained, there was no proper mark of true and certain in the senses, there being no such any where.

Hence they allowed, that we make use of the senses in actions, from the reason that appeareth out of them; but, to trust them as absolutely true and infallible, they allowed not.

Thus held the *Academicks* down to *Polemo*, of whom *Arcesilaus* and *Zeno* were constant Auditors; but *Zeno* being older then *Arcesilaus*, and a very subtle disputant, endeavoured to correct his doctrine, not that, as *Theophrastus* saith, he did enervate virtue; but, on the contrary, he placed all things that are reckn'd among the good, in virtue only: and this he called honest,

honest, as being simple, sole, one good: Of the rest, though neither good nor evill, he held, that some were according to Nature, others contrary to Nature, others Mediate: Those which are according to Nature, he held to be worthy estimation, the contrary contrary; the neuter he left betwixt both, in which he placed no value. Of those which were eligible, some were of more estimation, some of lesse; those which were of more he called preferred, those of lesse rejected. And as in these, he did not change so much the things themselves as the words, so betwixt a rectitude and a sin, an office and a praeteroffice: he placed some things mediate, holding that Rectitudes consisted only in good actions, sins in evill; but, offices either performed or omitted, he conceived mediate things. And whereas the Philosophers of the old Academy did not hold all Vertue to consist in Reason, but some vertues to be perfected by nature or custome: Zeno on the contrary placed all Vertue in Reason; and whereas the Academicks held, as we said [in the life of Plato,] that all those vertues may be separated, Zeno maintained that could not be; averring, that not only the use of vertue (as the Academicks held) but the habit thereof was excellent in it selfe, neither had any one vertue, who did not alwaies make use of it. And whereas the Academicks took not away passion from man, affirming that we are subject to compassion, desire, fear, and joy by nature; but, only contracted them, and reduced them within narrower limits; Zeno affirmed, that from all these, as from so many diseases, a wise man must be free. And whereas they held, that all passions were naturall and irrationall, and placed in one part of the Soule Concupiscence, in the other Reason: Neither did Zeno hertin agree with them, for he asserted, that passions are voluntary, that opinions are taken up by judgment, that immoderate intemperance is the Mother of all passion. Thus much for Ethics.

f. Cic. ibid.

As for Physick, He did not allow that fift nature besides the foure Elements, of which the Academicks held Sence and Minde to be effected; for, He asserted Fire to be that nature which begetteth every thing, both Minde and Sence. He likewise dissented from them, in that he held, nothing can be made by a thing which hath no body, (of which nature, Xenocrates, and the old Academicks thought the soule to be) and that whatsoever made any thing, or was it selfe made, must of necessity be a Body.

g. Cic. ibid.

He likewise asserted many things in the third part of Philosophy, wherein He asserted some things new of the Senses themselves, which he conceived to be joyned by a certain extrinsecall impulsion, which he called Phantasie. To these phantasies received by the Senses, He added Assent of the mind, which he held to be placed in us, and voluntary. He did not allow all phantasies to be faithfull and worthy credit; but, only those which

which have a proper declaration of those things which they seem, which phantasie when it is seen, is called comprehensible, when received and approved, he calleth it comprehension. That which was comprehended by sense, he calleth Sense, and, if it were so comprehended, that it could not be pulled away by reason, Science, if otherwise, Ignorance, of which kinde was opinion, infirme, and common to false or unknown things. Betwixt Science and Ignorance he placed that comprehension we mentioned, not reckoning it among the good nor the bad; but affirming that only was to be credited, whence he likewise attributed faith to the Senses, for as much as he conceived the comprehension made by the Senses to be true and faithfull, not that it comprehended all things that are in being; but that it omits nothing that can fall beneath it, as also, because nature hath given it as a rule of Science and principle of it selfe, whence notions are afterwards imprinted in the minde, from which not only principles, but certain larger waies towards the invention of reason, are found out. Error, temerity, ignorance, opinion, suspicion, and in a word, whatsoever is not of firme and constant assent, he took away from Vertue and Wisdome. In these things consisteth almost all the change and dissention of Zeno from the old Academicks.

Zeno thus maintaining many things contrary to Plato, as that the Soule is mortall, and that there is no other World but this, which is subject to Sense, Arcefilaus perceiving this Doctrine to spread and take much, prudently concealed the doctrine of the Academy, lest the mysteries of Plato being divulg'd and made too common, should become despicable: and therefore (saith ^h St. Augustine) he thought it fitter to unteach the man that was not well taught, then to teach those, whom by experience he found not to be docile enough.

Hereupon Arcefilaus undertook to oppose and contest with Zeno, not out of any pertinacity or desire of glory, but led thereunto by that obscurity of things, which had brought Socrates to a confession of his own ignorance; as likewise Democritus, Anaxagoras, Empedocles, and almost all the antient Philosophers, who affirmed, That nothing could be understood, nothing perceived, nothing known: That the senses are narrow, our mindes weak, our lives short, and truth (as Democritus saith) drown'd in an abyss. That all things are held by opinion and institution, nothing left to Truth: and finally, That all things are involved in darknesse.

Thus Arcefilaus denied there is any thing that can be known, not so much as that which Socrates reserv'd, [that he knew nothing] conceiving all things to be hid in such darknesse, that there is nothing which can be seen or understood. For these reasons we ought not to profess or affirm any thing, or to approve any thing by assent; but, alwaies to restrain and withhold our

M m m

hastinesse

hastineſſe from error, which then proveth great, when it approveth a thing falſe or unknown. Neither is there any thing more vile, then by aſſent and approbation to prevent knowledge and perception.

1 Cic. lib.

He did, as was agreeable to this tenent, diſpute againſt all aſſertions and doctrines; and having found, that in the ſame thing the reaſons of two opinions directly oppoſite, were of equal weight, he thence infer'd, that we ought to with-hold our aſſents (*m. Enſeb.*) from both: [This *Laertius* means, when he ſaith, that he took away propoſitions, by reaſon of the repugnance of ſpeech, and was the firſt that taught to argue on both ſides.]ⁿ And that neither the ſenſes nor reaſon are to be credited. He therefore praiſed that Apophtheſm of *Hefiod*;

m Enſeb.

n Enſeb. præpar. Evang.

The Gods all knowledge have conceal'd from men.

o Contra Acad. lib. 3.

But this^o Saint *Auguſtine* affirms was only done, to conceal myſteriouſly the meaning of *Plato*; but, they nevertheſſe had and held his doctrines and decrees, which they uſed to unfold to thoſe who lived with them till they were old.

p De finib. l. 2.

He likewiſe, as *Laertius* ſaith, firſt alter'd the manner of diſputing which *Plato* deliver'd, and made it more litigious by queſtion and answer, of which, thus^p *Cicero*: *Socrates* uſed to ſinde out by queſtion and answer, the opinions of thoſe with whom he diſcourſed, that, if there were occaſion, he might ſay ſomething upon that which they answer'd: This cuſtome not retained by his ſucceſſors, was taken up by *Arceſilaus*, who inſtituted, that they who would learn of him ſhould not queſtion him; but, themſelves tell him what they thought, which when they had done, he diſputed againſt it; but, his Auditors were to maintain their own opinion as much as they could poſſibly. This courſe took *Arceſilaus*, contrary to all other Philoſophers, amongſt whom, he that would learn held his peace; which courſe, ſaith *Cicero*, is at this time held in the Academy, where he that will learn, ſpeaks in this manner, Pleaſure ſeems to be the chiefe good, whereupon in a long Oration it is diſputed againſt it, where-by may eaſily be underſtood, that they who ſay, a thing ſeemeth to me to be ſo, are not really of that opinion, but deſire to hear the contrary maintained.

q Acad. quaſt. 1.

This School conſtituted by *Arceſilaus*, was called the ſecond Academy, in relation to its deſcent from *Plato*; or, the middle Academy, in reſpect of the new one which was afterwards ſet up by *Carneades*; though *Cicero* ſeemeth to make no diſtinction between this and that, but calleth this the new Academy: But, though 'tis likely, that it was not at firſt ſo called; yet, upon the introduction of a newer, it was afterwards more generally known by the title of the middle, or, ſecond Academy.

Theſe Academicks differ from the Scepticks, in as much, as, though

though they affirmed that nothing can be comprehended; yet they took not away true or falſe from things: On the contrary, they held that ſome Phantaſies were true, others falſe; but the Scepticks hold that they are both indifferent; alike deſenſible by reaſon. The Academicks aſſert ſome things to be wholly improbable, ſome more probable than others, and that a wiſe man, when any of theſe occur, may answer yes, or no, following their probability, provided that he withold from aſſenting. But the Scepticks hold all things to be alike indifferent, not admitting Judgement, nor allowing that either our ſenſes or opinions can perceive true or falſe, and therefore no faith is to be given to them, but we ought to perſiſt firm and unmovable without opinion, not ſaying of any thing that it is, any more, than that it is not.

Enſeb. præp. evang. lib. 14.

CHAP. III.

His Vertues and Apophtheſms.

HE preferred *Homer* above all Writers, of whom he conſtantly read ſome piece before he went to bed, and as ſoon as he roſe in the morning. When he went to read any thing in him, he ſaid, he went to his Miſtreſs.

Pindar alſo he ſaid was proper to raiſe the voice, and give us ſupply of words.

Hee was ſententious and ſuccinct in ſpeech, often uſing expreſſions of doubtfull meaning. He uſed to reprehend and chide ſharply, and freely, whence *Timon* ſaith of him,

When thou chideſt young men, think thou once wert young.

In this kind, *Laertius* inſtances his ſayings to a young man ſpeaking confidently, &c. to an immodest young man, &c.

Emo a Chian, who though very deformed, thought himſelf very handſom, asking him as he put on a rich Cloak, whether hee thought a wiſe man might not love, *Arceſilaus* answered, do you mean if he be as handſom and as fine as you?

To an effeminate perſon, who upbraiding him as it were of pride, ſpoke this verſe,

Shall we demand, great Sir, or ſilent be?

He immediately answered,

Woman, why ſpeak'ſt thou theſe harſh words to me?

Being troubled with the talk of an inconfiderable mean perſon; he ſaid,

The

The Sons of slaves intemperately speak.

Of another, who talk'd impertinently, and loudly, he said, he had a peevish nurse. For some he would make no answer at all.

To an Usurer, who said there was something he knew not, hee answer'd in these verses out of *Sophocles's Oenomaus*,

*The course of storms hid from the bird doth lie,
Untill the time that she must lay draw nigh.*

To a Dialectick Philosopher of *Alexinus's* School, who was not able to say any thing worthy *Alexinus*, he related what *Philozenus* did to a maker of Bricks, who overhearing him sing his verses false, trod upon his bricks and broke them, saying, as you spoil mine, so I yours.

He was angry at those who learned not the liberall Sciences in due time.

In dispute, he used this word, *I say, and will not such a one*, (naming the person) assent to this, which many of his Disciples affected to imitate, as also his manner of speaking and gesture.

He was most acute in answering appositely, and converting his discourse to the present subject, and fitting it for every time.

He was very efficacious in perswasion; whence many Disciples resorted to him, though sometimes he sharply touched them, which they took patiently.

He was very good, and much excited hope in his Auditors.

As to the necessities of life, he was very liberall and communicative, ready to do good, and much endeavouring to conceal it, avoiding all that kind of vain-glory. Visiting *Ctesibius*, who was sick, and perceiving him to be poor, he privately put a purse under his pillow, which when he found, this, saith he, is the sport of *Arcesilaus*. Another time he sent him 1000. drachms.^b *Plutarch* relates this as done to *Apelles* the Chian Painter, whom *Arcesilaus* besides many other testimonies of kindnesse coming to visit as he lay sick, and perceiving how poor he was, departed, and returning soon after, bringing twenty drachmes with him, then sitting close to *Apelles's* bed side, *Here is nothing saies he, besides Empedocle's four Elements,*

Fire, Water, Earth, and Aether mounting high, but me thinks you lie not at your ease, and with that taking occasion to remove his pillow, he convey'd the purse privately under it, which when the old woman that tended him found, and wondring, shew'd to *Apelles*, he laughing, said, *This is one of Arcesilaus's thefts.*

He recommended *Archias*, an Arcadian to *Eumenes* King of *Pergamus*, by whom he was exalted to great dignity.

He

He was very liberall and free from covetousnesse, as appeared by his Utensills of silver, and vying with *Archestrates* and *Callicrates*. He had many vessells of gold, which he lent unto many upon occasion of feasting. These silver vessells a certain man borrowed to entertain his friends withall; *Arcesilaus* knowing him to be poor, would never send for them back: Others report he lent them to him on purpose, and when he brought them back, because he was poor, he freely bestowed them on him.

He had a fair estate at *Pitane*, from which *Pylades* his brother continually supplied him. *Eumenes* also, son of *Phileterus* gave him many large presents, whence to him only of all Kings he applyed himselfe.

When *Antigonus* was much followed, and many persons thronged to his house, he forbore, declining his acquaintance. He was intimate with *Hierocles*, the Governour of *Munichia* and *Pireum*, and constantly, on holidays, went thither to visit him: *Hierocles* often entreated him to visit *Antigonus*, but he refused, and went along with him as far as the dore, and there parted with him. After *Antigonus's* fight at Sea, many writing consolatory Epistles to him, *Arcesilaus* was silent. Being sent by his Country on an Embassy to *Antigonus* at *Demetrias*, he returned frustrate of his designe.

He lived the greatest part of his time in the Academy, avoiding to meddle with publick businesse; but sometimes went to the *Pireum*, as we said, out of love to *Hierocles*; for which some reproved him.

He was very magnificent (indeed a second *Aristippus*.) in the entertainment of his friends. He openly professed love to *Theodote* and *Phileta*, Curtezans of *Elis*, for which being reprehended, he rehearsed the *Chria's* of *Aristippus*. He was very amorous, and much affected the company of young men, whence *Aristo* of *Chios*, a Stoick, called him a corrupter of youth, temerarious, and impudent. Of those whom he affected are mentioned *Demetrius* and *Leochares*; *Demochares* son of *Laches*, and *Pythocles* son of *Bugerus*, much affected him.

For these things he was much inveighed against at the house of *Hieronimus* the Peripatetick, who had invited his friends to celebrate the birth day of *Acyoneus*, son of *Antigonus*, for the keeping of which Feast, *Antigonus* sent yearly much mony. At this Feast *Arcesilaus* would not dispute amidst the cups; and when *Aridelus* propounded a question to him, requiring that he would say something to it, he answer'd, it is the best property of a Philosopher to know the seasons of all things.

But, he was so free from pride, that he counselled his Disciples to go and hear other Masters; and when a certain Chian youth of his School declared, that he was not pleased with what he said so much as with the discourses of *Hieronimus*, he took

N n n

him

^b Quom. discern.
adul. ab. amic.

^c Lact.

him by the hand and led him to the Philosopher, desiring him to cherish him according to his quality.

To one that asked why men went from other Sects to the *Epicureans*, but never from the *Epicureans* to other Sects: Because, saith he, of men, some are made Eunuchs, but of Eunuchs never any are made men.

d Stob. Ser.
143.

He said, where there are many medicines, and many Physicians, there are most diseases; and where there are many Lawes, there is most iniquity.

e Stob. Ser. 212.

He advised to shun Dialectick, because it turneth all things upside down.

f Stob. Ser. 212.

He compared Logicians to Gamsters that play at Dice, who take delight whilst they are cosen'd.

g Stob. Ser. 235.

He affirmed, that poverty is rugged as *Ithaca*, but good to bring up a child, in that it enureth to frugality and abstinence, and is generally a good School of vertue.

CHAP. IV.

His death.

a Laert.

When he drew nigh the end of his life, he bequeathed all his estate to his brother *Pylades*; to which end, *Mæreas* not knowing it, he sent him first to *Chios*, and from thence sent for him back again to *Athens*. He sent three Copies of his Will, one to *Amphicritus* at *Eretria*, an other to some friends of his at *Athens*, the third to *Thaumasias* his neer kinsman, to be kept by them; with the last he sent this Letter.

Arcesilaus to Thaumasias, health.

I Gave Diogenes my Will to bring to you, for being often sick and infirm of body, I thought fit to make my Will, lest if any suddain accident should befall me, I should depart this life with some injurie done to you, whom I have found so bountifull towards me. I desire that you, the most faithfull of all my friends, will take it into your custody. Approve your selfe just to that extraordinary trust which I have reposed in you, that it may appear I have made a right choice.

He died, as *Hermippus* saith, in a kinde of phrenzy, after he had drunk much Wine, 75 years old, in the fourth year of the 134th Olympiad, as may be conjectured from the succession of *Lacydes*, in the School which began at that time. The Athenians buried him with such solemnity as never any was before.

He took not any women into the house with him, neither had

had he any children. He flourish'd according to *Apollodorus* in the 120. Olympiad.

There were three more of this name, one an antient Comick Poet, the second an Elegiack Poet, the third a Statuary.

LACYDES.

Lacydes succeeded *Arcesilaus*; he was a *Cyrenean*, (his Father named *Alexander*) a person of much gravity, and had many Emulators; He was from his youth much given to study, poor, but pleasing to all company, and of a delightfull conversation.

As concerning his managing his household affairs, it is reported that when he took any thing out of the place where he kept his Provisions, he locked the dore, and threw the key in at a hole that none might steal ought from him; which his servants observing, frequently took it, and, opening the dore, carried away what they thought good, and then put it in the same place again, in which fact they were never discover'd.

But the most pleasant part of the story, is, that (as * *Numenius* affirms) he was thereby perswaded to be of the opinion of the middle Academicks; that nothing is comprehended by sense, arguing thus, why should I think that sense can comprehend any thing certainly, when I know that my own senses are so often deceived; for when I go abroad, I think that I see with my eyes those things which I leave in my storehouse; when I return I find none of them; which could not be unlesse our senses were fallible and uncertain.

Lacydes upon the death of *Arcesilaus*, being made master of the School in the 4th year of the 134. Olympiad, taught in the Academy, in the Gardens which were made by *Attalus* the King, which from him were called the *Lacydean* Gardens. *Laertius*, and, from him, *Suidas*, make him Institutor of the new Academy; but erroneously. He continued this charge 26 years, at the end whereof he resigned it, whilst he was yet alive, to *Telecles* and *Euander*, Phocians, his Disciples, in the second year of the 141. Olympiad.

Attalus sending for him to come to him, he returned him answer, that *Pistures* make the best shew at a distance.

Studying Geometry in his old ages, one said to him, is it now time? he answered, when, if not now?

Athenaus saith, that *Lacydes* and *Timon* Philosophers, being invited by one of their friends to an entertainment of two daies, and desirous to suit themselves to the company, drunk very freely. *Lacydes* went away first, half drunk, and perceiving *Timon* to be far away too, said out of *Homer*.

To

To our great glory Hector we have slain.

The next day meeting *Timon* again at the same place, and seeing him, not able to take off his cups at once, make a pause, when he put it to his mouth the second time, he said out of another place of *Homer*,

II. E.

Those are unhappy who contest with me.

Var. biff.

Ælian likewise numbers these two amongst the great drinkers, and perhaps not unjustly; for by excess of Wine he fell into the palsey, of which hee died in the second year of the 141. Olympiad.

He wrote Philosophicks and of Nature.

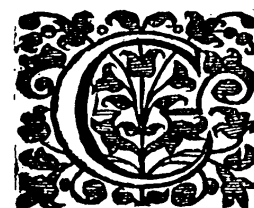
In the School, he was succeeded, as are said, by *EUANDER*, *Euander*, by his Disciple, *EGESINUS*, whom *Clemens Alexandrinus* calleth *Hegefilaus*, of *Pergamus*, *Egesinus*, by *CARNEADES*.

CARNEA.

CARNEADES.

CHAP. I.

His Country, Parents, Time, Masters.



CARNEADES (successour of Egesinus) was of ^a Cyrene, whence ^b Cicero saith, he was an acute person, as being an *African*. Hee ^a Laert. ^b Acad. quest. 4. was sonne of Epicomus, or Philocomus. Apollodorus, as cited by Lærtius, affirmeth he died in the 162. Olympiad; but there is a mistake in the Text; for the words of Apollodorus relate doubtlesse to the time of his birth; which upon that Authority, we may affirm to have been in the first year of 162. Olympiad. Florus (cited by ^c Plutarch) addes, he was born on the 7th day of Thargelion, at what time the Car- ^c Sympos. quest. 9. 1. nean Festivalls were celebrated at Cyrene, whence perhaps he took his name.

This time falling after the Callippical period, we shall compute it according to ^d Petavius his method, which although it be not exempt from question, yet is better then that of Scaliger, whose ^d Doctr. simp. p. method is not reconcileable to Ptolomy's observations.

The fourth of the 164. Olympiad, was

Of the Julian period	4585.
Epoche of the Callippick period	4383.

Which subducted, there remains	202.
Subduct two perionods more	152.

remains	50.
---------	-----

The year propounded therefore is the 50th of the third period. The Neomenta of Hecatombeon, June 26. which is the 177th day of the Julian year; the 7th of Thargelion (according to Petavius) at that time was the 3^{oz.} of the Attick year.

O o o

T o



CARNEADES.

To	177.
adde	302.
Summe	479.
Subduct	365
Remains	114.

The 114th day of the Julian year is the 24th of *April*, on which fell the 7th of *Thargelion*; which, the *Dominicall* Letter being *B*, fell on Sunday, *Proleptically* taken.

^c Laert.
^f Cic. Acad.
quæst. 4.

He was Disciple to *Egesinus* the *Academick*, and learned Logic of *Diogenes* the *Stoick*, whence in arguing he would many times say, *If I have concluded right, the cause is my own; if not right, Diogenes must return the mina he had of me; which was the price the Dialectick Philosophers took.*

CHAP. II.

How he constituted the new Academy.

HE succeeded *Egesinus* in the School, and is by *Cicero* reckon'd the fourth from *Arcefilaus*, (who constituted the middle *Academy*, introducing a suspension of Assent, grounded upon the uncertainty of things:) *Carneades*, constituted the new *Academy*, maintaining the same kind of suspension, with no lesse eagerness; yet upon more moderate grounds: * for he held that the incomprehensibility of things, proceeded not from the nature of the things themselves, as *Arcefilaus* maintained; for as much as every thing really existeth in it self, and if any thing be affirmed or denied of another, it is true or false, as to the thing it self; but the things themselves remaining firm, we derive from them a Phantasie and similitude, which for the most part like false messengers lie and deceive us. To all true things there some false adjoined, and those so like, that, there is no certain note of Judication and assent, wherefore we cannot perceive any thing to be true.

* Numen. apud
Euseb.

But he was nothing lesse rigid as to the *Academicall* suspension, for * he denied that any thing could be perceived, not so much as that very maxime; *Nothing can be perceived*, arguing thus. All Phantasies are of two kinds; the first included the perceptible, and imperceptible; the second kind, the probable; and the improbable. Those which are contrary to sense and evi-

dence,

* Cic. Acad.
quæst. 4.

dence, pertain to the former divisions; against the latter we ought not to say any thing. Wherefore there is no Phantasie followed by perception, but by approbation many; for it were contrary to nature that nothing should be probable.

More fully * *Sextus Empiricus*. *Carneades*, saith he; did not only oppose the *Stoicks*, but all that went before him, as to judgment. His first and common argument against all, is, that, by which he sheweth absolutely, that there is nothing from which truth can be judged; nor reason, nor sense, nor phantasy, nor any thing, for all these in a word deceive us. His second argument is that whereby he shewes, that although there be something that doth judge, yet it cannot exist without an affection from evidence. For an animall differeth from inanimate things by the sensitive faculty, it apprehendeth thereby both it selfe and externall things; but sense remaining immovable, impassible, and immutable, is not sense, nor apprehendeth any thing, but being changed, and after some manner affected by incursion of evidents, then it declareth things. In that affection therefore of the soul which ariseth from evidence, we are to seek that which judgeth. This affection is declared when that appeareth from which it proceedeth, which affection is nothing else but phantasy. Phantasy therefore is a certain affection in an animall, which sheweth both it selfe and some others, as when we see any thing, our sight is affected in some manner, so, as it was not before that act of seeing. By this alteration we apprehend two things: First, the alteration it selfe, that is the phantasy. Secondly, that from which this alteration proceeds, the thing visible: The like in the rest of the senses. As therefore light manifesteth it selfe and all things in it, so phantasy being the chiefe guide of knowledge in an animall, must like unto Light, manifest both it selfe, and that evident object which effecteth it. But because it doth not alwaies shew that which is true, but often erreth and differeth from the thing whence it proceedeth, like ill messengers, it necessarily followeth that all phantasies cannot leave a judgment of truth, but only if it be true. Again, because there is no phantasie so true, but it may be false; and of all phantasies that seem true there are some false, which differ little from them, that which judgeth must consist in common phantasy of true and false. But the common phantasy of these comprehendeth not, and if it comprehendeth not, neither is there any thing that judgeth. And if phantasy have not a judicative power; neither can reason judge, for that is derived from phantasy, and justly: For, that whereof it judgeth, ought first to appear unto it; but nothing can appear but through sense void of reason; therefore neither sense void of reason; nor reason it selfe is that which judgeth.

Adv. Mathem.

Thus

Thus disputed *Carneades* against all other Philosophers, to shew there is not any thing that judgeth. But, being demanded what judgeth, as to the leading of life and acquisition of beatitude, he hath recourse to *probable* phantasy; and together with *probable*, *undistracted* and *circumcurrent*, their differences these. Phantasy is the phantasy of something, *viz.* of that of which it is made, and of that in which it is made: That of which it is made is the externall sensible object; that in which, the *Man*. It hath two relations, one to the object phancyed, the other to the phantasm derived from that object. From the relation to the object it is either true or false; true, when it agreeth with the object; false, when it disagreeeth: From its relation to the phantasm, there is one which seemeth true, another false. That which seemeth true is by the *Academicks* called *Emphasis*, and *probability*, and *probable phantasy*; that which seemeth not true is called *Apemphasis*, *improbability*, and *not-probable phantasy*. For, neither that which seemeth false, and is such; nor that which is true, and seemeth not such, have any thing in their nature perswasive. But, of these phantasies, that which is manifestly false, and seemeth not true, limiteth the judicatory, but is not that which judgeth, as likewise produceth from that which is, but differs from it, such as was that of the fury proceeding from *Electra* to *Orestes*. Of that which seemeth true, one kinde is *tenuous*, as that which is in a thing so little, as that it is not visible, either because it takes not up room enough, or by reason of the weakness of sight, which receiveth things confusedly, and not distinctly. The other is that which hath this common property with the true, that it seemeth to be very true. Now of these, the *tenuous*, loose, remisse phantasy cannot be that which judgeth; for that which cannot clearly manifest it selfe, nor the thing that effected it, cannot attract us, nor invite assent; but that which seemeth true and is manifest enough, that, according to *Carneades*, is the judge of truth.

This being that which judgeth, it hath a great latitude, and being extended into another species, hath a more probable and vehemently effective phantasy. Probable is taken three waies; first, for that which is true, and seemeth true; secondly, for that which is false, and seemeth true; thirdly, for that which is true, common to both. Whence that which judgeth must be that phantasy which seemeth true, which the *Academicks* call *probable*. Sometimes the false incurreth; so that it is necessary to use the common phantasy of true and false; yet, not because that more seldome incurreth, I mean that which imitateth the truth, we are not to give credit to that which is for the greater part true, whereby it happeneth our judgment and actions are for the most part directed.

That

That which first and commonly judgeth, *Carneades* held to be this. But forasmuch as phantasy sometimes is not of one kinde, but like a chain, one dependeth on another, there must therefore be a second judge, which is *probable* and *undistracted* phantasy. As he who receiveth the phantasy of a man, necessarily receiveth the phantasy of such things as are about him, and without him; of the things about him, as colour, magnitude, figure, motion, speech, cloathing, shooes; of things without him, as aire, light, day, heaven, earth, companions, and the like. When therefore none of these phantasies seems false, but all agree in seeming true, we credit it the more. That such a one is *Socrates* we believe, because he hath all those things which *Socrates* useth to have, as colour, magnitude, figure, gesture, cloak, in none of these disagreeing with it self. And as some Physicians argue a man to be in a fever, not from one symptom, as from a high pulse, or great heat, but from the concurrence of that heat with the pulse, as also from ulcerous touch, rednesse, thirst, and the like, all agreeing together. So the *Academick* maketh a judgment of truth, from a concurrence of phantasies, and when none of all the phantasies that joyne in the concurrence retract him as false, he saith, that which incurreth is true.

That there is a credible *undistracted* concurrence, is manifest from *Menelaus*: Having left in his ship an image of *Helene* which he had brought from *Troy*, as if it had been *Helene* her selfe, landing at the Island *Pharos*, he there met with the true *Helene*, and from her attracted a true phantasy, but would not believe that phantasy, being distracted by the other, which told him, that he had left *Helene* in the Ship. Such is *undistracted* phantasy therefore, which likewise seemeth erroneous, for as much as there are some more *undistracted* than others. Of *undistracted* phantasies, that is most credible and perfect which maketh a judgment.

Moreover, there is a *circumcurrent* phantasy, the form whereof is next to be declared. In the *undistracted* we only enquire whether none of those phantasies which joyne in concurrence, attract us as false, but that they all seem true, and not improbable. But in that which is made by concurrence, which useth *circumcurrence*, strictly examines every phantasy which is in that concurrence; as in Assemblies, when the people take account of every particular person that stands for the Magistracy, whether they deserve that power and right of judging. In the place of Judgment, there is that which judgeth, and that by which the judgment is made, the distance and intervall, figure, time, manner, affection, and operation, each of which we examine strictly. That which judgeth, whether the sight be dimme, for if it be, it is too weak for judgment; that which is judged,

P p p

whether

whether it be not too little; that through which, whether the air be obscure; the distance, whether it too great; the medium, whether confused; the place, whether too wide and vast; the time, whether too sudden; the affection, whether not phrenetic; the operation, whether not unfit to be admitted. For if all these be in one, that which judgeth is *probable* phantasy, and together, *probable*, *undistracted*, and *circumcurrent*. Wherefore as when in life we enquire concerning some little thing, we examine one witness; when we enquire into something of greater consequence, we examine more; but when of a thing most necessary, we examine each of the witnesses by the joyned testimony of all. So saith *Carneades*, in light, inconsiderable matters, we make use of *probable* phantasy, only for judgment; in things of some moment, of *undistracted* phantasy; in things that concern well and happy living, *circumcurrent* phantasy.

And as in things of great moment they take diverse phantasies, so in different circumstances they never follow the same; for they say, they attend only *probable* phantasy in such things wherein the circumstance of time alloweth not a strict examination: As for instance. The enemy pursues a man; he coming to a Cave, takes a phantasy, that there are some enemies there lying in wait: transported by this phantasy as *probable*, he thinneth and flyeth from the Cave, following the probability of that phantasy, before he accurately and diligently examine, whether there really be any enemies in ambush in that Cave or no. *Probable* phantasy is followed by *circumcurrent*, in those things in which time allows a curious examination of each particular, to use judgment upon the incurrent thing. As a man coming into a dark room, and seeing a rope rolled up, thinking it to be a serpent, he flies away; but afterwards returning, he examines the truth, and perceiving it not to stir, begins to think it is not a serpent; but withall considering, that serpents are sometimes frozen or nummed with the cold, he strikes it with his staffe: and having thus by *circumcurrent* examined the phantasy which incurred to him, he assenteth, that the phantasy he had taken of that body as a serpent is false. And again, as I said, when we manifestly behold, we assent that this is true, having first over-run in our thoughts that our senses are all entire, and that we behold this waking, not in a dream; that the air is perspicuous, and a convenient distance from the object. Hereby we receive a creditable phantasy, when we have time enough to examine the particulars concerning the thing seen. It is the same in *undistracted* phantasy, which they admit, when there is nothing that can retract us, as we said of *Menelaus*. Hitherto *Sextus*.

Cic. Acad. quest. 4.

Yet, though nothing can be perceived, a wise man may assent to

to that which is not perceived; that is, he may *opinate*; but so as he knoweth himself to *opinate*, and that there is nothing which can be comprehended and perceived.

He asserted the ultimate end to be the enjoyment of naturall principles, which, saith *Cicero*, he maintained, not that he really thought so, but in opposition to the *Stoicks*. *De fin. lib. 2.*

He read the Books of the *Stoicks* very diligently, and disputed against them with so good success, that it gave him occasion to say; If *Chrysippus* had not been, I had not been. *Laert.*

Clitomachus used to say of him, he could never understand what he really held; for he would sometimes argue on one side; sometimes on the other; and by the calumny of his wit, saith *Cicero*, many times deride the best causes. Of the *Sorites* used by him, see *Sextus Empiricus*. *Cic. Acad. quest. 4.*

CHAP. III.

Upon what occasion he was sent on an Embassy to Rome

^a THE Athenians being fined by the Romans about 500. Talents, at the suit of the *Orepians* and *Sicyonians*, for destroying *Oropus* a City of *Beotia*, sent three Philosophers on an Embassy to the Roman Senate, to procure a mitigation of this fine, which had been imposed upon them without hearing their defence; *Carneades* the *Academic*, *Diogenes* the *Stoick*, and *Critolaus* the *Peripatetic*. About the time of this Embassy there is much disagreement amongst Authors. *Agellius* saith, they came after the second *Punic* War, and maketh *Ennius* later then their coming; which *Petavius* justly conceiveth to be false, for as much as *Ennius* died in the 585th year from the building of the City. But *Cicero* affirmeth this Embassy to have been when *P. Scipio* and *M. Marcellus* were Consuls, which was the 599th year. *Pausanias* reckoneth it upon the 603^d year of the City, which *Casaubone* approveth. *a Plut. vit. Cat. Agel. 7. 14. Maer. Satur. 1.5.*

Each of these Philosophers, to shew his learning; made choice of severall eminent parts of the City, where they discoursed before great multitudes of people to the admiration of all. The Eloquence of *Carneades* was violent and rapid; that of *Critolaus* neat and smooth, that of *Diogenes* modest and sober. *Carneades* one day disputed copiously concerning justice before *Galba* and *Cato*, the greatest Orators of that time. The next day he subverted all he had said before by contrary Arguments, and took away that Justice which he had so much commended. This he did the better

Lactant. de Inst. lib. 5.

ter to confute those, that asserted any thing. That dispute where- by he overthrew Justice is recorded in *Cicero* by *L. Furius*.

Plut.

To these three Philosophers resorted all the studious young men, and frequently heard and praised them. Chiefly the sweetnesse of *Carneades*, which was of greatest power and no lesse fame then power, attracting eminent and benigne hearers, filled the City with noise like a great wind; and it was reported that a *Grecian* person qualified to admiration, attracting all, had infused a serious affection into the young men, whereby forgetting other divertisements and pleasures, they were carried on as it were with a kind of madnesse to Philosophy. This pleased all the *Romans*, who gladly beheld their Sonns instructed in Greek learning by such excellent men. Onely *Cato* at the first noise of Admiration of the Greek Learning, was troubled, fearing the young men should apply themselves that way, and so preferre the glory of eloquence before Action and Military discipline. The fame of Philosophers encreasing in the City, and *C. Acilius*, (whom *Agellius* and *Macrobius* call *Cacilius*) an eminent person, having at his own request been the Interpreter of their first Oration to the Senate; *Cato* (who was then very old) under a fair pretence, moved, that these Philosophers might be sent out of the City, and coming into the Senate-house, blamed the Magistrates, that they had so long suffered such Ambassadors to continue amongst them without any answer, who were able to perswade them to any thing: wherefore he first desired that something might be determined concerning their Embassie, that they might be sent back again to their own Schools, and instruct the Sons of *Grecians*, and that the *Romane* youth might, as they did before, apply themselves to the observance of their own Laws and Magistrates. This he did not out of anger to *Carneades*, as some thought, but out of an ambitious emulation of the *Greek* humanity and Literature.

CHAP. IV.

His Vertues and Apophthegmes.

Lib. 8. c. 7.

HE was a person infinitely industrious, lesse conversant in Physick then Ethick, and so studious that he neglected to cut his hair and nailes. *Valerius Maximus* saith, hee was so studious, that when he lay down at meales, his thoughts were so fixt, that he forgot to put his hand to the Table, and that *Melissa*, who lived with him as a wife, was faine to put him in mind thereof, and help him.

He

He was so eminent for Philosophy, that the Oratours themselves would many times break up their schools and come and hear him.

He had a great and loud voice, whereupon the Gymnasiarch sent to him not to speak so loud, whereto he answering, *send me the measure by which I should speak*; the other wisely and appositely repli'd, *you have a measure, your Hearers*.

He was sharply invective, and in argument almost invincible. He avoided feasting, out of the reason we mentioned, his great studiousnesse.

One named *Mentor* a *Bythinian*, as *Phavorinus* saith, who had endeavoured to seduce a Mistis that he kept, coming into the school, he presently jeasted at him, in turning these words of *Homer*,

*Hither comes one oppress'd with hoary years,
Like Mentor in his voice and looks appears,
Who from the School I charge you turn away.*

The other rising up, repli'd,

He thus proclaim'd, the rest did streight obey.

Being to dispute with *Chrysippus*, he purg'd himself by white Hellebore to sharpen his wit, lest any corrupt humours in his stomach might oppress the vigour and constancy of his mind.

He compared *Dialectick* to the fish *Polypus*, which when its claws grow long, bites them off; so Logicians, growing subtile, confute their own assertions. *Stob. Ser. 212.*

He advised men in their greatest prosperity to be mindfull of a change, for that which is unexpected is most grievous. *Plut. de tranq. anim.*

He said the Sons of rich men and Kings learn nothing well but Riding, for their Masters flatter them; they who contest with them, willingly yield to them; but a horse considers not whether a private man or a Prince, a poor man or a rich bee on his back; but if he cannot rule him, he throws his Rider. *Plut. de adul. & Am. dis.*

He seemed to be extreemly averse from death, whence he often said, *the same Nature which hath put us together will dissolve us*; and hearing that *Antipater* dyed by drinking poison, he was a little animated by his constancy in death, and said, *then give me 100*, they asking what, *Vine*, saith he, *Laert.*

In the midst of the night he was struck blind, and knew not of it, but waking, bid his servant bring a light; the servant did so, telling him he had brought one, then, said he, read you. *Laert.*

CHAP. V.

His Death and Writings.

I. ac. 78.

HE lived according to *Laertius* 85. years, or according to *Cicero*. 90. The words of * *Apollodorus* that he died in the fourth year of the 162^d Olympiad, which falleth upon the 626th year from the building of *Rome*, may easily be evinc'd to be false, by the greatest part of the Circumstances of his life; particularly from this; that *Antonius* in *Cicero* saith, when hee went Pro-Consull into *Asia*, he found *Carneades* the *Academick* at *Athens*, who oppos'd all in dispute, according to the manner of his Sect. The year of *Antonius*'s Pro-Consulship was the 652. year from the building of *Rome*. But this account as we said before, is to be apply'd to the time of his birth, from which the 85th falleth upon the first year of the 184th Olympiad, the 90th upon the 2^d of the 185th.

Laertius saith, at his death there was a great Eclipse of the Moon, which some interpreted to proceed from a Sympathy with his losse. Upon this Eclipse I conceive *Petavius* grounded his computation of *Carneades*'s death, when he saith, * it was upon the first year of the 163. Olympiad. May 2. ser: 2. hora. 5. 46. at *Athens*. But there being a mistake of the year, there is consequently a greater in the account of the feria and hour.

* *Doff. temp.*

Carneades, as *Cicero* saith, wrote four Books of *Suspension of Assent*. He wrote likewise *Epistles* to *Ariarathes* King of *Cappadocia*, the only monument left behind him, extant in *Laertius*'s time. Whatsoever else went under his name, *Laertius* saith, was written by his Disciples, of whom hee had many, the most eminent *Clitomachus*.

There are remembered two more of this name, one a Philosopher, Disciple to *Anaxagoras*, mentioned by *Suidas*; the other an *Epigrammatick* Poet, mentioned by *Laertius*.

CLITO.

CLITOMACHVS.

* **CLITOMACHVS** was a *Carthaginian*, son of ^a *Diognetus*. ^a *Laert.* ^b *Stephan.* He was first called *Asdrubal*, as *Plutarch* and *Laertius* affirm, ^c and profess'd Philosophy in his own Country, and native ^c *Laert.* Language. Being forty years old, he went to *Athens*, and heard *Carneades*, who being much taken with his industry, instructed and exercis'd him in Philosophy. With *Carneades*, *Cicero* saith, he lived untill he was old, and succeeded him in the School, and chiefly illustrated his Doctrines by his writings; the number of which bookes being above foure hundred, were a sufficient testimony of his ^d industry, and that he had no lesse of wit, then ^d *Cic. Acad.* *Carneades* of eloquence. He was well vers'd in three Sects, the ^{Qy. l. 4. Laert.} *Academick*, *Peripatetick*, and *Stoick*.

Of his bookes are remembered by *Cicero*, one ^e of *Consolation* to ^e *Cic. Tusc. Qu.* his captive Country-men, *Carthage* being then subdued by the ^{4.} *Romans*; another to *Caius Lucilius* the Poet, wherein he explained ^f *Cic. Acad.* and defended the *Academick* suspension of Assent, having written ^{Qu. 4.} before of the same things to *L. Censorinus*, who was Consul with *M. Manilius*, the summe of which discourse was this.

^g The *Academicks* hold there are such dissimilitudes of things, ^g *Cic. Acad. 4.* that some seem probable, others on the contrary. But this is not ground enough to say that some things may be perceived, others cannot, because there are many false that are probable, but no false can be perceived and known. Those therefore extremely erre; who affirme the *Academicks* to take away sense; for they say not, there is no colour, sapor, or sound; but dispute, that there is not any proper inherent note in these of true and certain: (which having expounded, he adds) A wise man suspends assent two waies; one, when [as we know] he absolutely refuseth to assent to any thing; another; when he withholdeth from answering, either in approbation or improbation of something, so that he neither denyeth nor asserteth it. In the first way he assents to nothing, in the second he will follow probability, and according as he finds it or not, answers yes or no. He who withholdeth his assent from all things, is yet moved, and acteth something. He reserves therefore these phantasies by which we are excited to action, and those of which being question'd, we may answer on either part, only as of a thing that seemeth

seemeth to us so, but without assent; neither are all such phantasies approved, but only those which are not obstructed by any thing.

^h Cic. Tusc. quæst. 5.

ⁱ Sext. Empir. adv. Math.

^h In asserting good, he joyned pleasure with honesty, as *Calipho* also did.

ⁱ He was a great enemy to *Rhetorick*, as *Critolaus* the *Peripatetic*, and *Charmidas* were also. Arts they did not expell out of Cities, knowing them to be very profitable to life, no more then they would drive *Oeconomick* out of Houses, or Shepherds from their Flocks; but they all persecuted, and every where ejected the art of speaking, as a most dangerous enemy.

^k Stob. Ser. 212.

^l Stob. Ser. 48.

^k He compared *Dialectick* to the Moon, which is in continuall increase or decrease.

^l Falling sick, he was taken with a fit of a *Lethargie*, out of which he no sooner came, but he said, *Love of life shall flatter me no longer*; and thereupon with his own hands ended his life.

PHILO.

PHILO.

^a **PHILO** was of *Larissa*, he heard *Clitomachus* many years, ^a *Stob. Eclog. Ethic.* and is named by *Sextus Empericus*, as Constitutor of a *fourth Academy*; but *Cicero* affirms, he disallowed the distinction of Academies, and wrote expressly to prove the *first* and the *new Academy* to be both one. ^c *Cicer.* Whilst he lived, the Academy wanted not a Patron. ^d *Plut. vit. Cic.* The Romans admired him, as *Plutarch* affirms, above all *Clitomachus's* Schollers, for his excellent discourse, and loved him for the sweetnesse of his disposition. *Cicero* no sooner went out of the first schooles and rudiments of learning, but he became an auditor of *Philo*, as he acknowledgeth himselfe.

Amongst other excellent things (saith ^f *Stobæus*) he gave this ^f *Eclog. Ethic.* Division of *Philosophy*: He compared *Philosophy* to a *Physician*: As the office of a *Physician* is first to perswade the sick person to permit himselfe to be cured; next to confute the reasons of his adversary: So is it of a *Philosopher*, both which consist in exhortation. Exhortation is a discourse inciting to vertue; whereof one part explaineth its great use, the other refelleth adversaries, or such as any way caluminate *Philosophy*. The comparison holds in a second manner, thus: As the part of a *Physitian*, after he hath perswaded the Patient to admit of cure, is, to apply the means thereof, as well to remove the causes of the disease, as to induce and settle health; so is it in this Science. After exhortation, he endeavourerth to apply the cure, by removing false opinions wherewith the soul is infected, and by substituting true. In the second place therefore it treats of good and evill, for the sake of which the exhortation was made. Thirdly, the comparison holds thus: As all Medicines refer to one end, health; so all *Philosophy* to *Beatitude*. That part which treats of ends is joyned with another which treats of life. For as in *Medicine*, it is not sufficient to restore health, unlesse it likewise deliver rules by which it may be preserved; so in life, some precepts are required for conservation of the end: And this part also is twofold; private, or common: One considers the affairs of particular persons, as, whether a wife man should manage a *Common-wealth*, whether he may live with Princes, whether he may marry: The other considers the

the businesse of all in generall; as, what Commonwealth is best, how Magistrates are to be chosen. This common part is called *Politick*, and is treated of distinctly by it selfe, as being of greatest latitude. Now if all were wise men, there would be no need of more places, for the more subtle divisions would emerge from the precedent. But because there must likewise be a care of the middle sort of men, who cannot apply themselves to long disputations, either through want of time, or diversion of businesse, there must not be omitted a treating of precepts, which delivereth short rules concerning the use of each.

As to the *Stoicall* judicatory, *comprehensive phantasy*, he held all things to be incomprehensible; as to the nature of the things themselves, comprehensible. Thus he took away the *comprehensive phantasy* asserted by *Zeno*.

He held that to be a good connex; which beginneth from true and endeth in false, as (if it be day, and I dispute) this, *If it is day, I dispute*: According to which tenet there may be true axioms three waies, a false only one way: For, when it beginneth from true, and endeth in true, it is true; as, *If it is day, it is light*: And when it beginneth from false, and endeth in false, it is true; as, *If the earth flies, the earth hath wings*. Likewise if it beginneth from false and endeth in true, it is true; as, *If the earth flies, it is earth*. That which is false, is that which beginneth from true, and endeth in false; as, *If it is day, it is night*; for, the antecedent, *it is day*, is true; but the consequent, *it is night*, is false.

He appointed, that the precepts of Oratours should be delivered at one time, those of Philosophers at another.

^a Plut. vit.
Cicer.
^b Cic. Ac. qu. 1.
^c Acad. Qu. 4.
^d Cic. de Leg.
lib. 2.
^e Vit. Cicer.

ANTIOCHUS was an *Ascalonite*, ^b brother of *Aristus*, a Disciple of *Philo*. He lived with *L. Lucillus*, the Quaestor and Generall; he was also a great friend to ^d *Atticus*, whom he invited to the Academy. He is named by *Sextus Empericus*, as Constitutor of a *fifth Academy*: For, as ^e *Plutarch* saith, he fell off from the Sect of *Carneades*, either moved by the evidence of sense, or, as some thought, by ambition, and dissention with the Disciples of *Clitomachus* and *Philo*. So that with some little altera-

alteration, he made use of the Doctrines of the *Stoicks*; and though he were called an *Academick*, he had been, but for some alterations, an absolute *Stoick*; whence it was said of him, *He taught the Stoicall Philosophy in the Academy*; for he manifested, that the Doctrines of the *Stoicks* were in *Plato*. In his old age, saith ^b *Cicero*, he betook himselfe to the old *Academicks*, forsaking the new, and diligently enquiring into the opinion of the Antients, ^k endeavoured to follow *Aristotle* and *Xenocrates*, ^l professing, that the *Stoicks* and *Peripateticks* agreed in the thing, and differed only in words. To which effect *Cicero* mentions a Book which he sent to *Balbus*: He wrote also ^m another against his Master *Philo*, entituled *Sosus*. ⁿ *Cicero* being at *Athens* heard him, and was much taken with the eloquence and volubility of his discourse, (° declaring him to be the most polite and acute of all Philosophers in his time) ^p but not with the new Doctrine which he introduced.

Thus far there is a continued series of the *Academick* Philosophers.

FINIS.

^f Cic. Acad. Quast. 4.
^g Sext. Empir. Pyrrh. Hypot. 1. 38.
^h Acad. Quast. 4.
ⁱ Cic. de finib. lib. 3.
^k Acad. Quast. 4.
^l Cic. de nat. Deor. 1. 1.
^m Cic. Acad. Quast. 4.
ⁿ Plut. vit. Cicer.
^o Cic. Acad. Quast. 4.
^p Plut.

THE
HISTORY
OF
PHILOSOPHY.

The Sixt Part,
Containing the *Peripatetick* Philosophers.



LONDON;
Printed for *Humphrey Moseley*, and *Tho: Dring*.
An. Dom. 1656.

1891

1892

1893

1894

1895

1896

1897

1898

1899

1891



ARISTOTELES.

ARISTOTLE.

CHAP. I.

His Country, Parents, and time of his Birth.

UPON the death of Plato his Disciples separated themselves into two Sects. The first continued in the same school, where he taught, the *Academy*; the other possess'd the *Lyceum*. The first was known by the generall name of *Academicks*, or *Peripateticks of the Academy*; the other by the generall name of *Peripateticks*, or more particularly, *Peripateticks of the Lyceum*. Of the first we have discou'ried already; we come now to the other, of which Aristotle was the Head.

^a Aristotle was born at *Stagira*, a City of *Thrace*, according to ^b *Laert.* ^c *Herodotus*, ^d *Thucydides*, ^e *Pausanias* and *Suidas*; by others placed in ^f *Macedonia*, to take from him the imputation of a Barbarian. It was seated upon *Strymon* a River which parts those two Countries, having a Haven called *Amphipolis*, and a little Island of the same name belonging to it. This place, to which Aristotle ow'd his birth, he afterwards requited with extraordinary Gratitude.

^g His Father was named *Nicomachus*, descended from *Nicomachus* Son of *Maachaon* (whose skill in Medicine is celebrated by *Homer*) Son of *Æsculapius*, from whom *Nicomachus*, Aristotle's Father, derived not only his Pedigree, but his art also, for he was a Physician. *Suidas* saith; he wrote six Books of Medicine, and one of Physick. ^h *Galen* alledgeth a Plaister of one *Nicomachus*; either this or the elder. This *Nicomachus* (whom some affirm to have been grandson to *Hippocrates* the Physician) lived in the time of *Amyntas* King of *Macedonia*, (Father of *Philip*) a Prince (as *Justin* witnesseth) eminent for all Royall Vertues. To him *Nicomachus* was not only Physician, but friend and favourite. ⁱ *Tzetzes* forgot these relations of Aristotle (as *Nunnesius* observes) when he affirmed that he was called an *Æsculapian* figuratively, in respect of his skill in Medicine, though it be true also that hee did professe that Art.

^k His Mother *Laertius* and *Suidas* name *Phæstias*, ^l *Dionysius Halicarnassæus*, and *Ammonius*, *Phæstis*. ^m *Ammonius* saith, she also was descended from *Phæstias*.

^a *Ammon. sub. finem comment. in proam. Periphr.*

^b *Laert.*
^c *Polymn.*
^d *Lib. 4. & 5.*
^e *Eliae.*

^g *De compos. medicam.*
^h *Basili.*

ⁱ *Chilist.*

^k *Epist. ad Ammon.*
^l *Vit. Arist. if he were the Author.*

descended from *Æsculapius*, alledging in testimony thereof this Epigram,

*His Mother Phæstis, Sire Nicomachus,
Descended both from Æsculapius.*

But *Dionysius Halicarnassæus* saith, she was daughter a *Chalcidian*, one of the Colony which was sent from *Chalcis* to *Stagira*. Her Picture, *Aristotle*, in piety to her memory, caused to be made by *Protogenes* an eminent Painter of that time, which Picture

m Lib. 35. cap. 9.

Aristotle (as *Suidas* affirms) had a Brother named *Arimnestus*, and Sister *Arimneste*. His Brother died before him, without issue, as appears by his will.

n Laert.
o Epist. ad
Ammonium.
p Deipn. lib.

Aristotle was born, according to the testimonies of ^a *Apollodorus*, ^o *Dionysius Halicarnassæus* and others, in the first year of the 99th Olympiad, at what time *Diotrephes* was Archon at *Athens*, 44. years after the Birth of *Plato*, as ^p *Athenæus* accounts, more justly then *Ammonius* and *Suidas*, who reckon but 42. before the birth of *Demosthenes*, three years. ^q *Agellius* affirms, he was born the seventh year after the recovery of the City of *Rome* from the Gauls by *Camillus*; ^r but because (as *Plutarch* saith) it is hard to find out on what year the City was taken, it will be hard also to find upon what year it was recovered. The recovery was seven months after its taking, but, in the following year, for it was taken in *July*, recover'd in *February*. If therefore as *Valerius Flaccus*, *Agellius*, and *Cassius Hemina* account, the taking of the City was in the 363^d year from the building thereof, it was recover'd in the 364th. Thus *Aristotle* was born in the first year of the 99th Olympiad, the 370th from the building of *Rome*.

q Lib. 17. cap. 21.

r Nannes. in
vit. Aristot.
repeated by
Schottus in vit.
comparat. A-
rist. & demosth.

But, if as *Livy* affirms, the taking of *Rome* was in the 365th year from the building thereof, and its recovery in the 366th, *Aristotle* according to that account must have been born in the third year of the 99th Olympiad, in the 372^d year from the building of the City. Again, if the City were taken, in the 364th year after the building thereof, and recover'd in the 365th year, as *Varro*, *Pliny*, *Dionysius Halicarnassæus* account, whom *Scaliger* followeth, *Aristotle* must have been born in the second year of the 99th Olympiad, the 371. from the building of the City, reckoning alwaies ten months for a year, and not casting them off, as *Pliny* and others seem to do, and beginning immediately the next year, which months being reckoned, the account will agree with ours; hitherto *Nannæsius*.

CHAP.

CHAP. II.

His first Education and Studies.

^a *Nicomachus* and *Phæstis* the Parents of *Aristotle* being both dead, he was brought up by *Proxenus* an *Atarnean*, during which time being yet very young, he learned the Libera! Sciences, as appeareth, saith *Ammonius*, from those writings of his which partly concern Poetry, partly the Poets themselves, as likewise from his *Homericall questions*, and severall Books of the Art of *Rhetorick*.

^b In gratitude for this care taken by *Proxenus* in his education, *Aristotle* afterwards, not only bred up in like manner *Nicanor*, the Son of *Proxenus*, in all kinds of Learning, but adopted him his Son, and with his Estate bequeathed his Daughter to him. ^c He likewise caused the Statues of *Proxenus* and his wife, to be made and set up in honour of them, as is manifest by his Will.

^d *Athenæus* (citing an Epistle of *Epicure*) and ^e *Ælian* relate, that having consumed the inheritance left by his Father in prodigality and luxury; he betook himself to the Warres, wherein having ill successe, he profess'd Medicine, and by chance, coming into *Plato's* School, and hearing their disputes, being of a wit far beyond the rest, he addicted himself to Philosophy, and became famous therein. But this agrees not wel with the circumstances of his story, as related by Authors of greater credit and lesse prejudice.

CHAP. III.

How he heard Plato.

^a *H*AVING attained the age of 17. years, he went (in obedience to the *Pythian Oracle*, which advised him to addict himself to Philosophy) to *Athens*, *Laertius* saith (out of *Apollodorus*) that he was then but seventeen years old, in which year *Nausigenes* was Archon; *Dionysius Halicarnassæus* saith, it was the year following, at what time *Polyzelus* was Archon, perhaps it was upon *Nausigenes's* going out of his Office, whom *Polyzelus* succeeded. But ^b *Eumenes* is much mistaken, who saith, he was thirty years old when hee came first to *Plato*, perhaps (as *Nannæsius* conjectures) because he had read in *Plato*, that *Dialectick* ought not to be studied till the thirtieth year. And no lesse erre *Ammonius*, (if he be Author of that Life) and *Olympiodorus*, who affirm, that

Aristotle

Aristotle coming to Athens in the seventeenth year of his age, heard Socrates three years, whereas Socrates was put to death when Laches was Archon, thirty two years before Nausigenes, under whom Aristotle was seventeen years old.

Being recommended to Plato, he became his Disciple, and so continued twenty years, as an Epistle of his to Philip (cited by the old Interpreter of his life) did testifie.

Plato much loved him, and admired his acutenesse of apprehension, and diligence in study; for which (^c Philoponus saith) Plato used to call him the Minde of the Schoole; and when ^d he was not at his Lectures, he would say, *The Intellect is not here*, or, as Rhodiginus, *The Philosopher of truth is absent*. And comparing his acutenesse with the dulnesse of Xenocrates, Plato was wont to say, ^e *What an horse, and what an asse have I to yoke together: Xenocrates needs a spur, Aristotle a bit.*

^f Whilst he lived with Plato, he was extremely studious, and given to reading, insomuch that Plato called his house, *the house of the great Reader*, and would often say, *Let us go to the great Readers house*. This may be confirmed by that great number of ancient Authors which are cited in his works. And though ^h Laertius (either in his own, or Carneades's words) saith, that Aristotle hath thrust in as many sentences of old Authors in his writings, as both Zeno and Chrysippus; yet, every one that is acquainted with the writings of Aristotle, knoweth how judiciously and concisely he giveth an account of their opinions, not for ostentation, but disquisition.

Some report there was a great enmity betwixt Plato and Aristotle, ⁱ which first arose from Plato's dislike of his manner of habit: For, Aristotle wore rich garments, and rich shooes, and contrary to Plato's rule, cut his hair short, and wore rings. He had likewise (say they) a scornfull derision in his look, and tenacious contradiction in his discourse, which Plato not approving, preferred before him Xenocrates, Speusippus, Amyclas, and others, to whom he communicated his Doctrine and many favours; but repudiated Aristotle, who thereupon, ^k whilst Plato was yet alive, set up a School in opposition to him, in the Lyceum: at which ingratitude, Plato much troubled, said, *Aristotle kicks at us as young Colts at the damme that foaled them, when they have sucked their fill*, and ^l for that reason, usually called Aristotle the Colt.

^m They add, that Xenocrates being gone into his Country, and Speusippus not well, Aristotle came into Plato's School with some of his followers, and circumvented him with fallacious arguments, whereupon Plato retired to his own house, and there taught privately, leaving Aristotle in possession of the Schoole, which he kept, till Xenocrates returning, ejected him, and reinstated Plato. The chiefe author of this report seemes to have been

^c De mundi eternit.
^d Vet. Interp.

^e Laert.

^f Ammon.

^g Interp.

^h Vit. Epic.

ⁱ Ælian. 9. 19.

^k Laert.

^l Ælian. var. hist. 4. 9. Heladius, apud photium, in biblioth.
^m Ælian.

been Aristoxenus, cited by ⁿ Eusebius, who as ^o Suidas observes, n ^o Papp. Evang. as soon as Aristotle was dead, cast many aspersions upon him; lib. 15. out of a malicious revenge; because Aristotle preferred Theophrastus before him in the succession of the School, notwithstanding that Aristoxenus had gained a great name and credit among the Disciples.

But as Ammonius argues; it is not likely that Aristotle, if he would, could have ejected Plato out of the School, or have obtained licence to erect a new one in opposition to him; for as much as at the same time, Chabrias and Timotheus, Plato's kinsmen, were in great power; and Generalls of the Athenian forces. Yet, some there are who affirm this, grounding it only on Aristotles contradicting of Plato in many things; to which Ammonius answers, that Aristotle doth not simply contradict Plato; but those who misinterpret his writings. For, if he do sometimes contradict Plato, what wonder? seeing that therein he followeth Plato his Author, whose saying it was, that Truth ought to be preferred before all things; as also that saying; Socrates indeed is dear, but Truth most dear: And elsewhere, What Socrates saith, we must not so much regard, as we ought to be solicitous concerning Truth. The same course Aristotle took, if at any time he confuted Plato's assertion, therein obeying him, by following the Truth, and it is observed by ^p some, that he is very sparing in naming him, where he opposeth his doctrine, and that thrice he makes honourable mention of him in his ^q Rhetorick, his Book of the World, (if that be his) and his ^r Problems.

True therefore it is, (as ^s Apollodorus, Dionysius Halicarnassæus, but especially Aristotle himselfe, in his ^t Epistle to Philip, affirm,) that he was a constant, sedulous hearer of Plato twenty years, ^u unto the thirty seventh of his age, even untill Plato died, and then was so great an honourer of his memory, that in testimony of his extraordinary affection, he erected an Altar to him, bearing this inscription:

^x This Altar Aristotle's hand did raise
To Plato, whom the impious must not praise.

^x Ammon.

^y Olympiodorus speaking of the honour which Aristotle gave to his Master, confirmeth it by this argument, that he writ a whole oration in commendation of Plato, wherein he first made a relation of his life, then praised him. He adds, that Aristotle in his Elegies to Eudemus, extolls him thus:

And coming to the fam'd Cecropian Town,
In signe of friendship did an Altar raise
To him, whom impious persons must not praise:
Who straying man to vertue did restore
Much by his precept, by example more.

One

^p Zicetus de piet. Aristot.
^q Lib. 1. cap. 15.
^r Probl. 1. 30.

^s Laert.
^t Vet. Interp.

^u Vet. Interp.

^y comment. in Gorg. Plat.

One to the Gods so pious, good to men,
No future age must think to see again.

^z Athen. deipn.
8.

^{Ælian.} 9. 22.

^{Gr.} 5. 9.

^a Euseb. præ.
par. Evang.

^a Some affirm, that whilst he lived with Plato, he profess'd Medicine, and kept a shop: but those ^a Aristocles confutes.

CHAP. IV.

How he lived with Hermias.

^a Laert. Suid. **P**lato dying in the first year of the 108th Olympiad, and ^b Speusippus his Nephew succeeding in the School, Aristotle went to Hermias the Eunuch, King of Atarna, a City of Mysia in Asia, who heretofore had been his fellow Disciple under Plato, and had a particular kindness for him. Hermias received him with great testimonies of love and respect. With him he lived three years, [^b instructing him in Philosophy,] at the end whereof, Hermias was (as ^c Strabo saith) surpris'd by Memnon, a Rhodian, and sent to Artaxerxes, King of Persia, who put him to death. Pythais his sister, a woman of extraordinary vertue, (whom Hermias, having no children, had design'd his heir) being upon this accident reduced to great extremities and afflictions, Aristotle, in a pious gratitude to the memory of his friend, (as his own ^d Letter to Antipater attesteth) took her to wife, and set up the statue of Hermias in the Temple at Delphi, with this Inscription.

^d Euseb. cont.
Philos.
^e Laert.

This man the Persian King against all right
Asacrifice to his fierce anger made,
Not like a foe by martiall armes in sight;
But as a friend by show of love betray'd.

He wrote likewise a Hymne to Vertue, in memory of his Friend, to this effect.

Vertue, whom we all obtain
With much labour, but more gain,
For your sake to dy would please,
Toyle and torments were but ease.
You direct men in pursuit
Of immortall sacred fruit,
Richer far then gold resin'd,
Soft as sleep, as parents kinde.
Great Alcides for your sake
Labours vast did undertake.

Leda's

Leda's valiant twins made known
More your glories then their own;
Ajax and Achilles too
Only dy'd for love of you;
Ah! for you Atarna's pride,
Hermias untimely dy'd.
But his name we will revive;
That our Muse shal keep alive,
Paying hospitable Jove
Pious thanks for a friends love.

There wanted not those who cast many aspersions and calumnies upon this Vertuous friendship: some affirm'd that Hermias lov'd Aristotle inordinately (an imputation not well suiting with an Eunuch) and that for this Reason, he gave him Pythais to wife, whom Suidas and the Greek Etymologist affirm to have been his Daughter, either by Nature or Adoption, Demeetrius Magnesi-^{us} his Neece, Aristippus his Concubine, so little do they agree in their relation. They adde that Aristotle was so passionately in Love with her, that he sacrificed to her after the same manner as the Athenians to Ceres at Eleusis. This Laertius relates as done whilst she was alive; But Lyco first Author of this calumny, that it was after her death. Moreover, that Aristotle in a thankfull acknowledgement of his Bounty, wrote a Paan in praise of Hermias, meaning the Hymn last mentioned, which ^e Athenæus proveth against the calumniation of Demophilus not to be a sacred hymne or Paan, but a Scolion or Festivall Song. Hence Theocritus the Chian derides him in this Epigram.

^e Deipn. lib. 13.

To the slave Eunuch who Atarne swa'd
An empty tombe empty Aristotle made,
Who from the Academy did retire
To wallow in vain pleasures faithless mire.

In answer to these calumnies (first rais'd by Lyco, dispersed further by Aristippus, and continued by those that maligne the memory of Aristotle) Apellio writ certain Books, wherein he accurately confutes those who durst in this manner impudently blaspheme (such are his words) the name of Aristotle, so much prejudice and malice being in the accusation, as might easily argue the falseness thereof.

^g Upon the death of Hermias, Aristotle (^h and with Xenocrates) fled from Atarna to Mitylene, as Apollodorus and Dionysius Halicarnassæus affirm in the fourth year of the 108. Olympiad, Eubulus being Archon.

^g Laert.
^h Strab. lib. 13.

(b b b)

CHAP.

CHAP. V.

How he lived with Philip and Alexander.

ABout this time *Philip* King of *Macedonia*, Father of *Alexander*, taking care for the Education of his Son, now growing towards mans estate, and unwilling (saith *Plutarch*) to commit his Education to Professors of Musick, or any other of the liberall Sciences, as knowing him fit for higher designes, sent to *Aristotle* the most famous and learned of Philosophers, to come and instruct him. *Agellius* recites his Epistle, which was to this effect.

Philip to Aristotle, health.

KNow that I have a Son, I render the Gods many thanks; not so much for his birth, as that he was born in your time, for I hope that being educated and instructed by you, he will become worthy both of us, and the Kingdom which he shall inherit.

Aristotle at this request of *Philip*, went to *Macedonia* to him, in the 4th year of the 108. Olympiad, as *Apollodorus* and *Dionysius Halicarnassæus* affirm, at what time *Alexander* was fifteen yeares old.

He lived there infinitely esteem'd and beloved of *Philip* and *Olympia* his Wife, *Alexander's* Mother, They caused his Statue to be made and set up in honour of him. *Philip* had a kindeffe so particular for him that he allow'd him in manner an equal share in the Government of the Kingdom, which interest, *Ammenius* saith, he employed to the advantage as well of private persons, as of the publick, as appeareth (saith the Latine Interpreter of his life) by his Epistles to *Philip*. *Plutarch* affirms, that *Philip* as a recompence to *Aristotle*, reedified the Town where hee was born, *Stagira*, which he had before laid waste. He likewise assign'd him a School and study, near *Mieza* a Town of *Macedonia* not far from thence, where, unto this day (saith *Plutarch*) they shew the stony seats and shady walks of *Aristotle*.

He instructed *Alexander* in the deepest parts of Learning, not only in Ethick and Politicks, but his most reserved and solid Doctrines call'd *Acroatick* and *Epoptick*; never communicated to the Vulgar.

That he taught him likewise the Art of Medicine, *Plutarch* argueth, for as much as *Alexander* was not only exceedingly delighted with the Theory thereof, but practised it successfully upon many of his friends, to whom he prescribed Receipts and diets, as appeareth, saith he, by his Epistle.

Hence

Perceiving *Alexander* to be much taken with *Homer's* *Iliads*, as conceiving, and calling it the best Institution of military Vertue, he took much pains in correcting and restoring the text, and then gave it to *Alexander*, which copy he infinitely prized.

He writ a Book to *Alexander*, intituled, *Of a Kingdom*, mentioned by *Laertius* and *Ammenius*, wherein he instructed him how to rule.

So much did he incline the mind of *Alexander* to do good, that he used to say, if any day pass'd wherein he had not conferred some benefit, I have not reign'd to day.

Alexander so much affected him, that he professed he admired and loved him no lesse then his Father, because his Father, he said, only gave him being, but *Aristotle* well-being.

The love which *Philip* and *Alexander* bore him, was so great, that *Theocritus* the Chian cast the same aspersion upon it, as he did on his friendship with *Hermias*.

In the first year of the 111th Olympiad, *Pythodorus* being Archon, *Philip* dyed, and was succeeded by his Son *Alexander*, whose active spirit, soon after his coming to the Crown, designed an expedition against the King of *Persia*. Hereupon *Aristotle* having now lived with *Alexander* eight years, (though *Justine* saith but five, which some interpret of the time before *Philip's* death, but not without some violence, for that was above seven) preferring the quiet of a Contemplative life before the troubles of War, took leave of him, returned to *Athens*, leaving in his room *Callisthenes* an *Olynthian*, his Kinsman (Son of his Cousin *Hero*) and Disciple; whom before his departure observing to speak with too much liberty and obstinacy to the King, he reproved in these words,

Son, if thou thus employ thy tongue,
Thy thread of life cannot be long.

And so it came to passe not long after upon this occasion. *Hermolaus* Son of *Sopolis*, a youth of a noble Family that studied Philosophy under *Callisthenes*, hunting the Wild Bore with *Alexander*, prevented the King by casting his dart first at him, for which he was by the Kings command punished with many stripes. Troubled at the ignominy thereof, he conspired with *Sostratus*, *Antipater*, and some other companions of his to murder *Alexander*, which treason being discovered by *Epimenes* one of the Conspirators, they were all put to death. *Aristobulus* and *Ptolemeus* Son of *Lagus* affirms they accused *Callisthenes*, as him who instigated them to this attempt. Hereupon *Callisthenes* was put into an iron Cage, and so carried up and down in a miserable fordid condition, and at last, as *Laertius* relates (though others otherwise) thrown to Lyons and devoured.

(bbb 2)

CHAP;

His School and manner of Teaching.

THUS Aristotle having lived eight years with Alexander, returned to Athens, as ^a Apollodorus and ^b Dionysius Halicarnassæus affirm, in the second year of the hundred and eleventh Olympiad, Pythodorus being Archon; where he found Xenocrates teaching in the Academy, which place was resigned unto him by Speusippus; in the fourth year of the hundred and ninth Olympiad.

Hence it appeareth, that ^c Hermippus erreth, in affirming, that Xenocrates took upon him the School of Plato, at what time Aristotle was sent by the Athenians on an Embassy to Philip. For as ^d Patricius hath observed, it can no way agree in time, it being certain, as Laertius attests, that Speusippus succeeded Plato in the School in the first year of the hundred and eight Olympiad, immediately upon Plato's death, and continued therein eight years, that is, to the end of the hundred and ninth Olympiad; in the second year of which Olympiad, Aristotle, as we said, went to Philip, not on an Embassy, but upon his invitation to educate Alexander.

Neither is the Author of Aristotles life lesse mistaken, who saith, that upon the death of Speusippus, the Athenians sent to Aristotle, and that both of them, Aristotle and Xenocrates, took upon them Plato's School, Xenocrates in the Academy, Aristotle in the Lyceum. But this error is easily detected by the same computation; for at the time of Speusippus's death, Aristotle was with Alexander, nor did he leave him untill six years after, all which time Xenocrates profess'd Philosophy in the Academy.

The Academy being prepossess'd by Xenocrates, Aristotle made choice of the Lyceum, (a place in the suburbs of Athens, built by Pericles for the exercising of Souldiers.) Here he taught and discoursed of Philosophy, to such as came to him, walking constantly every day till the houre of anointing, which the Greeks usually did before meals, whence he and his followers are called *peripateticks*, from walking *Peripateticks*. Others say, he was called *Peripatetick* from walking with Alexander, newly recovered of a sicknesse, in which manner he used to discourse of Philosophy with him.

The number of his auditors encreasing very much, he gave over walking, and taught sitting, saying,

*Now to be silent most disgracefull were,
And see Xenocrates possesse the chair.*

Though

Though Cicero and Quintilian affirm, he used this verse against Isocrates, in emulation of whom, he taught Rhetorick to his Disciples every morning. ^h So many Disciples resorted to him, that he made Lawes in his School, as Xenocrates did in the Academy, creating Archons that ruled ten daies.

The discourse and doctrine which he delivered to his Disciples was of two kinds. One he called *Exoterick*, the other *Acroatick*: *Exoterick* were those which conduced to Rhetorick, meditation, nice disputes, and the knowledge of civill things. *Acroatick* those in which more remote and subtile Philosophy was handled, and such things as pertain to the contemplation of nature, and Dialectick disceptations. *Acroatick* Discipline he taught in the Lyceum in the morning, not admitting every one to come and hear them, but those only, of whose wit and principles of Learning, and diligence in study, he had before made tryall. His *Exoterick* Lectures were in the afternoon and evenings; these he communicated to all young men without any distinction, calling the latter his *evening walk*, the former, his *morning walk*.

CHAP. VII.

His Philosophy.

IN Philosophy (saith ^a Ammonius) he seemeth to have done more than Man, for there is not any part of Philosophy whereof he treated, but he doth it most accurately, and many things he himselfe (such was his sagacity and acutenesse) finding out, compleated and finished.

In Logick it was his invention, that he separated the precepts of Disputation from the things themselves of which we dispute, and taught the manner and reason of disputation. For they who went before, though they could demonstrate, yet they knew not how to make a demonstration; as they who cannot make shooes, but only wear them. Alexander Aphrodisæus affirms, that he first reduced Syllogismes to *Mood* and *Figure*. Philoponus, that he invented all Dialectick Method, whence Theodorus calls him, both *inventer* and *perfector* of Logick, which he indeed in a manner challengeth (but modestly) to himselfe, in the last Chapter of his *Elenchs*, affirming nothing had been done in that kinde before, but what the Eristicks and Sophists taught. As for the *Categories*, the invention whereof some ascribe to the *Pythagoreans*, it is much more probable that they were wholly his own; for those books entituled *καθολικα λεγόμενα*, under the name of *Archytas*, from which some conceive Aristotle to have borrowed much, the particulars whereof are instanced by

^c Patricius

^c *Dissertat. Peripat.* ^e *Patricius, Themistius* affirms, to have been written, not by the *Pythagorean* (neither hath *Laertius* made mention of any writings of his, for the *Pythagoreans* at that time wrote but little; the first that wrote any thing being *Philolaus*) but by some *Peripatetic*, who thought his work might passe with greater credit, if published in the name of so ancient a Philosopher.

In *Physick* the *sixt essence*, whereof celestiall bodies consist, distinct from the *four Elements*, is generally ascribed to his invention, only *Simplicius* citeth the authority of *Xenocrates*, in his book of the life of *Plato*, that *Plato* constituted five simple bodies, Heaven, and the *four Elements* asserting they differ no lesse in nature then in figure, for which reason, he assigned the figure of a *Dodecaedron* to Heaven, differing from the figure of the *four Elements*. But these, as the learned *Nunnius* observes, seem to be rather Symbolicall, and *Pythagoricall*, then the true meaning of *Plato*. For *Plato* in his *Timæus* expressly avers, that the Heavens are of their own nature dissolute, but by the divine Will, are kept together, as it were, by a Tye from being dissolved. *Xenarchus*, a Philosopher, wrote against the *sixt Essence*, introduced by *Aristotle*, whom *Alexander Aphrodisæus* exactly answereth. *Theodorus* calleth *Aristotle*, the *Perfector of Physick*, adding, that only his writings upon that subject were approved by following ages, who rejected whatsoever others had written in the same kinde, as appeareth by their losse. What *Epicure* and others have objected against him as a fault, that he enquired with such diligence into the minute, and meanest things of nature, is a sufficient testimony of his excellence and exactnesse in this study.

In *Ethick*, whereas *Polyanus* placed *Felicity* in externall goods, *Plato* in those of the soule only, *Aristotle* placed it chiefly in the soule; but affirmed it to be defiled and straighened if it want exteriour goods, properly using these terms. For those things which are defiled have the same beauty within; but their superficies only is hidden; and those which are straighened have the same reall magnitude.

^e *Ammon.* In *Metaphysick*, which he calleth *First-Philosophy*, and *Wisdom*, and (as the more ancient Philosophers before him) *Theologick*, though there be nor any invention of his extant, yet, he perfectly went through all the parts thereof. For he was not only acquainted, as some falsely imagine, with terrestriall things, and those which belong to this World; but even with those things which are above this World, as may appear from the eighth book of his *Physick*, where he saith, that the first cause is not subject to motion, neither in it selfe, nor by accident, in which words he declareth, that God is not a body, nor any way passible. And in his 12th book of *Wisdom*, or *Metaphysicks*, he discourseth accurately of God and *Intelligences*, in a rationall clear way, nor involv'd in Fables, or *Pythagoricall Symbols*; but, founding his asser-

assertion upon reason and demonstration, as much as the subject, and human reason alloweth. ^e *Patricius* labours much to prove that whatsoever he had in this kind excellent, he borrow'd from *Hermes Trismegistus*. But (as we have already said,) Mr. ^h *Casaubon* hath fully evinc'd that Book to have been imposed upon the World by some later writer.

What is added by the ancient Latine Interpreter concerning *Aristotle's* sentence of that visuall *Hexagonall Pyramid*, (which a learned person hath observed to be chosen as a middle way betwixt the sentence of those who made the optick penicill a pyramid of a quadratick base; and those who made it of a Conick figure,) is very obscure, and hardly admits of an Interpretation worthy so great an Author.

CHAP. VIII.

His correspondence with Alexander.

Whilst *Aristotle* taught Philosophy at *Athens*, his Disciple *Alexander* was employed in an Expedition to *Asia* against *Darius King of Persia*, incited thereunto by the principles of Honour, which were infused into him by *Aristotle*, particularly from the Presidents of *Achilles*, *Ajax*, and other *Heroes* celebrated by *Homer*, whose *Iliads* *Aristotle* had so carefully recommended unto him. He began this expedition in the third year of the 11th Olympiad, at which time *Ctesicles* was Archon at *Athens*, immediately after the departure of *Aristotle*, who (it is probable) came only for this reason from him, as preferring a quiet and studious life before the troubles of War.

The first thing that *Alexander* did, was to visit the Tombe of *Achilles* in the *Sigeum*, at the sight whereof he broke forth into these words; O fortunate young man, that hadst a *Homer* to celebrate thy praise! for had it not been for his *Iliads*, addes ^a *Cicero*, in the same Tombe where *Achilles's* his body lay, his name also would have been buried. He took with him the *Iliads* of *Homer*, corrected by *Aristotle*, and made it his constant companion, insomuch that hee put it every night with his dagger, under his pillow. And in a Victory over *Darius*, having taken a Casket of Unguents of extraordinary value amongst the spoiles of *Darius*, beset with Pearles and precious stones, (as ^b *Pliny* describes it,) his friends telling him how many uses it might be put to, because Unguents did not become a Souldier; Yes, saith he; it shall serve to keep the Books of *Homer*, that the most precious work may be kept in the richest case; hence was this correct copy called, as *Plutarch* saith, *ἐκ τῶν ἀρσενείων*.

Whilst he was in *Asia*, engaged in the Warrs against *Darius*,

in the midst of his continuall Victories and businesse, hearing that Aristotle had published his *Acroatick* books of naturall Philosophy, he sent this Letter to him;

d Agell. 20. 5.
Plut. vit. Alex.

Alexander to Aristotle, Health.

YOU have not done well in publishing your *Acroatick* discourses, for wherein shall we excell others; if this Learning, wherein we have been instituted, be made common to all? As for me, I had rather excell others in knowledge then in power. Farewell.

To which Aristotle returned this answer.

e Agell. 20. 5.
Epist. Grac.

Aristotle to Alexander, health.

YOU wrote to me concerning my *Acroatick* Discourses, that they ought not to have been communicated; but kept secret. Know, that they are made publick, and not publick, for none but they who have heard us can understand them. Farewel.

Thus, notwithstanding Alexander were busied in the Warres, yet he forgot not his Master Aristotle, but kept a friendly correspondence with him. So constant was he in his love to Learning, and particularly so much inflam'd (as Pliny saith) with a curious desire of understanding the natures of living Creatures, that he sent thousands of men, throughout all Asia and Greece to procure all kinds of living Creatures, birds, beasts and fishes, at an excessive charge; Athenæus saith, 800. Talents, which according to Budeus's account is 840000. crowns: these men he sent with what they took to Aristotle, that he might not be ignorant of any thing that any Nation afforded; by which information, he composed, as Pliny affirmeth, 50. excellent Volumes, of *Living Creatures*, of which ten are only left, unlesse we put into the same number; those Books of his which have some near relation to this subject; as *Of the going of living Creatures*, 1. *Of the parts of living Creatures and their causes*, 4. *Of the Generation of living Creatures*, 5. If this were done by Alexander, as Pliny and Athenæus attest (though Elian ascribe it to Philip) it must necessarily have been whilst he was in his Asiatick expedition. For Aristotle, as hath been already proved, staid but a very short time with him after the death of his Father.

f Lib. 8. 16.

g Lib. 9.
h De ase. lib.
2. 19.

i Lib. 4. 19.

Aristotle made the same use of this correspondence with Alexander, as he had done of the Interest he before had with Philip; the advantage not only of particular person, but of whole Cities.

This City of *Stagira*, the place of his Birth, did acknowledge, which, at the suit of Aristotle, Alexander caused to be reedified, and

and repeopled, and restored to its former state; having before by Philip been laid level with the ground, For, though Plutarch relate this as done in the time of Philip, Laertius, Ammonius, Dion, Chrysostome, Elian, and others hold, that it was done by Alexander, to which Valerius Maximus addes, that it was not long before Aristotles death. In memory of which Benefit, the people of *Stagira* used to celebrate a yearly Festivall, which they called the *Aristotelean Feast*, naming the month in which it fell *Stagirites*.

Erethus likewise, the Country of *Theophrastus*, which Alexander determined to punish very severely; by the mediation of Aristotle was pardoned.

That he benefited many particular persons is evident, saith Ammonius, from his Epistles to the King, yet extant, wherein he recommends severall persons to him.

Hence it is manifest, that the Author of his life is mistaken, when he affirms, that in Alexander's Asiatick expedition, Aristotle accompanied him to the *Brachmanes*, where he writ that noble piece of the *Laws and institutions of 255 Cities*. That likewise he travelled over all Persia with Alexander, where during the war, Alexander died, and Aristotle returned into his own Country. This relation agrees not with the other circumstances of Aristotles life. Alexander died in the fourth year of the hundred and thirteenth Olympiad, two years before Aristotle's departure from Athens.

But as it is apparent, that this mistake proceeded only from ignorance (yet that so great, that Patricius argues from thence, neither Ammonius nor Philoponus to be the Authors of his life) so are there some other errours, which no lesse manifestly appear to have proceeded from malice, raised, it is likely, by the Authors of the other scandalls and imputations, wherewith they sought to blast his memory.

Some affirm, that Alexander upon the treason of Callisthenes, took a great displeasure against Aristotle, for having recommended him to him. For though at first, writing to Criterus, Attalus, and Alcetas, immediately upon this accident, he sent them word, that the youths had confessed, the plot proceeded only from themselves, not by the instigation of any other: Yet afterwards, in an Epistle to Antipater, he imputes the same crime to Callisthenes; not without this sharp reflection upon Aristotle: The youths, saith he, were stoned to death by the Macedonians; but, as for the Sophist, I will punish him my selfe, and those who sent him, and those who entertain in their Cities such as are Traitors to me. Hereupon they interpret the bounty of Alexander to Xenocrates, and favour to Anaximenes, as not proceeding from the magnificence of his disposition, but from the displeasure he had conceived against Aristotle, whom he endeavoured to vex, by obliging his adversaries and amulators.

1 Ammon.

m Dissert. Per.
ripat. 1. 1.

o Plut. vit.
Alex. 3

p Laert.

(ccc)

Upon

Upon this supposed displeasure was grounded another report, that ^a Aristotle conspiring with *Cassander* against *Alexander*, sent him, by *Antipater*, some of the water of *Styx*, wherewith he poisoned *Alexander*. But the Relators hereof differ not a little amongst themselves: *Diodorus Siculus* and *Suidas* asstme, that *Alexander* was poisoned by *Cassander* son of *Antipater*; *Arianus* by *Jolla* his younger son: *Porphyrius* saith, that nothing but the horn of an Ass, such as the Asses of *Scythia* had, would contain the poyson: *Justine* and *Pausanias*, the hoofe of a Horse; *Pliny* and *Arrian* of a Mule; *Plutarch* and *Zonaras*, of an Ass. They differ no lesse about the place whence the water was fetch'd. Neither indeed can it be expected there should be a better harmony amongst the Relators of this Fable, when there is so great dissention, and variety of relations, concerning the occasion and manner of his death. But the most creditable is that of *Ephippus* (cited by *Athenæus*) ^c *Orosius*, ^d *Justine*, and others, who averr, that *Alexander* died of a Fever, caused by excess of drinking.

^a *Deipn.* 10. 11.
^b *Lib.* 3. cap. 21.
^c *Lib.* 12.

CHAP. IX.

Upon what occasion he left Athens, and went to Chalcis.

^a Twelve years Aristotle professed Philosophy in the *Lyceum*, not molested by any; for though his eminence in Learning procured him many Emulators and enemies, yet, the favour he had with *Alexander*, whilst he lived, aved them so much, that they durst not make any discovery of the ill will they bore him. No sooner was *Alexander* dead (according to *Dionysius Halicarnassæus*) but some of them conspired against his life. To which end, *Eurymedon*, a Priest, or (according to *Pharorinus*) *Demophilus*, accused him of impiety; that he introduced some Philosophicall assertions, contrary to the Religion of the Athenians; that he celebrated *Hermias* as a God, with a hymne, and had caused his statue to be set up in the *Delphian Temple*, with an honourable inscription. Some affirm hereupon he made an Oration in defence of himselfe, at the Court of *Areopagus*, wherein he openly pronounced this verse, made out of two in ^b *Homer*.

^b *Odys.* 9.

Pearres upon pears, and figs on figs grow here;

By *δῶρον ἐνὶ οὐκᾷ*, (*figs on figs*) reflecting upon the multitude of *Sycophants* which sprung up every day in the City. Hence *Pharorinus* saith, he was the first Philosopher that pleaded for himselfe, and there was an Oration to that purpose went about many years after under his name. But, of the truth hereof, *Athenæus* maketh question.

^c Others

^c Others affirm, that Aristotle perceiving the conspiracy that was against his life, stole privately out of *Athens*, and went to *Chalcis*, where he spent the rest of his daies, returning to his friends, who demanded the reason of his going, this answer, "We left Athens, that we might not give the Athenians occasion to commit again the same wickednesse" they committed against *Socrates*, that they might not be guilty of a double crime against Philosophy. To *Antipater* he wrote the fore-mentioned verse;

^d *Ælian.* var.
^e *Origen.* contr.
Celsus lib. 1.

Pears upon pears, and figs on figs grow here;

Giving him to understand how dangerous it was for him to live in *Athens*, since the Athenians were wholly addicted to *Sycophantisme* and calumny. This departure of Aristotle from *Athens*, *Dionysius Halicarnassæus* placeth in the second year of the hundred and fourteenth Olympiad, *Apollodorus* a yeer latter, perhaps lesse rightly.

^f Being neer fixtie two yeers of age, very sickly, and without hope of living much longer, the whole company of his followers came to him, and besought him to make choice of a Successor, whom after his death they might look upon as the perfecter of those studies whereinto he had brought them. There were at that time many excellent Scholars in his School, but especially two, *Theophrastus* and *Menedemus*, or rather as *Patricius* reads, *Eudemus*. These excelled the rest in Wit and Learning. The first was of *Lesbos*, *Eudemus* of *Rhodes*. Aristotle answered them, he would do as they requested, when he saw it convenient. Soon after, the same persons being present who had made this request to him, he complained, the wine which he then drank did not agree with his health, but was unwholesome and harsh; and therefore desired they would send for other sorts, both *Rhodian* and *Lesbian*, saying, he would make use of that which he should finde best for him. They go, seek, finde, bring. Aristotle first calls for the *Rhodian*, tastes it, a strong wine, saith he, and pleasant: then calls for the *Lesbian*, which having tasted, both, saith he, are good, but *ἡ ῥωδία κατὰ φύσιν*, the *Lesbian* is the sweeter; whereby every one understood that his choice was not of the wine, but of his successour, which was *Theophrastus* of *Lesbos*, a man of extraordinary sweetnesse in discourse and conversation: Whence not long after, as soon as Aristotle was dead, all his Disciples applied themselves to *Theophrastus*.

^g *Agell.* 13. 6.

(ccc 2)

CHAP.

CHAP. X.

His Apophthegms.

a Laert.

OF his *Apophthegms* are remembered these.

Being demanded what a man got by lying, he answered, *not to be believed when he spoke truth.*

Being reproved for giving money to a wicked man: *I, saith he, gave it compassionating, not τὸν ἄνθρωπον, the condition; but, τὸν ἀνθρώπου, or as Stobaeus, not to the man, but to humanity.*

He used this saying frequently amongst his disciples and friends, *the eye receives light from the air, the soul from learning.*

Inveighing against the Athenians, he said, *They had invented two things, Corn and Law; but made use only of one, the Corn.*

He said, *The root of learning is bitter, the fruit sweet.*

Being demanded what growes old soonest, he answered, *a Renest.*

Being demanded what is Hope, he answered, *a waking Dream.*

Diogenes the Cynick offered him a fig: *Aristotle* perceiving that *Diogenes* had prepared some sharp saying, in case he should have refused it, took the fig, telling *Diogenes*, he had lost both his figg and his conceit. Then throwing it up into the aire, and catching it, as boyes use to do, *O worthy Diogenes*, said he, and restored it.

He said, *to Learning three things are requisite, Nature, Institution, Exercise.*

Being told, that one had reviled him: *when I am absent*, said he, *let him beat me too.*

He said, *Beauty was a better recommendation then any Letter.* Others ascribe this to *Diogenes*, adding, that *Aristotle* called beauty, *the gift of a specious form.*

He called *Socrates* a short-liv'd Tyranny; *Plato*, *Natures Privilege*; *Theophrastus* silent fraud; *Theocritus*, specious hurt; *Carneades*, a guardlesse Kingdom.

b Meant per haps of that b Being demanded what difference there is betwixt the learned and unlearned, he answered, *as much as between the living and the dead.*

He said, *Learning in prosperity is an ornament, in adversity a refuge.*

He said, *they who educated children well, are more to be honoured, then they who beget them; for these only gave them life, others well-living.*

To one, boasting of the greatnesse of his Country: *That*, saith he, *is not to be considered, but whether a man deserve to be of a great Country.*

He said, *Friends are one soul in two bodies.*

He

He said, *some men lived so sparingly as if they were to live alwaies, others so prodigally, as if they were to die to morrow.*

To one that asked why we love the company of those that are fair; *That*, saith he, *is a question for a blind man to ask.*

Being asked what he had gotten by Philosophy, he answered, *to do those things voluntarily, which others do for fear of the Law.*

Being demanded how Disciples should profit most; he answered, *if they follow those that are before them, and stay not for those behind them.*

To a foolish talker, who after a long Discourse said to him, *I am afraid I have been tedious to you; not at all*, answered he, *for I did not mind you.*

Being asked how we should behave our selves towards our Friends, he answered, *as we would have them do towards us.*

He said, *Justice is the vertue of giving to every one according to his desert.*

He said, *Learning was the best provision against old age.*

He used, as *Phavorinus* relates in the second of his Commentaries, to say frequently, *he who hath many friends hath none*, which is likewise extant in the seventh book of his *Ethicks*.

He said, *when things happen not as we would, we must will as they* Stob. ser. 28.

Seeing a youth very self-conceited, and withall ignorant; Ser. 45. young man, saith he, *I wish I were what you think your self, and my enemies what you are.*

Seeing a young man proud of a fine Cloak, *why boast you*, saith *ibid.* he, *of a Sheeps Fleece?*

He said, *they who demonstrate plain things, light a candle to see the* Ser. 46. *Sun.*

Being reviled by an impudent person; *Thou*, saith he, *who art* Ser. 101. *vers'd to bear all things, speakest them with delight, I who am not used to speak them, take no delight in hearing them.*

Being demanded why he who taught others to speak, himselfe Ser. 128. held his tongue, *a whetstone*, saith he, *cannot cut, yet it sets an edge upon swords.*

Being asked who can keep a secret, *He*, saith he, *that can hold* ibid. *a glowing coal in his mouth.*

Seeing a young man very neatly dress'd, *are you not ashamed*, Ser. 151. saith he, *when Nature made you a man, to make your self a woman.*

A handsome young man, much courted, said to him, *If I were* ibid. *hated of the Citizens as you are, I would hang myself; And I, reply'd he, would hang myself if I were lov'd by them as you are.*

Being demanded how a man should come to be rich, he answered, *by being poor in desire.* Serm.

It repented him of three things; that he had ever committed a se- Ser. 305. *cret*

cret to a Woman; that he had rid when he might have gone a foot; that he had lived one day not having his Will made.

CHAP. XI.

His will and Death.

From that speech of Aristotle last mentioned, may be gathered how carefull he was to make his Will, but more from the exact form thereof which was thus:

a Laert.

BE all well; but if it happen otherwise, thus Aristotle maketh his Will Be Antipater my sole Executor during the Minority of Nicanor. Let Aristomenes, Timarchus, Hipparchus, Dioteles, (and if he please, and have leisure) Theophrastus, be Guardians of the children & of Herpylis, and all that I leave. I will that my Daughter, as soon as she shall be marriageable be given Nicanor, for Wife. If any thing happen otherwise (which God forbid) before she be married, or, after she be married before she hath any Children, let Nicanor have the ordering of my Sonne, and the disposall of all other things, for his reputation and mine. Let therefore Nicanor take care of the Maid Pythais, and my Son Nicomachus, and order their Estates according to their condition, as a Father and a Brother. If in the mean time any thing shall happen to Nicanor (which God forbid) either before my Daughter be married, or, if married, before she hath any Children, if he make any Will, as he appointeth, so let it be. Otherwise, if Theophrastus approve of it, let him marry the Maid, and have the same power, that Nicanor should have had. Otherwise let the Estates as well of the Maid as the Boy be disposed with the joint consent of the Guardians, and Antipater, as they shall think fit. Let likewise the Executors of Nicanor take care to remember us and Herpylis, since that she hath been faithful to me, and, if she will take a husband, that such a one be given unto her as may be no disparagement unto us. Let them give her out of my Estate, besides what is already mentioned

mentioned, a Talent of Silver, three Maid-servants, if shee so please, and the handmaid which she hath, and the boy Pyrrhæus. And moreover, if she will dwell at Chalcis, let her have that habitation which joyneth to the Garden, if at Stagira, our Patrimoniall seat; which, howsoever Herpylis shall choose, let the Executors furnish it, as they shall think convenient and proper for Herpylis. Let likewise Nicanor take charge of the Boy Mirmæx, that he may be restored honourably, as becommeth us, unto his own, with all his goods which we delivered to our Trust. Let likewise Ambracis be a free woman, and have bestowed upon her, at her marriage, fifty Drachmes, and the Girl which she hath. I will likewise that to Thales, be given, besides the Handmaid he hath bought, a thousand Drachmes, and another Handmaid. Likewise to Simo, besides that money which he hath already received to buy a Servant; let another Servant be bought, or the like Sum be given again, wherewith he may purchase one. As soon as my Daughter shall be married, let Tycho, Philo, Olympias and his Son be free men. Of those boyes which served me, let none be sold, but let my Heirs make use of their service, and when they come to age, as they deserve let them be manumitted. Let the Executors take care to those Statues of Nicanor, and his Mother, and Proxenus, which I gave order for to Gryllius, as soon as they are perfected, be set up. Let likewise the Statue of Arimnestus be set up, that this monument may remain of him; since he died without Children. I will likewise that the Statue of my Mother be consecrated to Ceres in the Nemæan Temple, or where else shall be thought fitting. Wheresoever my Body is buried by the Executors, thither let the bones of Pythais, according as she desired, be brought, and laid with mine. Let likewise Nicanor, if he continue well in health, dedicate at Stagira, to Jupiter Soter, and Minerva Sotira, Statues of Beasts, of stone, of four cubits, in performance of the vow which wee vowed for him.

He

He died at *Chalcis*, in the third year of the 114th Olympiad, *Philotes* being Archon, in the 63. the great Climactericall year, of his age (not as ^b *Eumelus*, 70. years old) as appeareth by the computation of *Apollodorus* and *Dionysius Halicarnassæus*; thus;

	y.
He came to <i>Athens</i> at	18.
Heard <i>Plato</i>	20.
Lived with <i>Hermias</i>	3.
With <i>Philip</i> and <i>Alexander</i>	8.
Taught in the <i>Lyceum</i>	12.
Lived at <i>Chalcis</i>	2.
in all	63.

^c Lib. 1.

The manner of his life is variously related, ^c *Strabo*, ^e *Hesychius Illustis*, and from him *Suidas* relate, that he drunk Hemlock, either being condemn'd thereunto by the Athenians, as *Socrates* was; or to prevent their Judgement.

^d *Paran. ad gent*
^e *Stelicut. 1.*
^f *Ant. lect. 19. 8*

^a *Justine Martyr*, ^c *Gregory Nazianzene*, ^f *Cælius Rhodoginus*, the Greek Etymologist, *Nonnus*, and others follow the common report, that a question was propos'd to him of the wonderfull nature of *Euripus*, an arm of the Sea, coming into *Chalcis* (as *Lucian* averr-) which ebberth and floweth seven times in 24. hours. Not being able to resolve it, he died of shame and anxiety. Some affirm that as he sat on the bank, having considered long upon it, he at last threw himself headlong into the River, saying, *since Aristotle could not take Euripus, Euripus take thou Aristotle.*

^g *Laert.*
^h *Epist. ad Amm.*
ⁱ *De die. natalis*

But the Authors of greatest credit, ^b *Apollodorus*, ^b *Dionysius Halicarnassæus*, ⁱ *Censorinus*, *Laertius* and others affirm, that he died of a pain in his stomach, caused by over-watching, and excess of study. For *Laertius* affirms he was a most indefatigable student; and when he went to bed, he held a brazen ball in his hand; that when he fell asleep, the noise of it falling into a Basin set under it for that purpose, might awake him, which *Alexander* his Disciple imitated. To this pain of the stomach he was very subject, and sometimes asswaged it by applying a bottle of hot oile to his Breast. *Notwithst. adding this naturall infirmity of his stomach; saith Censorinus, and the frequent indisposition of a sickly constitution, hee preserved himself a Long time through his Vertue and Temperance, for it is much more strange that he attained the age of 63. years, then that he lived no longer.*

The Author of the book *de Pomo*, affirmeth; that when he was dying, he said to his Disciples standing about him, it was not without reason that *Homer* said, the Gods came down to earth to relieve mankind. ^k *Coelius Rhodoginus* adds from the same Author, that when he felt the pangs of death to come upon him; weeping between griefe and hope, he often repeated these words

^k *Antiq. lect. 38. 31.*

words, *Thou Cause of Causes, have mercy on me: And his Disciples, when they saw he was departing, said, He who receiveth the souls of Philosophers, may he take thine likewise, and lay it up in his own Treasury, as the soul of a right and perfect man, as we have known thee to be.* Of this, there is no testimony more antient, then that of the Author of the book *de Pomo*, who (as *Patricius* clearly observes from his writings) was a Christian.

¹ The *Stagirites* fetch'd his body from *Chalcis* to *Stagira*, where ¹ *Ver. Interp.* they buried it with much solemnity, building a magnificent Tombe for him, and erecting an Altar to his memory.

CHAP. XII.

His Person and Vertues.

^a **A**S concerning his person, he was slender, having little eyes, ^a *Laert.* and a small voice. When he was young, *Laertius* and *Plutarch* affirm, he had a great hesitation in his speech. ^b He went in ^b *Ælian. var. hist.* a rich habit, and wore rings: his beard was shaven, his hair cut short; he had a high nose, if we credit the head put up by *Fulvius Ursinus*, found at *Rome*, at the bottome of the *Quirinal* hill. He was of a sickly constitution, troubled with a naturall weaknesse of stomach, and frequent indispositions, which he over-mastered by his Temperance.

Saint Hierome affirmeth, he was the Prince of Philosophers, an absolute Prodigie, and great miracle in nature, into whom seemeth to have been infused whatsoever mankind is capable of.

He was extreemly pious towards God and Man, upon which subject, *Fortunius Licetus* hath lately written two books.

Eusebius, *Cassiodorus*, and others affirm, that many persons, eminent for sanctity, especially followers of School-learning, have, through the means of *Aristotles* Philosophy, been carried on to Inspection into the highest doctrines of true Faith; as, that there is one God, &c.

As concerning his gratitude to men, besides those instances already mentioned to *Proxenus* and his sonne, to *Hermias* and his sister, to his Master *Plato*, to his own Mother, Brother, and Country, and infinite others; many Philosophers, whose opinion he takes occasion to alledge, he mentions with their due praise: of which were his Master *Plato* (of whom we have already spoken) whom, as we have said, he sometimes mentioned honourably, and sometimes concealeth his name, where he preferreth his own opinion. Amongst others, of whom he maketh honourable mention, are observed *Democritus*, in his first book *de Generatione*; *Diogenes Apolloniates* in the same book, *Anaxagoras*, in the first of his *Metaphysicks*. (d d d) For

For that he was very moderate, the Interpreter of his life confirms, instancing in his book of *Categorems*, where he saith, *we ought not to determine any thing hastily, but to consider often, and to doubt of every thing, is not unusefull*. And again, in his book of *Good*, *we must remember, being men, not only that we are happy, but that we ought to be able to prove it by firm reason*. And again, in his *Ethicks* to *Nicomachus*: *Man is our friend, Truth our friend; but above all, we ought to honour Truth*. And in his *Meteorologicks*: *As concerning these, we doubt of some of them, others we touch superficially*. And in the same, not once or twice, but infinite times, *Men do happen upon the same opinions, therefore we ought not to be proud of our owne wisdom, in any thing whereof we conceive ourselves to be the Inventors*.

The common report therefore (grounded upon no authority) that he collected the books of the antient Philosophers, and having taken out of them what he intended to confute, burnt them, is manifestly false; for any one that reads *Cicero*, will finde, they were most of them extant in his time.

CHAP. XIII.

His Wives and Children.

HE had two wives, the first *Pythais*, sister to *Hermias*, the Eunuch, Tyrant of *Atarna*, and his adopted heir. Of the scandals that were cast upon him by this marriage, *Aristotle* fully acquits himselfe in his *Epistles* to *Anipater*, where he professeth, that he married her only out of the good will which he bore unto *Hermias*, and out of a compassion, for the great misfortunes that had happened to her Brother; adding, that she was a woman endowed with extraordinary modesty, and all other vertues.

His second wife was named *Herpylis*, a woman of *Stagira*, whom *Apellico* (cited by *Eusebius*) and (perhaps from him) *Suidas* affirm, he married after the death of *Pythais*: With her he lived to his end, as *Hermippus*, cited by *Athenaus*, and *Timotheus*, by *Laertius* affirm. *Timeus*, a profess'd calumniator of *Aristotle*, saith, she was his Concubine, and that *Aristotle* lived with her, following the counsell of *Hesiod* in his *Georgicks*; from which calumny, *Hesiod* is fully vindicated by *Proclus*.

By *Herpylis* he had one son, as ^a *Apellico* affirmeth, whom he named after his own Father *Nicomachus*: To him he dedicated his great *Moralls*, which ^b *Cicero* thinks to have been written by *Nicomachus* himselfe: For I see not, saith he, why the son might not be like the Father.

^c This *Nicomachus* was a disciple of *Theophrastus*, and much beloved

loved by him; under whom he profited exceedingly in Philosophy, and arrived at much eminence therein. *Suidas* saith, he writ eight Books of Physick, four of Ethick. *Cicero* compares him both with his Tutor and Father. *Aristocles* cited by *Eusebius* affirmeth he was bred up an Orphan, by *Theophrastus*, afterwards died young in the Warrs, which relation agrees not with *Aristotle's* Will, nor with *Suidas* or *Cicero*, who averr that he writ Books, out of which *Laertius* brings a citation, in *Eudoxo*.

He had a Daughter also called *Pythais*, who as *Sextus Empericus* affirmes, was thrice married, First to *Nicanor* the *Stagirite*, friend to *Aristotle*. Secondly, to *Procles*, who derived his pedigree from *Demaratus* King of *Lacedemonia*. By him she had two Sons, *Procles*, & *Demaratus*, who studied Philosophy under *Theophrastus*. Her last husband was *Metrodorus*, Disciple of *Chrysippus* the *Gnidian*, Master of *Erastratus*. By him she had a son named, after her Father, *Aristotle*. Of this *Aristotle* there is mention in the Will of *Theophrastus*, where he is called the Son of *Midias*, not *Metrodorus*. *Suidas* affirmeth, he died before his Grandfather.

CHAP. XIV.

His Disciples and Friends.

THE Disciples of *Aristotle* were so many and so eminent, that *Nicanor* of *Alexandria*, wrote an expresse Book upon that subject, which, had it been extant, would doubtlesse have given us an exact account of them, whereas now we must rest satisfied with an imperfect Catalogue.

To omit the three Princes that were his Disciple, *Hermias*, *Alexander* (of whom already) and *Antipater*, Successor to *Alexander* in *Macedonia* (who amongst other things wrote two books of *Epistles*, in one whereof he related the death of *Aristotle*) in the first place is mentioned,

Theophrastus of *Eressus* a City of *Lesbos*, the most eloquent of his Disciples. Him he appointed to succeed him in the School.

Phanias of *Eressus* also. He wrote many Books often cited by *Athenaus*; amongst the rest, *Ammonius* cites his *Categories*, *Analyticks*, and of *Interpretation*.

Eudemus of *Rhodes*, esteemed by *Aristotle* in the second place next to *Theophrastus*. His life was written by *Damias*, as *Simplicius* affirmes, who often mentions him. He wrote *Analyticks*, and a *Geometricall History* (both cited by *Simplicius*) and some other Histories cited by *Laertius*, wherein hee said the *Magi* were of opinion, that men should rise again after death. He survived *Aristotle*.

(d d d 2)

Eudemus

Eudemus of *Cyprus*, who died in *Sicily* where he took *Dion's* part, as appeareth from *Plutarch*. *Aristotle* in honour of him, called his *Dialogue of the Soul* after his name.

Pasicles, Brother of *Eudemus* the *Rhodian*. To him some ascribe the first lesser Book of *Metaphysics*, as *Philoponus* affirmeth.

Theodetes, To him *Aristotle* dedicated some Books of *Rhetorick*, mentioned by *Valerius Maximus*; which hee afterward retracted. *Patricus* conceives hee was rather a companion than a Disciple of *Aristotle*, because he mentions him seven times in his *Rhetorick*, which he is never observed to have done of any Disciple.

Clearchus, of *Soli*. He wrote many Books often cited by *Athenæus*.

Dicaarchus, Son of *Phidias* of *Messena* in *Sicily*, a Philosopher, Oratour and Geometrician, as *Suteas* affirmeth. He is cited by *Cicero*, mention'd often by *Plutarch* amongst the best Philosophers.

Aristoxenus, Son of *Mnesias* a Musician of *Tarentum* in *Italy*, who going to *Manthia* there studied Philosophy and Musick. He heard his Father; and *Lamprus* an *Erythraean*, and *Xenopholus* a *Pythagorean*, and last of all *Aristotle*, whom after his death he calumniated and wronged much, because he had left *Theophrastus* his successour in the School, whereas him himself was in great esteem amongst the Disciples. Thus *Suidas*.

Nicanor, mentioned in his Will.

Philo, who wrote against one *Sophocles*, who caused the Philosophers to be voted out of *Attica*.

Plato, the younger, mentioned by *Laertius* and *Philoponus*.

Socrates a *Bitbynian*, mentioned by *Laertius*.

Mnason, a *Phocian*, mentioned by *Ælian* as one of those who assisted *Aristotle* in the ejection of *Plato* out of the Academy, *Galen* likewise mentions him as Author of some medicinall writings ascribed to *Aristotle*.

Phrasidemus, a *Phocian*, mentioned by *Laertius* as a *Peripatetick* Philosopher. It is likely he was a Disciple of *Aristotle*, for he was contemporary with *Theophrastus*.

Palephatus, of *Abydas*, an Historian much beloved of *Aristotle*.

Callisthenes an *Olynthian*, *Aristotle's* Sisters Sonne, of whom already.

Hipparchus, a *Stagirite*; of kin to *Aristotle*. He wrote, as *Suidas* affirmeth, of the distinctions of Sexes amongst the Gods, of marriage, and the like.

Leon, a *Byzantine*, a *Peripatetick* Philosopher and Sophist. Some affirm he was a Disciple of *Aristotle*. He was so excessively fat, that coming to *Athens*, upon an Embassy, the people laugh at

In *Platone*.
In *Socrate*.

at him; to whom he said, do you laugh to see me thus fat, I have a wife a great deal fatter; yet, when we agree, one bed will hold us both; but when we disagree, not the whole house. The people suspecting him of confederacy with *Philip*, upon a Letter of his, came in a tumult to his house, whereupon fearing to be stoned, he strangled himselfe.

Eschryon of *Mitilene*, a heroick Poet, loved much by *Aristotle*, as *Suidas* saith.

Callippus an *Athenian*, who also heard *Plato*.
Satyrus, whose books of lives and characters are cited by *Athenæus*.

Hæronimus the *Rhodian*, eminent in Philosophy. That he was *Aristotle's* disciple is acknowledged by *Athenæus*.

Heraclides of *Pontus*, a great Philologist.

To these add of lesse note, *Echecrattides* a *Methymnean*, and *Adrastus* a *Macedonian*, both mentioned by *Stephanus*. *Euxitrus*, mentioned by *Plutarch*. *Clitus* a *Milesian*: *Menon* the Historian; *Dioteles* and *Timarchus*.

CHAP. XV.

His Detractions.

AS the friends and followers of *Aristotle* were more in number than those of any other Philosopher, so were also his detractors, of whom having already had occasion to make some mention, we shall not need to give any further account then this of *Aristotle's*, alledged by *Eusebius*.

How then is it possible, that what *Epicure* relates of *Aristotle* can be true, that when he was a young man, he wasted prodigally all the means his father left him, whereby he was necessitated to betake himselfe to the Warres; but therein being unfortunate, he set up an Apothecaries shop, and *Plato* keeping open School, amongst the rest admitted him?

And who will credit *Timæus* the *Tauromenite*, who writes, that being come to riper years, he shut up his poor shop, and gave over his mercenary profession?

Who can be perswaded to believe what *Aristoxenus* the Musician saith in the life of *Plato*, that when he was from home, some strangers rose up, and set up a School in opposition to him? which words some interpret of *Aristotle*, but erroneously; for *Aristoxenus* alwaies commendeth *Aristotle*; [yet *Suidas*, as we said, avers the contrary.]

Who does not esteeme the Commentaries of *Alexipus* ridiculous? for he bringeth in *Alexander* as a youth talking with his Father *Philip*, sleighting the instructions of *Aristotle*, but approving those of *Nicagoras*, surnamed *Hermes*.

a Prepar. E-
vang. lib. 15.

Eu-

Enbulides manifestly falsifies in the book he wrote against *Aristotle*: For first, he bringeth in some dull Poems as written by others, upon his marriage and affinity with *Hermias*: then he saith, that he injured *Philip*, that he was not present with *Plato* at his death, and that he corrupted his writings.

As for the accusation of *Demochares* against Philosophers, it is not worth the mention; for he asperseth not only *Aristotle*, but all the rest; and whosoever looks upon his calumnies, will say they are triviall; for he affirms, that some Letters of *Aristotle's*, against the City of *Athens* were intercepted and discovered; that he betrayed his own Country *Stagira* to the Macedonians; that when *Olynthus* was taken, he informed *Philip* upon the sale and ranfome of the goods and prisoners, which were the most wealthy of the *Olynthians*.

No lesse foolishly doth *Cephisodorus*, disciple of *Isocrates*; calumniate him as an effeminate person, and a glutton, with many other aspersions of the same kinde.

But of all, the most foolish is that of *Lycos*, who professed himselfe a Pythagorean, for he saith, that *Aristotle* sacrificed to his wife after she was dead, as the Athenians to *Ceres*; and that using to bath himselfe in warme oyle, he afterwards sold it; and that when he went to *Chalcis*, those who bought his goods, found in one bark 75 brasse pots. Indeed neer so many were the first calumniators of *Aristotle*, from whom sprung up others, some in the same age, others little after, all Sophists, Litigious persons, and Orators; of whose names and bookes no more remains then of their bodies.

As for those who flourished after these, some repeat only what these had said before, and therefore we need not take any notice of them; much lesse of those, who not lighting upon those books, have fram'd some inventions of their own, such as they, who affirm, he had 300 pots, for there was not any Author of that time who made mention thereof, but *Lycos*, and he saith, there were found only 75 pots.

And not only from computation of time, and from the persons who assert these calumnies, may any man perceive all they say to be but false, but also from this, that not any two of them lay the same thing to his charge, but every one hath a particular calumny different from the rest. But, if any one of these had been true, *Aristotle* should have heard of it, not only once from them, but a thousand times.

It is manifest therefore, the same thing befell *Aristotle* which happened to many others, that as well for the respect and friendship he had with Princes, as for the excellency of his Dissertations, the envy of the Sophists of that age persecuted him. But such as are ingenious ought not to minde calumniators, but those

those who have praised and imitated him, whom they will finde to fall nothing short of the others, either for number or worth. Hitherto *Aristotles*.

CAP. XVI.

His writings.

L Aertius hath given a large Catalogue of his *Writings*, as a testimony of his excellency in all kinds of learning. Their Titles; as reduced to their severall heads by *Patricius*, are these.

LOGICK.

T He Sophist 1.
Of Sciences 1.
Sophistick distinctions 4.
Of Eristick 2.
Eristick solutions 4.
Of Genus and Species 1.
Of Proprium 1.
Epichirematick Commentaries 1.
Instances 1.
Of those which are said many waies, as according to the proposition 1.
For Science 1.
Distinctions 17.
Dialecticks 1.
Of interrogation and answer 2.
Propositions 1.
Eristick Propositions 4.
Syllogismes 1.
First Analyticks 9.
Second Analyticks 2.
Of Problems 1.
Methodicks 8.
Termes Antetopical 7.
Syllogismes 2.
Syllogistick and Termes 1.
Ante-Topicks 1.
Topicks to Termes 1.
Dialectick 1.
Definitions 13.
Argumentations 2.
Propositions 1.
Epichiretick Theses 25.
Methodick 1.

ARISTOTLE.

Of Speech 1.
 Categories 1.
 Of Interpretation 1.
 In all 123.

PHYSICK.

Of the Soul 1.
 Of suffering and being passive 1.
 Of Elements 3.
 Of motion 1.
 Theses of the Soul 1.
 Of Nature 3.
 Physick 1.
 Of Animals 9.
 Anatomy 7.
 Anatomick selections 1.
 Of compound Animals 1.
 Upon not Generating 1.
 Of Plants 2.
 Physiognomick 1.
 Signes of Tempest. 1.
 Physicks by Elements 38.
 Perspective Problems 2.
 Of Stone 1.
 In all, 75.

ETHICK.

Of Justice 4.
 Of Philosophy 3.
 Politick 2.
 Of Riches 1.
 Of Nobility 1.
 Of Pleasure 1.
 Alexander; or, of Colonies 1.
 Of a Kingdome 1.
 Of Education 1.
 Of Good 3.
 Oeconomick 1.
 Of friendship 1.
 Propositions concerning Vertue 3.
 Of the passions of anger 1.
 Ethicks 4.
 Of the Better 1.
 Of ELEGIBLE and Accident 1.
 Of Pleasure 1.
 Of Voluntary 1.
 Of Faire 1.

Amicable

ARISTOTLE.

Amicable Theses, 2.
 Politicks 2.
 Laws 4.
 Constitutive Law 1.
 Politick Auscultation 8.
 Of Just 2.
 Of Consultation 1.
 Jurisdictions 1.
 Passions 1.
 Governments of Cities 158.
 Proper Democracies,
 Oligarchicks.
 Aristocraticks.
 Tyrannicks.
 In all 217.

METAPHYSICK.

Of Contraries 1.
 Of Principle 1.
 Of Idea 1.
 In all 3.

MATHEMATICK.

Mathematicks 1.
 Of Magnitude 1.
 Of Unity 1.
 Astronomick 1.
 Optick 1.
 Of Musick 1.
 Mechanicks 1.
 In all 7.

PHILOLOGICK.

Of Poets 3.
 Gryllus, of Rhetorick
 Works of Rhetorical art 2.
 Collection of the Theodesick art, 1.
 Rhetoricall Enthymemes 1.
 Homericall Difficulties 6.
 Poeticks 1.
 Comparisons 1.
 The Olympionick 1.
 Pythionick Musick.
 Pythick 1.
 Pythionick Elenchs 1.
 The Dyonyssiack Victories 1.
 Of Tragedies 1.

(ccc)

Poems,

ARISTOTLE.

Poems, 3. *So Hermias, to Democritus, Elegies.*
In all 27.

UNCERTAIN, or EXTRAORDINARY.

N *Erethus* 1.
Menexenus 1.
Erotick 1.
Symposium 1.
Protreptick 1.
Of prayer 1.
Collection of arts 12.
Art 1.
Another art 1.
Collection. 2.
Of fabulous living creatures 1.
Medicine 2.
Memorialls 1.
Encyclichs 2.
Inordinate 12.
Expounded by their Genus 14.
Doctrines 1.
Proverbs 1.

In all 46.

EPISTLES.

T *o Philip and Alexander* 4.
To Antipater 9.
To Mentor 1.
To Aristo 1.
To Olympias 1.
To Hephestion 1.
To Themistagoras 1.
To Philoxenus 1. In all 19.

AGAINST THE ANCIENT PHILOSOPHERS.

O *ut of Plato's Laws* 2.
Out of Plato's Commonwealth 2.
Out of Timæus and Archytas their writings 1.
Problems out of Democritus 2.
Against Melissus 1.
Against Alcmaeon 1.
Against Gorgias 1.
Against Xenophanes 1.
Against Zeno 1.

of

ARISTOTLE.

Of the Philosophy of Archytas 3.
Of the Philosophy of Speusippus and Xenocrates 1.
In all 19.

The Sum of all these Books, excepting the Epistles, is 513. *Laertius* reckons them to be, near 400. perhaps accounting the severall Books that are upon the same subject for one. But of these the greatest part is lost, and of many that are extant, the Titles altered; of the extant there are only these:

LOGICK.

C *ategories* 1.
Of Interpretation 1.
First Analyticks 2.
Second Analyticks 2.
Topics 8.
Elenchs 1.

PHYSICK.

O *f natural Auscultation* 8.
Of Heaven 4.
Of Generation and Corruption 2.
Of Meteors 4.
Of the World 1. *Suspected.*
Of the Soul 3.
Of Sense and Sensibles 1.
Of memory and Reminiscence 1.
Of sleep and waking 1.
Of Dream 1.
Divination by dreams 1.
Of the motion of living Creatures 1.
Of the length and shortnesse of life 1.
Of youth and age, life and death 1.
Of Respiration 1.
Of the going of Animals 1.
Of Breath 1.
Of the generation of Animals 5.
Of the parts of Animals 4.
The Historie of Animals 10.
Of Colours 1.
Of Physiognomy 1.
Spurious 2.

ETHICK.

E *thick, to Nicomachus* 10.
Great Ethick 2.
Ethick to Eudemus 7.

(see 2)

of

Of Vertues 1.
Oeconomick 2.
Politick 8.

METAPHYSICK.

Metaphysick 14.
Of the abstruse part of Divine Wisdom according to the *Egyptians* translated out of Arabick; but suspected to be spurious 14.

MATHEMATICKS.

Mathematick 2.
Mechanick 1.
Of insecable lines 1.

PHILOLOGICK.

Rhetorick 3.
Rhetorick to Alexander 1.
Poetick 1.

EXTRAORDINARY.

Problems 38.
Wonders 1.
Of Zenophanes; Zeno and Gorgias 1.

Besides these, there are many other Books cited for his, under these Titles.

Magick, Laert. Proem.
Epitome of Orators, Laert. Aristip.
Of Beanes, Laert. Pythag.
Of Mixtion, Aristot. de sensu cap. 3.
Of Savors, Arist. de sensu cap. 4.
Physical History, Arist. de incess. Animal. cap. 2.
Of Nuriment, Arist. de Somno, cap. 3.
Selection of Contraries, Arist. Metaph. lib. 3. cap. 2.
Division of Contraries, Arist. Metaph. lib. 10. cap. 3.
Of Opposites, Simplic. in cap. de Opposit. Comm. 8.
Collection of Pythagorick Opinions, Simplic. in lib. 2. de Cælo. Com. 4.
Of Idea's, Alexand. in lib. 1. Metaphys. Comm. 59. where he cites the fourth Book, though *Laertius*, but one, as if there were no more.
Of Enunciation, Alexand. in lib. 4. Metaphys. Com. 25. & 44.
Of Affirmation, Alexand. in lib. 4. Metaphys. Com. 62.

of

Of Platonick assertions, Plut. contra Color.
Eudæmus, Plut. Consol. ad Apollon.
Of Drunkenness, Plut. Sympotiac. 3. *Athenæus* cites the tenth book hereof.
Animal, or of Fishes, Athen. Deipn. 7.
Of Living Creatures, and of things pertaining to living Creatures, Athen.
Of the manners of living Creatures, Athen.
Of Pheasants, Athen.
Of Consanguinity, Athen.
Of wonderful luxury, Athen.
Apology, Athen.
Histories, Athen.
Barbarous Jurisdictions.
Of Animals, Porphy. Comm. in Ptol. Mus. Proclus in Timæum Plat.
The Cohabitation, Proclus. Proem. in Repub. Platon.
Simony, Macrob. Saturnal. lib. 1.
Of Nature, Clem. Alexandrin. Strom. lib. 6.

We shall not add the *Peplus* cited by *Nicephorus*, and the *Chria* by *Stobæus*, under his name, since it is manifest they belong not to the same *Aristotle*, as *Proclus* hath evinted.

These Books *Aristotle* gave to *Theophrastus*, when he made him his successor in the School, as *Strabo* affirmeth; adding, that *Aristotle* was the first, we know of, that made a Library, which the *Egyptian Kings* learned of him to do. *Theophrastus* bequeathed all his books to *Nellus* a *Scepsian*, who carried them to *Scepsis*, and dying, left them to his heirs, men of no Learning, who only kept them confusedly locked up: And when they understood what care was taken by the *Attalick Kings* (in whose jurisdiction *Scepsis* was) to make a Library in *Pergamus*, they hid them in a hole under ground [where they continued about 130 years,] by which means they received some injury by the wet and worms. At last, some that were descended from *Aristotle* and *Theophrastus*, sold them to *Apellico* a *Tetan*, [who, according to *Athenæus*, was made free of the City of *Athens*, a person very rich, who, besides many other Libraries, bought this of *Aristotle*, being himselfe a lover of *Peripatetick Philosophy*,] for a great summe of money. This *Apellico* was more a lover of Books, then of Learning; so that, because they had received some injury, he caused them to be transcribed, supplying the defects not rightly; and by that means put them forth full of faults. The antient *Peripateticks* that succeeded *Theophrastus*, wanting Books, as having but very few, and those *Exoterick*, could not treat exactly upon any part of *Philosophy*. They that lived latter, after that these books were published, had much greater helps to *Philosophy*, and the imitation of *Aristotle*, although

though by reason of the infinite faults, they were forced to say many things by guesse. Hereunto Rome conduced not a little; for, soon after the death of *Apellico*, *Sylla* taking *Athens*, in the fourth year of the 173 Olympiad, seized upon his Library, and causing it to be carried to Rome, *Tyrannio*, a Grammarian, a person studious of *Aristotle*, obtained leave of the Library-Keeper to be permitted the use of them; the Book-sellers not having good writers, and not comparing well the Copies, it occasion'd many faults, as well in those Books that were at Rome, as in those transcribed and sold into *Alexandria*. *Plutarch* adds, that from this *Tyrannio*, *Andronicus* the *Rhodian* had them, who first made them publick, setting forth those volumes, which, saith he, we have.

Thus *Strabo* and *Plutarch*; *Athenæus* saith, that *Nelius* sold them to *Ptolemæus Philadelphus*, by whom they were translated to *Alexandria*, where how long they lay hid is uncertain, which Library was afterwards burn'd by *Julius Cæsar*.

CHAP. XVII.

His Commentatours.

NO sooner were the writings of *Aristotle* communicated to the world, but they were entertained with generall approbation, which some expressed, by employing themselves in Commenting upon them, whose example was followed by many in all following ages. To omit *Pasicrates* the *Rhodian*, brother of *Eudemus*, who wrote, as *Galen* affirmeth, upon the book of *Categories*, we shall name in the first place,

Andronicus the *Rhodian*, who first published *Aristotle's* writings, put forth a Paraphrase or Comment upon the greatest part of them.

Next, his Disciple *Boethius*, a *Sidonian*, took much pains in the exposition of *Aristotle*, whence he is often mentioned honourably by *Ammonius* and *Simplicius*.

Aristo a *Coan*, Disciple also to *Andronicus*, as *Strabo* affirms, living in the time of *Nicias*, Tyrant of *Coos*, is reckoned by *Simplicius* amongst the old Commentatours upon *Aristotle's* *Categories*.

Nicolaus Damascenus, who lived in the time of *Augustus*, by whom much loved, is cited by *Simplicius* and *Averroes*, as an Expōitor of *Aristotle*.

Athenodorus of *Tarsis*, a *Stoick*, who lived also under *Augustus*, as *Plutarch* affirms, is cited by *Simplicius*, as having written upon *Aristotle's* *Categories*; but, rather by way of confutation than interpretation, as did likewise *Alexander*. *Agæus* *Nero's* Tutor, mention'd

mention'd *Simplicius*; *Cornutus*, who lived at the same time; cited by *Porphyrus* and *Simplicius*; *Lucius* and *Nicostratus* a *Macedonian*, who lived under *Antonius*.

Sotion of *Alexandria*, and *Achæcius*, seem to have written upon the *Categories*, being often cited by *Simplicius* upon that subject.

Taurus the *Berisan*, a *Platonick* Philosopher, living under *Antonius*, wrote first concerning the difference between the Doctrines of *Plato* and *Aristotle*.

Adrastus the *Aphrodisæan*, wrote a Comment on *Aristotle's* *Categories*, and of his *Physics*, and a Book concerning the Method of his Philosophy.

Aspasius, wrote a Comment on all *Aristotle's* Works, taking particular care to restore the Text, to which end he is often quoted by *Simplicius* and *Boetius*. There is a Comment upon some books of the *Ethicks* extant under his name.

Hermippus, somewhat later, seems to have written upon all, of the greatest part of *Aristotle's* works, cited by all the Greek Commentatours that are extant, and by *Boetius*.

Alexander the *Aphrodisæan*, who lived under *Antonius* and *Severus*, wrote upon the *Analyticks*, *Topicks* and *Elenchs*, whence cited by the latter Interpreters, *Boetius* the Expōitor.

Galen, who lived at the same time, wrote three Books upon *Aristotle* of *Interpretation*, four Books upon the first of the first *Analytick*, four upon the second of the first, six upon the first of the second *Analytick*, five upon the second.

Atticus a *Platonick* Philosopher, besides seven Books wherein he proved *Plato* and *Aristotle* to be of the same Sect, contrary to the assertion of *Taurus*, he wrote also a Dialogue upon the *Categories* extant, seven Books upon the *Categories* cited by *Simplicius*, a Comment upon the Book of *Interpretation*, cited by *Boetius*. Not to mention what he wrote upon *Aristotle de Anima*, since it appears from *Suidas*, that it was rather by way of opposition than exposition, which *Theodoret* likewise confutes.

Iamblicus of *Chalcis* in *Cælosyria*, Master to *Iulian* the Emperour, wrote in an abstruse way upon the Book of *Categories*.

Dexippus, by some thought to be sonne of *Iamblicus*, wrote a Dialogue on the *Categories*, extant.

Maximus a *Byzantine*, Disciple of *Iamblicus*, wrote Commentaries on the *Categories*, and other Books of *Aristotle*, as *Simplicius* and *Suidas* affirm.

Plutarch the younger Son of *Nestorius* flourishing under *Valentinian* the first, *Gratian* and *Theodosius* the first, according to *Suidas* and *Philoponus*, wrote Commentaries upon some Books of *Aristotle*.

Syrianus, surnamed the great, of *Alexandria*, a Philosopher, who flourished under *Arcadius*, *Honorius*, *Theodosius* the second, and *Valentinian* the second, wrote Commentaries upon *Aristotle's*

Aristotle's Books of *Nature*, of *Motion*, of *Heaven*, and upon the *Categories*, cited by *Simplicius* and *Philoponus*. Likewise upon the 2^d. 5. and 6. Book of *Metaphysics*, which are extant.

Olympiodorus, an Alexandrian, who derived himself from *Ammonius Saccus*, and was contemporary to *Plutarch* and *Syrianus*, wrote upon *Aristotle's Meteors*, extant. He was later then that *Olympiodorus*, who writ upon *Plato*.

Themistius, living, according to *Suidas*, under *Julian* and *Jovianian*, wrote a Paraphrase upon *Aristotle's Physick*, 8. Books; a Paraphrase on the *Analyticks*, 2. Books, upon his Books of the *Soul*, 7. Books. Of the scope and title of the Book of *Categories*, one Book.

Proclus, Disciple of *Syrianus*, wrote two Books concerning *Motions*, wherein he made an abstract of *Aristotle's* second Book of *Motion*. That he wrote also upon his book of *Heaven*; and the *Elements* may be conjectured from the frequent citations of *Simplicius*.

Marinus, who succeeded *Proclus* in the School, seemeth to have written something upon *Aristotle's* Book of the *Soul*, being often cited upon that subject by *Philoponus*.

Ammonius Hermæus wrote upon *Aristotle's* *Categories*, and upon his Book of Interpretation, both which are extant; as likewise upon his Books of the *Soul*, cited by *Philoponus*.

Damascius, a Platonic Philosopher, Disciple to *Ammonius*, besides what he wrote in confutation of *Aristotle* concerning *Time*, epitomiz'd the four first, and the eight Book of his *Physick*, and the first Book of *Heaven*. To these adde

Philoponus and *Simplicius*, and *Aselepius*, Disciples to *Ammonius*.

Johannes Damascenus, whose compendium of *Aristotle's* *Logick* and *Physick* are extant; he lived about the year 770.

Eustathius wrote upon some of the *Nicomachian Ethics*; and *Eustratius* upon his book concerning *Demonstration*.

Michael Psellus, about the year 800, and *Michael Ephesus*, upon the *parva naturalia*.

Magentinus upon the *Categories* and the book of *Interpretation*.

Nicephorus Blemmydes, (under *Johannes duca*,) upon the *Logick* and *Physick*.

Georgius Plachymerius and *Theodorus Metochita* lived about the year 1080, and wrote *Epitoms* extant.

Of *Arabick* Commentatours were *Avicenna* and *Averroes*; about the year 1216.

The later writers it will be unnecessary to mention, there being a Catalogue of them annexed to *Aristotle's* works of the *Paris Edition*.

ARISTOTLES

EPIST GRACAN.

EPISTLES.

To Philip
To Philip

They who undertake a Command for the good of their Subjects, not preferred thereunto either by Fortune or Nature; trust not in their own power, which they know subject to chance; but grow great in Vertue; whereby they order the Commonwealth wisely. For there is nothing amongst men so firm, and solid, but the rapid motion of the Sun changes it ere the Evening. Nature, if we enquire into the truth, varies all lives, interweaving them like the Action of a Tragedy with misfortunes. Men, like flowers, have a set time wherein they flourish and excell others. Wherefore believe not your self towards Greece tyrannically or loosely, for one argues purlance, the other temerity. Wise Princes ought not to be admitted for their Government, but Governance; so that though Fortune change, they shall have the same praise. As for the rest, do all things well, preferring the health of your Soul, by Philosophy, that of your Body by exercise.

To Philip

Most Philosophers assert beneficence to be something equal to God. To speak the truth, the whole life of Mankind is comprised in conferring and returning Benefits. So as, some bestow, others receive, others return. Hence is it just to commiserate all that are in adversity, for pity is the signe of a mild Soul, sternness of a rude, it being dishonest & impious to neglect vertue in misfortunes. For this I commend our disciple *Theophrastus*, who faith, we never repent of doing good, it brings forth good fruit the prayers and praises of the obliged. Wise men therefore must study to oblige many, thinking that, beside the praise, there may some advantage accrew from hence in the change of Affaires, and if not all, at least some one of those to whom he hath done good, may be in a capacity to requite him. For this reason, endeavour to be ready in doing good, but give not way to your passions, for that is kingly and civill, this barbarous and odious. As you see occasion, practise and neglect not this usefull advise.

To Philip. 3.

THE most excellent Princes, whose honour toucheth the Starrs, have conferred most benefits, and not accommodating their sway only to the present, but considering the instability of Fortune, have treasured up good deeds as usefull in either condition. In prosperity it procures them Honour, for Honour is proper to Vertue, in adversity Relief, for friends, are much better try'd in bad fortune then in good. The sight of benevolent persons is like to that of Land to men in a storme. All Fortune apt to desert us, is the true scope, which they propose to themselves who war, ondo unjustly, or comply dishonestly, only the clearnesse of Vertuous persons is not unacquainted with the instability of Fortune, but, by reason, sustaining all accidents, and being, as *Plato* saith, above them, they are never disordered. Take heed therefore of the rapid motion of things; look upon them as a Circle which reverts into it self; cast up the accounts of life, for chance imposeth many things upon life, and maketh our inclinations follow it. Pardon those that offend ignorantly; be ready to acquite those that do good. This if you perform not once, but continually, your Court will be secure from all danger. This, considering the greatnesse of the things, I have said is but little, but, considering the person to whom I write, All.

To Alexander. 4.

I Am in doubt how to begin, for upon whatsoever I reflect, all seems great and wonderfull, not fit to be forgotten, but proper for remembrance, and exhortation, not to be defaced by Time. Good precepts and exhortations of Masters have Eternity for their Spectator. Endeavour to make use of your power, not to oppresse, but to oblige others; then which nothing can be greater in Man's life. Mortall Nature, which often yieldeth and is overcome by Fate, obtaineth eternall memory by the greatnesse of such works. Consider this well; you are not unreasonable as some are, who think good advice ridiculous. Your descent is honourable, your Kingdome hereditary, your Learning found, your glory admirable; and as much as you exceed others in the Goods of Fortune, so ought you to be excellent amongst the good in Vertue. In fine, do that which is profitable, and finish what you designe.

To

To Theophrastus 5.

A Sudden Injury is better then a slow benefit, for the remembrance and harme of that lasts but a little while, but this groweth old, as if it hated to build a work to perpetuity, and many times, deferring what we intend to bestow upon another, he meets with a calm else-where which allayes the tempest of his mind. Wherefore I say, mutuall society ought not onely to do no wrong, but, if any be received, to be ready to forgive it; for perhaps to do no wrong is above the power of Man. As for him who hath erred, to make use of reproof, is the property of a good well-seated Judgement.

(fff 2)

THE

THE DOCTRINE OF ARISTOTLE.

The First PART.

CHAP. I.

Of Philosophy in generall, and particularly of DIALECTICK.

THE Philosophy of Aristotle is well known, many abstracts thereof have been published, many are read daly in Universities by publick Professours; yet, will it be requisite to our designe, to give a short account thereof, that it may appear wherein the doctrine and method of the *Peripateticks* is different from that of the *Academicks* and *Stoicks*.

^a Philosophy, according to Aristotle, is two-fold, *Practick* and *Theoretick*. To the *Practick* belongs *Ethick* and *Politick*; this, concerning the well ordering of a City, that of a House. To the *Theoretick* belongs *Physick* and *Logick*; but *Logick* is not properly a part thereof, but a most expedient Instrument.

Of *Logick* he asserted two ends, probable and true; for each he makes use of two faculties, *Dialectick* and *Rhetorick* for the probable; *Analytick* and *Philosophy* for the true, omitting nothing towards *Invention*, *Judgment*, and *Use*. For *Invention*, his *Topicks* and *Methodicks* afford a plentiful supply, out of which may be taken problems for probable arguments. For *Judgment*, his first and second *Analyticks*; in the first, propositions are examined; in the second, he treats exactly of their composition, and the form of *Syllogisme*. To *Use* belongs his *Agonisticks*, and his Books concerning *Interrogation*, and his *Eristicks*, and his *Sophistick Elenchs*, and of *Syllogismes*, and the like. Hitherto *Laertius*.

Of his *Logick* we have only these books remaining, Of *Categories*, of *Interrogation*, *Analyticks*, *Topicks*, and *Sophistick Elenchs*. The first considers *simple terms*: The second *Propositions*: The

rest *Syllogismes*, *Demonstrative*, *Dialectick*, and *Sophistick*. The *Categories* are placed first by the generall consent of all Interpreters, neither is it to be doubted, but that the rest are disposed according to the genuine method of Aristotle. For, in the beginning of his *Analyticks*, he saith, *We must speak of Syllogism before we come* ^b *Lib. 1. cap. 2.* *to speak of Demonstration, because Syllogisme is the more generall.* And in his *Elenchs*, Of *Didascalick* and *demonstrative Syllogismes*, we ^c *Cap. 8.* *have spoken already in the Analyticks, of the Dialectick and Pirstick in the book immediately preceding these: we come now to speak of the Agonistick and Eristick.*

CHAP. II.

Of Terms.

Terms are of three kindes, *Homonymous*, *Synonymous*, and *Paronymous*. *Homonymous*, whose name only is common, their essence divers: *Synonymous*, whose name and definition are common to either: *Paronymous* have denomination from the same thing, but differ in case or termination.

Synonymous, (or *Univocall*) tetmes, are reduced to ten generall heads, called *Categories*.

1. ^b *Substance*, of two kinds: *First*, which is most properly substance, is neither predicated of, nor inherent in a subject. *Second substances* are species and genus's, which subsist in the first. The properties of first-substances are, 1. Neither to be in, nor predicated of a subject. 2. To be all substances equally. 3. To signify this particular thing. 4. To have no contrary. 5. To admit no degrees of more or lesse. 6. To be susceptible of contraries.

2. ^c *Quantity*, of two kinds; *Discrete*, as *Number*; *Continuous*, ^c *Cap. 6.* as a *Line*. Their properties, 1. To have no contraries. 2. To admit no degrees of more or lesse. 3. To denominate things equally or unequally.

3. ^d *Relatives*, whose whole being is in some manner affected ^d *Cap. 7.* towards one another; their properties, 1. To have contraries, as *Father* and *Son*. 2. To admit degrees of more and lesse, as in kindred. 3. To follow one another mutually. 4. To be naturally together.

4. ^e *Quality*, from which things are denominated *qualified*: ^e *Cap. 8.* it hath four kinds: 1. *Habit* and *disposition*. 2. *Naturall power* and *impotence*. 3. *Passible qualities* and *passions*. 4. *Form* and *figure*. The properties, 1. To have contraries, as *black* and *white*. 2. To admit intension or remission. 3. To denominate things, like or unlike.

5. ^f *Action*. 6. *Passion*. Their properties are, to admit contraries, ^f *Cap. 9.*

ries, to admit degrees of intension and remission.

7. *When*. 8. *Where*. 9. *Position*. 10. *Habit*. These admit not contraries, nor degrees of intension or remission.

Of those which cannot be reduced to any certain Category, are 1. *Opposites*. 2. *Precedents*. 3. *Coequals*. 4. *Motion*. 5. *Possession*.

g Cap. 10.

Of *Opposites* there are foure kinds, *Relatives*, *Contraries*, *extreams* in the same kinde, as black and white: *Privatives*, as privation and habit, light and darknesse: *Contradictories*, which affirm and deny, as learned, not learned.

CHAP. III.

Of Proposition.

a De Interpret. cap. 1.

Voice is a signe of the notions of the minde; as, in the minde are two kinds of Intellection, one simple, expert of truth and falsitie, the other either true or false: So in voice, some is simple, some complexe.

b Cap. 2.

A *Noun* is a voice signifying according to institution, whereof no part is significant by it selfe.

c Cap. 3.

A *Verb* is a voice implying time, whereof no part is significant by it selfe.

d Cap. 4.

A *Speech*, *λογος*, is a voice signifying according to institution, whose parts are significant separate.

Of Speech, the enunciative only (called proposition) belongs to Philosophy, the precatory and imperative, to Rhetorick, Poetry, &c.

e Cap. 5. &c.

Propositions are divided foure waies; into *simple* and *complex*; into *affirmative* and *negative*; into *universall*, *particular*, *indeterminate* and *singular*; into *pure* and *modall*; the modall is either *necessary*, *possible*, *contingent*, or *impossible*.

f Cap. 12.

Propositions have three accidents, *opposition*, *consecration*, *conversion*.

Opposition is either contradictory of a particular to an universall; or contrary, of an universall to an universall; or subcontrary, of a particular negative to a particular affirmative.

Consecration, (*ἀναπόδοσις*) or *equipollence*, is the consideration of those affections of a proposition, in respect whereof, two propositions signify together the same thing, and are together true or false.

Conversion is a transposition of the termes, preserving the affirmation, negation, and verity of the proposition: it is either absolute, which reserves the same quantity, but alters the quality; or partiall, which reserves not the same quantity.

CHAP.

CHAP. IV.

Of Syllogisme.

Syllogisme is a speech, in which some things being laid down, another necessarily followes. *Perfect Syllogisme* is that which requireth no other to shew its power, clearnesse, and efficacy. *Imperfect* requires another to that purpose, by conversion, or transposition of the propositions.

The matter of Syllogisme is three termes, the form is the right disposition of the matter, according to figure and mood.

Figure is an apt disposition of the medium with the extreams, apt for concluding aright. *Mood* is a disposition of propositions, according to quantity and quality. There are three figures.

The first, when the medium is first *subject*, then *predicate*. It hath nine moods, 4. usefull, 5. uselesse and illegitimate: of the usefull, two are universall, two particular.

The first. $\left\{ \begin{array}{l} \text{Every A is B.} \\ \text{Every C is A.} \\ \text{Therefore every C is B.} \end{array} \right.$

The second. $\left\{ \begin{array}{l} \text{No A is B.} \\ \text{Every C is A.} \\ \text{Therefore no C is B.} \end{array} \right.$

The third. $\left\{ \begin{array}{l} \text{Every A is B.} \\ \text{Some C is A.} \\ \text{Therefore some C is B.} \end{array} \right.$

The fourth. $\left\{ \begin{array}{l} \text{No A is B.} \\ \text{Some C is A.} \\ \text{Therefore some C is B.} \end{array} \right.$

In the second figure, the medium is praedicated of both the extreams. It hath 16 Moods, 4 true, 12 false and illegitimate. Of the true, two are universall, two particular.

The first. $\left\{ \begin{array}{l} \text{No M is N.} \\ \text{Every O is N.} \\ \text{Therefore no O is M.} \end{array} \right.$

The second. $\left\{ \begin{array}{l} \text{Every M is N.} \\ \text{No O is N.} \\ \text{Therefore no O is M.} \end{array} \right.$

The third. $\left\{ \begin{array}{l} \text{No M is N.} \\ \text{Some O is N.} \\ \text{Therefore some O is not M.} \end{array} \right.$

The

The fourth. $\left\{ \begin{array}{l} \text{Every M is N.} \\ \text{Some O is not N.} \\ \text{Therefore some O is not M.} \end{array} \right.$

^d Cap. 6. In the third figure, the medium is subjected to both extremes. It hath 16 Moods, 10 false and illegitimate; 6. legitimate, which conclude particularly.

The first. $\left\{ \begin{array}{l} \text{Every P is R.} \\ \text{Every P is S.} \\ \text{Therefore some S is R.} \end{array} \right.$

The second. $\left\{ \begin{array}{l} \text{No P is R.} \\ \text{Every P is S.} \\ \text{Therefore some S is not R.} \end{array} \right.$

The third. $\left\{ \begin{array}{l} \text{Some P is R.} \\ \text{Every P is S.} \\ \text{Therefore some S is R.} \end{array} \right.$

The fourth. $\left\{ \begin{array}{l} \text{Every P is R.} \\ \text{Some P is S.} \\ \text{Therefore some S is R.} \end{array} \right.$

The fifth. $\left\{ \begin{array}{l} \text{Some P is not R.} \\ \text{Every P is S.} \\ \text{Therefore some S is not R.} \end{array} \right.$

The sixth. $\left\{ \begin{array}{l} \text{No P is R.} \\ \text{Some P is S.} \\ \text{Therefore some S is not R.} \end{array} \right.$

^e Cap. 23. Every Syllogisme ought to be framed in one of these three Figures; but those of the second and third being imperfect, ought to be reduced to the first, which is the most absolute and perfect.

^f Anal. Prior. lib. 2. cap. 22. There are six other formes of argument, *Conversion of Termes, Induction, Example, abduction, Instance, Enthymem.* All these have their efficacy from the power of Syllogisme, and are reducible to Syllogisme.

As concerning the invention, power, and conversion of Syllogisme, he is exact and curious to admiration.

CHAP. V.

Of Apodeictick (or demonstrative) Syllogisme.

^a Anal. poster. lib. 1. cap. 1. ALL discursive knowledge is made by a prænotion of the things themselves whereof we discourse; for ratiocination is not concerning things unknown. *Demonstration* is a discursive know-

knowledge, and therefore requireth three præcognitions. First, that the subject is, and what it is in a rude confused manner. Secondly, what the prædicate is, and what it signifieth. Thirdly, that the principles are true.

^b To know is to understand that a thing is, that this is cause thereof, and that it cannot be otherwise. *Demonstration* is a scientific Syllogisme. *Demonstrative Science* is from true, first, immediate, more known, causes of the conclusion. First, as having none precedent, and being adequate to, and convertible with the effect. Immediate or concomitant, as having no terme betwixt to joine them. More known, as being præmisses to the conclusion, not to be demonstrated by any thing.

^c Demonstrative Science is of a thing necessary, whence the demonstration it selfe consists of necessary propositions; which necessity requireth explication of that which is prædicated, of all by it selfe, and which is universall.

Of all, is that which is attributed to every one and at all times, as a living creature to man.

By it selfe, as being of essence, proper, compatible per se, and compatible to it selfe; for it selfe.

An universall attribute is that which is in every one by it selfe, in as much as it is it selfe.

^d Demonstration is of conclusions of eternall truth, for they are universall propositions; whence it followeth, that neither demonstration nor Science are of perishable things, neither are definitions of such, which are the principles of demonstration.

That there is demonstration, it is not necessary to have recourse to Plato's Ideas, separate from singulars; it is enough that there are common natures which are in singulars, and are prædicated of them.

^e It is one thing to know that a thing is so, another to know why it is so. Hence there are two kinds of demonstration, *ὑποθετική*, and *ἀποδεικτική*, the first is the true and most perfect, of which hitherto.

^f The other kinde of demonstration, *ὑποθετική*, is more imperfect; it is made two waies in the same Science: First, when the cause is demonstrated by the effect thus, *Stars which do not twinkle are nearest to the earth; but the Planets do not twinkle; therefore they are nearest to the earth.* Secondly, when the effect is proved by a cause remote, and not reciprocally, or by an effect of the remote cause; as this, *Every thing that breatheth is a living creature; but no Wall breaths, therefore no Wall is a living creature.*

To know *ὑποθετική* is proper to subalternat principle Sciences, as Geometry and Arithmetick, which contemplate the first proper causes; to know *ἀποδεικτική* is of the subalternat and inferiour, as Optick and Musick.

^g Of all figures, the first is most accommodate to knowledge, for that only concludes with an universall affirmative, and

(ggg)

there-

therefore in that only is a demonstrative *dēn.*
 h Cap. 15. &c. Thus far concerning Science; the opposite to Science is *Ignorance*, which is two-fold: One of *pure negation*, as when a boy or ignorant fellow knowes not that the Sun is greater then the Earth, because he is ignorant of Astrologic. The other, of *depraved disposition*, as when an Astrologer or ignorant Optick believes, that things are as they seem: this is error, which erroneous ignorance is in false propositions, or in a Syllogisme through a false medium.

Defect of sense causeth ignorance of pure negation, for if any sense be wanting, it is necessary, that some science of sensibles be likewise wanting; for, we learn all things either by induction or demonstration. *Induction* is made of singulars perceived by sense. *Demonstration* is of universals, which are declared by induction; wherefore the beginning of Science is from singulars, which are sensibles. Hence it is impossible for a man born blinde to have the Science of colours. Yet no science is next and immediately from sense, for sense is of singulars, which are here and now; but science and demonstration is of universals, which are every where and ever, not subject to sense. Yet, sense conduceth to science and demonstration, for as much as an universall is collected from particulars, known by sense.

CHAP. VI.

Of Dialectick Syllogisme.

a Topic. lib. 1. cap. 1. **D**ialectick Syllogisme is that which concludes from probables; probables are those things which appear such to all, or to most, or only to the wise and most eminent.

b Cap. 3. *Dialectick* is a conjecturall Art, as Rhetorick and Medicine; therefore (like those) it attaineth not alwaies its end; it is enough for a Dialectick, that he omit nothing of his Art for concluding probably.

c Cap. 4. All disputation is of things controverted, either by Problem or proposition. A *Problem* questions both parts, as, *a living Creature, is it the genus of man or not?* A *proposition* questions but one part, as, *Is not living creature the genus of man?* Every proposition and problem is either *genus*, (under which is contained the difference) *definition*, *proprium*, or *accident*.

d Cap. 5. &c. *Definition* is a speech, signifying what a thing is. *Proprium* is that which declareth, not what a thing is, but is in it only, and reciprocally with it. *Genus* is that which is predicated, *in quid*, of many that differ specifically. *Accident* is that which is neither definition, nor genus, nor proprium, and may be, or not be, in its subject.

e Diale-

* *Dialectick proposition* is a probable interrogation, received by e Cap. 10. all or many, or the most excellent, yet so as it is not wholly alienate from the common opinion.

f *Dialectick problem* is threefold; *practick* or Morall; pertaining to e Cap. 11. election or repulse; *Theoretick*, pertaining to Science; *neutrall*; which conduceth to the rest, viz. Logick.

Thesis is a paradoxall sentence of some eminent Philosopher, contrary to the vulgar opinion.

g *Dialectick Argument* is twofold; *Induction* and *Syllogism*.

h Arguments are gained by four instruments, 1. Choice of propo- h Cap. 12. sitions. 2. Distinction of Equivoques. 3. Invention of differences. 4. h Cap. 13. &c. Consideration of Similitudes.

Problems are either universall or particular; the same places which confirm or confute one, confirm or confute the other. From *proprium*, *genus*, and *definition* is immediately and simply made *Demonstration*, but not from *Accident*, because that is external, not necessarily and intimately inherent in the Subject: Wee shall not here say any thing of the multitude of places he hath invented, which are more necessary to those that will learn the Art, then suitable to this abridgement.

The Disputant must first find out a place (or medium) secondly, dispose and question it within himself; thirdly, propose it to his adversary.

In disputation against the learned, Syllogism is to be used, against the vulgar induction.

i The office of the *opponent* is to compell his respondent to this i Lib. 8. cap. 4. incredible and absurd consequent from his *Thesis*; of the *Respondent* to take care, that nothing absurd bee collected from his *Thesis*.

CHAP. VII.

Of Sophistick Syllogism.

a **A**N *Elench* is a Syllogism which contradicts the conclusion a Sophist. elench asserted by the respondent. Of *Elenchs* some are true, some cap. 1. false; that proper to a *Sophos*, whose office is to pursue and defend truth, and to discover and confute falshood; this to a *Sophist*; who from seeming wisdom acquireth gain, and had rather seem then be.

b A *Sophist* hath five ends, whereto he endeavoureth to reduce b Cap. 2. his adversary; the first is *Elench*, or redargution, c of which there are two kinds; one in the word, the other out of the word. c Cap. 3.

Sophisms in the word, are six. 1. By *Homonymie*, as that Ill is good, for *τὰ ὀνεία* are good, but Ills are *τὰ ὄνεια*. The fallacy consists

(ggg 2)

fists

sists in the word *συνεργον*, which signifies sometimes necessarily inevitable, sometimes beneficiall.

2. By *Amphibolie*, as *βλεπω λαβειν με της πολυμυας*, which signifies either that the Enemies would take me, or that I would take the Enemies.

3. By *composition*, as *το δουλαδου καθυμενον βαδίζον*, that he who sits can walk, which is true in a divided sense, not in a compounded.

4. By *Division*; as five are two and three, therefore even and odde.

5. By *accent*, which is not so easily done in Logick as in Poetry.

6. By *figure of the word*, when things which are not the same, are interpreted in the same manner as a male for a female.

d Cap. 4.

^a *Sophisms out of the word* are seven. 1. *From accident*, when that which is demanded is equally competent to the thing, and to the accident; for whereas many things are competent to the same, it is not necessary that they be all in the subject and predicate, as, *if Coriscus differs from a man, he differs from himself, for he is a man.*

2. *From that which is simply*, or *κατα*, when that which is said in part is taken as of all, as, *if that which is not, is imaginative, that which is not, is.*

3. *From ignorance of the Elench*, when not understanding the true Nature of a contradiction, they think that to be an absolute contradiction which is none, omitting either the same respect in the thing, or the same respect of the same thing; or the simplicity, or the time. To this all Sophisms may be reduced.

4. *Of the consequent*, when we allow those to be true reciprocally consequences which are not such, as, *it is yellow, therefore it is honey, and the contrary, it is not yellow, therefore it is not honey.*

5. *Of petition of the principle*, neither by requiring that to be granted, which was to be proved, or proving the same by the same, the termes only changed, as *the Soul is immortal because it is not subject to death.*

6. *Of a not-cause as a Cause*, as when that is taken to be the cause of the thing or conclusion, which is cause of neither, as *Arms disturb peace, therefore they are to be taken away.*

7. *Of Plurality of Interrogations as one*, when many things are asked in one; as *Justice and Impiety, are they Vertues or not?*

Hitherto of Elenchs; the four other Ends whereto a Sophist endeavours to reduce his adversary, are; *Falsitie, Paradox, Solæcism, and Tautologie.*

Sophisms are solved either by *distinction* or *negation*.

Thus much may serve for a slight view of his *Logick*, whereof we have but few Books left, in respect of the many which he wrote upon that part of Philosophy.

THE

THE SECOND PART.

CHAP. I.

OF PHYSICK.

NOT to question the Method of *Aristotle's* Books of *Physick*, much lesse their titles (as some, to make them better agree with *Laertius's* Catalogue, have done) and least of all their Authority, with *Patricius*; we shall take them in that order which is generally received; according to which, next *Logick* is placed *Physick*.

^a *Physick* is a science concerning that substance which hath the principle of motion and rest within it self. ^a *Metaphys. 5. 1.*

The *Physicall* Books of *Aristotle*, that are extant, treat of these nine generall heads. *Of the principles of naturall things; of the Common affections of naturall things; of Heaven; of Elements; of the action and passion of Elements; of Exhalation; of Plants; of Animals; of the Soul.*

CHAP. II.

Of the Principles of Naturall Bodies.

^a THE Principles of naturall Bodies are not one, as *Parmenides* ^a *Physic lib. 1.* and *Melissus* held; nor *Homoimeria's*, as *Anaxagoras*; nor *Atomes*, as *Leucippus* and *Democritus*; nor *sensible Elements*, as *Thales*, *Anaximander*, *Anaximenes*, *Empedocles*; nor *numbers*, or *figures*, as the *Pythagoreans*; nor *Idea's*, as *Plato*. ^b *Cap. 3. 4.*

^b That the Principles of things are *Contrary* (privately opposite) was the joint opinion of the Ancients, and is manifest in Reason. For Principles are those which neither are mutually of one another, nor of others, but of them are all things. Such are first contraries; as being first, they are not of any other; as contrary, not of another. ^c *Cap. 5.*

^c Hence it follows, that being contrary they must be *more* ^c *Cap. 6.* *then one*, but *not infinite*; for then naturall things would not be comprehensible by Reason: yet more than two; for of contraries only nothing would be produced, but that they would rather destroy one another.

^d There

d Cap. 7.

^d There are therefore *three* Principles of naturall bodies; two contrary; *privation* and *form*, and one common subject of both, *Matter*. The constitutive Principles are matter and form; of privation, bodies consist not, but accidentally, as it is competent to Matter.

e Cap. 8.

f Cap. 9.

^e Things are made of that which is *Ens* potentially, *Materia prima*, not of that which is *Ens* actually, nor of that which is *non-ens* potentially, which is pure nothing. ^f Matter is neither generated nor corrupted. It is the first infinite subject of every thing, whereof it is framed primarily, in it self and not by accident, and into which it at last resolvethe. To treat of forme in generall is proper to Metaphysicks.

CHAP. III.

Of Nature and the Causes of Naturall bodies.

a Phys. lib. 2.
cap. 1.

^a OF Beings, some are by Nature, as Plants, others from other causes; those have in themselves the principle of their motion; these have not. *Nature* is a Principle and Cause of the motion and rest of that thing wherein it is, primarily, by it self; and not by accident. Materiall substances have nature; Natural properties are according to Nature; Nature is twofold, Matter and Form, but Form is most Nature, because it is in act.

b Cap. 3.

^b Of *Causes* are four kinds; the *Material*, of which a thing is made; the *Formall*, by which a thing is made, or reason of its essence; The *efficient*, whence is the first principle of its mutation or rest as a Father; the *Finall*, for which end it is made; as health is to walking. Causes are *immediate* or *remote*, *principall* or *accidental*; *actuall* or *potential*; *particular* or *universal*.

c Cap. 4. &c.

^c *Fortune* and *Chance* are Causes of many effects; *Fortune* is an accidentall Cause in those things which are done by election for some end; *Chance* is larger; an accidentall cause in things which are done for some end at least that of Nature. They are both efficient.

d Cap. 8.

^d Nature acts for some end; not temerariouly, or casuall; for those things which are done by nature, are alwaies or for the most part done in the same manner, yet sometimes she is frustrated of her end, as in Monsters, which she intends not.

e Cap. 9.

^e *Necessity* is twofold; *absolute*, which is from Matter, *conditional*, which is from the end or form; both kinds are in naturall things.

CHAP.

CHAP. IV.

Of the affections of naturall Bodies, Motion, Place, Time.

^a **M**otion is of a thing which is not such, but may be such, the way or act by which it becometh such, as curing of a body which is not in health, but may be in health, is the way and act by which it is brought to health. Neither is it absurd, that the same thing should be both in act and power, as to different respects; for the thing moved, as water in warming is in act, as to the heat which it hath, in power, as to the greater heat which it is capable of.

^b *Infinite* is that which is pertransible without end, such an infinite in act there is not: not amongst simple bodies, for the elements are confined to certain number and place; neither amongst mixt bodies, for they consist of the elements which are finite. But, there are things infinite potentially; as, in addition, Number which may be augmented infinitely; in division, Magnitude, which may be divided infinitely; in time, and continued succession of generation.

^c The properties of place are, that it contains the thing placed; that it is equall to, and separable from the thing placed; that the place and thing placed are together; that it hath upwards or downwards, and the like differences; that every Physicall body tends naturally to its proper place, and there resteth.

Place is the immediate immovable superficies of a continent body. Those things which are contained by another body are in place; but those which have not any other body above or beyond them are not properly in place. Bodies rest in their naturall places, because they tend thither as a part torn off from the whole.

^d *Vacuum* is place void of body: such a vacuum there is not in nature, for that would destroy all motion, seeing that in vacuum there is neither upwards nor downwards; backwards nor forwards. Nor would there be any reason, why motion should be to one part more then to another. Moreover it would follow, that it were impossible for one body to make another to recede, if the triple dimension, which bodies divide, were vacuous. Neither is the motion of rare bodies upwards caused by vacuity, for that motion is as naturall to light bodies, as to move downwards is to heavy.

^e *Time* is the number of motion by before and after. Those two parts of time are conjoynd by (τὸ νῦν) the present, as the parts of a line are by a point. Time is the measure of rest as well as of motion; for the same measure which serves for the privation, serves for the habit. All motion and mutation is in time; for

for

for in every motion there is a swiftnesse or slownesse, which is defined by time. The Heavens, Earth, Sea, and other sensible, are in time, for they are movable.

f Cap. 14.

Time being a *numerate* number, exists not without a *numeraunt*, which is the *Soule*. The measure of time and other things, is that which measureth the first, and most equall motion; this is the motion of the *primum mobile*, for the first in every kinde is the measure of the rest.

CHAP. V.

Of the kinds and properties of Motion.

^a *Phys. lib. 5. cap. 2.* **M**otion appertaines to three Categories, to Quantity, *accretion and diminution*; to Quality, *alteration*; to Where, *local motion*.

Rest is a privation of motion in a body, when, where, and how it is apt for motion.

^b *Lib. 6. cap. 1.* As all Magnitude is primarily, and *per se*, continuous and divisible into infinite, so is all motion, by reason of magnitude, and time it selfe. For whatsoever is not composed of indivisibles, is divisible into infinite; but no continuous thing is composed of indivisible things, for it is quantitative, whereas indivisibles having no extremes or parts, can neither be conjoynd by continuous nor contiguous motion.

^c *Cap. 2.* Yet it followeth not, that if there be infinite magnitude, there can be no motion, for it is not infinite in act, but in power, as are likewise time and motion.

^d *Cap. 3.* Neither is there any motion in the instant, *νῦν*, for nothing is moved or resteth, but in time.

^e *Cap. 4.* Motion therefore is divisible, as well in respect to the time wherein it is made, as in respect to the thing wherein it inheres; as both these are alwaies divisible, so may motion it selfe be divided according to these.

^f *Cap. 5.* Whatsoever is changed, as soon as it is changed, must necessarily be in the (next) terme to which, for it leaveth the state or form in which it was, and assumeth that to which it tendeth: yet though in motion, there is a first motion of perfection, wherein we may truly say, the mutation is made, yet there is no first motion of inception.

^g *Cap. 6.* Whatsoever is moved in any whole time, is necessarily moved in every part of that time.

^h *Cap. 7.* All motion is finite, for it is in time, which is finite.

Whatsoever is thus proper to motion, is to be applied also to rest and quiescence.

CHAP.

CHAP. V.

Of the first Mover.

^a *Lib. 7. cap. 1. 2. 5. 6. 7.* **W**hatsoever is moved must necessarily be moved by another, either externall or internall. But lest this progression be into infinite, we must of necessity at last come to one first mover, which is not moved by another. This first mover, the cause and origine of all motion, is *immovable, one, eternall, and indivisible, void of all quantity*.

^b *Lib. 8. cap. 6.* *Immovable*, for whatsoever things are moved, are either immediately moved by a first immovable mover; or by some other which is likewise moved by another, untill at last we come to some first mover; for nothing can move it selfe, unless there be a first mover: but of infinites there is no first.

^c *Cap. 6.* *One*, for he is most perfect, as being Author of the most perfect and most simple motion, that of the *primum mobile*. Besides, the best in every kinde is one; for good is simple, ill multiplicitious.

^d *Cap. 7.* *Eternall*, for motion it selfe is eternall, as appears thus: The mover and the movable must either be from eternity; or have had beginning in some time; if they began at any time, it must have been by motion, and consequently, before the first motion there was another, by which the mover and movable began, which were absurd. Again, if they were eternall, yet without motion, it must be either by reason of the inaptitude of the movable, or of its remoteness from the mover. But neither could the movable be made more apt, or brought higher to the mover, except by motion, whence would follow, that there was a motion before the first motion. Again, Time, the measure of motion is eternall, therefore motion it selfe is such. That Time is eternall (besides that it is the generall agreement of Philosophers) is thus proved; it cannot be conceived without the instant, which is intermediate betwixt the past and future, both the end of one, and the beginning of the other; but, if time had a beginning, this *νῦν* would have been only a beginning, not end; if time should have an end, this instant would be only an end, not a beginning, both which are repugnant to the nature of a moment.

^e *Lib. 8. cap. 10.* *Indivisible, void of quantity*, the proof whereof is grounded upon three Theoremes: 1. That no finite mover, can move in infinite time; therefore the first mover is infinite. 2. That there can not be infinite power in finite quantity; therefore the first mover is incorporeall. 3. That there cannot be finite power in that which is infinite; therefore the first mover is infinite in power. Hence may be collected, that it is impossible the first mover should

(h h h)

should be divisible, corporeall, or affected with quantity; for if he had any, it would either be infinite, of which kinde actuall there is none; or finite, wherein could not consist his infinite power.

CHAP. VI.

Of Heaven.

HAVING treated of the principles, causes, and affections of naturall bodies in generall, he proceeds next to particulars.

a De Caelo lib. 1. cap. 1.

The World is perfect, because it consists of bodies which are perfect, and comprehendeth all perfection, it selfe not being comprehended by any other.

b Cap. 2.

Of Bodies, some are simple, others compounded of the simple. All naturall bodies are movable locally *per se*. There is a two-fold locall motion, simple, which is competent to simple bodies; and mixt, which to the mixt. Hence it followeth, that there are so many kinds of simple bodies, as variations of simple motion; for of one simple body, there is one proper motion: Simple locall motion is two-fold: circular, about the center, and right: the right is either upwards from the center, or downwards to the center, and both these either simply, or *mixt*. This four-fold variation of right motion, evinceth that there are *four* simple bodies called Elements; circular motion must be proper to some other first essence, different from the constitutions of the other *four* simple bodies, more divine and precedent to all the rest: This is Heaven.

c Cap. 3.

Heaven hath neither gravity nor levity; this is manifest from its motion which is circular, not from the center which is proper to light things, nor to the center, as is proper to heavy, but about the center.

d Cap. 5, 7.

Heaven is void of generation and corruption, and consequently of accretion, diminution, and alteration, for it hath no contrary: it is therefore the first body, not to be consumed by time and age.

e Cap. 8.

No body can be infinite; therefore the world if selfe is not infinite; neither is there any body beyond it infinite; not intelligible or mathematicall.

f Cap. 12.

There is but one world; for if there were more, the Earth of one would move to the Earth of the other (as being of one kind) and ascend out of its proper place.

The world is eternall; whatsoever is eternall is ingenerate and incorruptible: Plato therefore erred, in affirming the world to be generated, but incorruptible. If he meant that as it was generated, it is by nature corruptible; yet, shall never be actually dissol-

dissolved, because of the eternall cause of its conservation, God, he erreth also; for then there would be something that should be alwaies, and yet could not be alwaies.

Heaven is void of labour (*ἀπὸ τοῦ*) for it hath no contrary to g Lib. 2. cap. 1. retard its motion.

Heaven hath the threefold difference of position, upwards and downwards, backwards, right and left; for these are proper to all animate things which have the principle of motion within themselves. The right side of Heaven is the East, for from thence begins its motion; the left side the West; and consequently the Arctick pole is lowermost, the Antartick uppermost; forwards our Hemisphear, backwards the other.

Heaven naturally moveth circularly, but this circular motion is not uniform throughout all Heaven, for there are other Orbs which move contrary to the *primum mobile*; that there may be a vicissitude in sublunary things, and generation and corruption.

Heaven is Sphericall, for to the first body the first figure is most proper. If it were quadrangular, triangular, or the like, the angles would sometimes leave a space without a body, and occupy another space without a body. The motion of Heaven is circular, as being the measure of all others; therefore most compendious and swiftest.

The motion of the *primum mobile* is æquable and uniform, for it hath neither beginning, middle nor end; the *primum mobile* and first mover being eternall both, and subject to no variation.

Starres are of the same body with that wherein they are carried, but more thick and compact; they produce warmth and light in inferiour things through friction of the Air by their motion, for swift motion fires wood, and melts lead; yet the spheares themselves are not heated, but the Air only, and that chiefly by the sphear of the Sun, which by his accession towards us increaseth the heat, his beams falling more directly, and with double force upon us.

The Starres being infixed in the Heavens are moved not by themselves with a proper motion, as fishes in the water, and Birds in the Air, but according to the motion of their Orbes. Otherwise those in the eight Sphear would not be alwaies æquidistant from one another; neither would the stars have alwaies the same side turned towards us, as we see the Moon hath.

The *primum mobile* is carried about with the swiftest motion; the seven Orbes of Planets under it, as they are nearer to it, are carried so much the more swiftly about by the motion thereof; and as they are further distant, more slowly. Whence by how much the higher they are to the *primum mobile*, so much the slower is their proper motion, because it is contrary to that of the *primum mobile*, as being from East to West.

(lib. 2.)

The

p Cap. 11.

The Starres are round, for that figure is most unapt for self-motion: wee see the Moon is round by her orbicular sections; therefore the other Starres are so likewise, for the reason is the same in all.

q Cap. 13. 14.

The Centre of Heaven is the *Earth*, round, seated immovable in the midst; which together with the Sea makes up one Globe.

CHAP. VII.

Of Elements.

a De Cælo. lib. 3. cap. 3.

The Element of Bodies is a simple Body, into which other Bodies are divided, in which it is either actually or potentially; as in flesh, wood, and the like; there is fire and earth potentially, for into these they are segregated; but actually they are not; for then should the flesh and wood be segregated.

Whereas every naturall Body hath a proper motion; motions are partly simple, partly mixt; the mixt proper to mixt bodies, the simple to simple; it is manifest that there are simple bodies, for there are simple motions; the circular proper to Heaven, the right to the Elements.

b Cap. 5. 1.

The Elements are not eternall; for they are dissolved with reciprocall mutations, and perish, and are mutually generated of one another.

c Lib. 4. cap. 1.

The motive qualities of the Elements are *gravity* and *levity*. *Heavy* is that which is apt to be carried downwards to the Centre or midst of Heaven; *light* is that which is apt to be carried upwards towards the extremities of Heaven. These are either simple or comparative. *Simply heavy* is that which is below all, as the Earth; *Simply light* is that which is above, as all the fire; *Comparatively heavy and light* are those in which are both these; above some, below others; as Air and Water. From these have mixt things, gravity and levity; the heavy are carried downwards, to a definite medium; the light upwards to a definite extremity, for nothing tends to infinite. Whence it followeth that two Elements are extremely contrary, simply heavy, and simply light, Fire and Earth; which tend to contrary places. Betwixt these are two means, participating of the nature of each extremity, Air and Water. Those Elements which are highest and lightest are most perfect, and have the nature of forms in respect of the inferior, because these are contained by those; to be contained, is the property of matter; to contain, of form.

d Cap. 5.

Hence it followeth that there are four kinds of particular second

cond matter, differing by the accidentall differences of heat, cold, humidity, siccity, levity and gravity, (simple and comparative) though there be but one common matter of them all; for they are made mutually of one another. The mean Elements are heavy in their proper places; for Earth being taken away, Water tending downwards, succeeds in its room; Air descends into the place of Water, but not contrariwise; for Water ascends not into its place of Air, unlesse by force. In the extremity it is otherwise; for the Air being taken away, the fire will not descend into its place, nor the Earth ascend into the place of Water or Air; for Fire is not heavy, nor Earth light, in their naturall place; because they are extremity Elements.

Figure conduceth to the swiftnesse or slownesse of motion either upwards or downwards, but is not simply, and in it self the cause of motion; so an acute figure cuts the medium swiftly, a broad obtuse figure slowly. Hence a thin plate of Lead or Iron will swim on water, because it comprehends much of the subjected body, which it cannot easily divide or penetrate.

CHAP. VIII.

Of generation, Corruption, Alteration, Augmentation and Diminution.

There is a perpetuall succession of generation, as well simple as accidentall, which proceeds from two causes, the first mover, and the Heavens, alwaies moving, and alwaies moved, and *Materiall*, the first matter, of which, being *non-ens* actually, *ens* potentially, all things generable and corruptible consist. This is incorruptible in its self, susceptible of all forms, whereby the corruption of one natural substance, becometh the generation of another, whatsoever matter remaineth upon the corruption, being assumed towards the generation of another.

Generation and Corruption are twofold, simple, of a substance, of an accident, generation of the lesse noble substance is called generation, in respect of the more noble, as that of Earth in respect of fire.

Corruption alwaies succeedeth generation, because the terme, to which of corruption (*viz. non-ens*) is the terme from which of generation; and the terme, to which of generation (*viz. ens* in act) is the terme from which of corruption. The matter of that which is generated, and that which is corrupted is the same, for as much as they are, or may be made reciprocally of one another, as Air, of Water, water of Air; but differently disposed.

b Altera-

a cap. 4.

^b Alteration and generation are different mutations; in alteration the subject remaineth entire, the affections only are changed, as of sick found; in generation the whole is changed, not any sensible subject remaining. Alteration is a mutation according to quality; augmentation and diminution, according to quantity; local motion according to place.

c cap. 5.

^c Augmentation and diminution differ from other mutations; first, in the object, generation and corruption concerns substances; alteration, quality, lation, place, augmentation and diminution, quantity. Again, in the manner, that which is generated, or corrupted, or altered, not necessarily changeth place, but that which augments or diminisheth, in some manner changeth place, for it is bigger or lesser.

Augmentation is an addition to præexistent quantity; diminution a detraction. Whatsoever is augmented or decreased, is augmented or decreased according to every part thereof, by reception of something throughout all parts; decrection on the contrary. The animate body encreaseth, but not the aliment, for the living creature remaineth, the aliment is converted into the substance of the living creature. Hereupon that which is augmented is like unto that which is altered, for both of these remain. All parts of a living creature are augmented; the similar first, as bones and flesh; then the dissimilar, as consisting of the others.

Augmentation is made by accession of something according to form, not according to matter; for by it the whole is augmented, and made more such. Accession of parts, according to matter, is not augmentation, for by materialls only (destitute of that form, which the parts to be augmented have) the whole living creatures cannot encrease. Aliment therefore, whereby the living creature is augmented, must be the same potentially which the things augmented is in act. At first, it is contrary, and dissimilar, being in power the part of a living creature, in act something else: at last it becommeth assimilate to the living creature, taking the form of a part (by aggeneration) through the digestive power of the animate body, which changeth the aliment into its own substance.

For this reason augmentation presupposeth nutrition. Nutrition is, when the aliment as substance is converted into the substance of the living creature. Augmentation, when the same aliment as quantitative, is added to the quantity of the living creature. Hence a living creature as long as it is found is alwaies nourished, but not alwaies augmented. As that which is added is potentially quantitative flesh, so it can augment flesh; as it is potentially flesh only, so it nourisheth; which when it can only do (as when so much wine is poured into water that it turnes all into water) then there is a diminution of the quantity, but the form remaineth.

CHAP.

CHAP. IX.

Of Action and Passion.

^a Contact is of severall kinds, Mathematicall, by contiguity; ^{a De gener. & corrupt. lib. 1. cap. 6.} Physicall, when the extreame of severall bodies meet, and mutually act and suffer; ^b virtuell, by power and metaphoricall.

^b The mutuall action and passion of Physicall contact is betwixt things, partly unlike as to their form, partly like as to their genus (for they are contraries) matter; each endeavouring to reduce the patient to his own likeness, as fire, wood.

b cap. 7.

Every Physicall agent in acting; suffers from the patient, for both the agent and patient are active, endued with formes elementary, susceptible of contraries. But as the first mover is immovable, so is the first agent impassible.

^c Every thing acts, as it is such, actually; suffers, as it is such, potentially. The conditions of action and passion are five: ^{c cap. 9.} 1. What the agent is in act, the patient is in power. 2. The patient is such according to each part. 3. That which is more disposed suffers more, and so on the contrary. 4. Every patient is continuous, and not actually divided. 5. The agent must necessarily touch the patient, either immediatly or mediately.

CHAP. X.

Of Mixtion and Temperament.

^a Mixtion is not generation, for the matter is not mixt with the forme; nor alteration, for the quality is not mixed with the subject; nor augmentation, for aliment, the matter of augmentation, is not mixed with, but converted into the animate body. ^{a De gener. & corrupt. lib. 1. cap. 10.} Conjunction of small bodies is not true mixtion, but coaccervation, for those bodies remain actually the same according to their forms, not composing one third according to every part. Things which have not the same matter are not mixt, because they cannot be active and passive reciprocally.

Those things which are properly said to be mixed must have one common matter, they must mutuallly act upon, and suffer one from another; they must be easily divisible; yet so, as that one be not excessive in respect of the other, for then it is not mixtion, but mutation into the more predominant, as a drop of wine into a great quantity of water.

^b The principles and differences of Elements (sensible tactile bodies) are tactile qualities, in as much as by such qualities ^{b De gener. & corrupt. lib. 2. cap. 2.} sensible

sensible bodies, as such, are constituted and differ. Of tactile qualities there are seven orders, hot, cold, moist, dry, heavy, light, hard, soft, viscous, arid, rugged, smooth, thick, thin. From the two first orders, are derived the differences of Elements, for by heat and cold, humidity and siccity they act and suffer, and are mutually changed by alterative passions. Of these first qualities two are active, heat and cold, two passive, humidity and siccity. Heat is that which congregates homogeneous things; cold that which congregates heterogeneous things; humid that which is not easily contained in its own bounds, dry the contrary.

c Cap. 3.

As there are four Elements, there must be four conjunctions of the primary qualities, from each of which the Elements are severally collected. The first conjunction is of hot and dry, whence proceedeth fire; the second of hot and moist, whence Air; the third of moist and cold, whence Water; the fourth of cold and dry, whence Earth. In each of these one quality is predominant; Earth is more dry then cold, water more cold then moist, Air more moist then hot, Fire more hot then dry.

All these Elements may be mutually transmuted into one another; the Symbolicall which agree in one primary quality are more easily transmuted into one another then the asymbolical, because it is lesse difficult to change one then many. This transmutation is not a generation, but a kind of alteration, whence it is manifest one Element cannot be the principle of another.

d cap. 7.

^d *Mixtion*, whereby the Elements concur to the composition of a mixt body, is made by coacervation, as *Empedocles* held, but after such a manner that their contrary qualities remain in the mixt; not potentially only, nor simply actually in their height, but in a mean kind of way, their extremities being reduced to some temper. From this contemperation come mixt bodies, differing according to the various proportion of the temperaments; and as they are compounded of the Elements, so they resolve into the same.

cap. 8.

All these mixt bodies consist of all the Elements of Earth, for every things participates of the nature of that thing wherein it is produced; of water, because every mixt thing must be concreate and terminated; which properties Water best affordeth to Earth, of Air and Fire, because every perfect mixt body is made by temperament of contraries, such is Air to Earth, Fire to Water. Again, the nature of all mixt bodies as well animate as inanimate, as to mixture, is the same, but that the animate consist of all the Element, is manifest in that they are nourished by them.

c Cap. 9.

The causes and common principles of mixt bodies are three, materiall, formall, efficient. The *Materiall* is the power to be and not to be, by which elementary things are generated and corrupted.

The *formall* is the reason of the essence of every thing; the *universal efficient* is the circular motion of Heaven, not onely as being eternall, continuall and before generation, but chiefly because it bringeth nigh to us, and carrieth far from us that which hath the generative power of all things, that is, the Sun, and the other Stars, which by their accession and reccession are the causes of generation and corruption.

All these are so disposed according to the order of Nature, that because no naturall being can be permanent in the same individuell state, they may be at least preserved by a continuall succession of many individuum's of the same species. Whence the naturall cause of generation is onely conservation of the species.

CHAP. XI.

Of imperfect mixt bodies.

Mixt bodies are twofold, *imperfect* and *perfect*: *Meteors* are imperfect mixt bodies produced according to Nature, but after a lesse orderly and constant manner. The generall matter thereof are the Elements; the efficient, the celestiall bodies which act upon inferiours by a kind of coherence. Heaven is highest; next Heaven the Element of fire; next fire, air, under air, water and earth. Clouds are not generated in the sphere of fire, nor in the region of the air, partly by reason of the heat which is there, partly because of the motion of the Heavens which carrieth along with it the element of fire, and the upper region of the air, by which motion heat is produced in inferiour bodies; for the air being carried along by the Heaven, is heated by that motion, and by the proximity of the Sunne and of the Element of fire.

Flames that appear in the upper part of the air are made thus; The Sun by his warmth extracteth a kind of breath out of the Earth, which, if hot and dry, is called *exhalation*, and if hot and moist, *vapour*. Exhalation ascends higher, as being higher, and being got into the upper region of the air, is there enkindled by the motion of the air, and proximity of the fire. Hence come those they call *fire-brands*, *goates*, *falling-starrs* and the like. Hence are also *Phasmes*, such as are called *gulfes*, *chasmes*, *bloody colours*, and the like; the exhalation being variously colour'd by reflection of the light, but chiefly seeming purple, which colour ariseth from the mixture of fire and white.

The efficient cause of Comets are the Sun and stars; the materiall an exhalation, hot, dry, condensed, and combustible;

(iii)

fo

so as it burnes not much, nor is soon extinguished. It is called a *Comet*, or *airy starre*, when it is alike on every side: a *pagoneia* or *bearded starre*, when it hath a long train. That it consists of fire is manifest, because at the same time, there is commonly great winde and drought. It appears seldome, and then single, and beyond the Tropicks, because starres, especially the Sun, dissipate the matter whereof it consists.

g Cap. 8.

^g The *Galaxie* is not the light of many starres together, as *Anaxagoras* held, but an exhalation hot and dry, kindled by the motion of many great starres, which are in that part where the *Galaxie* appeareth.

h Cap. 9.

^h We come next to those meteors which are in the middle and lower region of the air. When the Sun and other Starres draw up vapours out of waterish places, into the middle region of the air, they are there kept so long, untill they are condensed by the cold of that place into drops of water, which if they come down very small, are called *mistling*, if greater, *rain*. This thick vapour, which is seen suspended in the aire, and changeth from air to water, is a *Cloud*. *Mist* is the superfluity of a cloud, condensed into water.

i Cap. 10.

ⁱ Vapour attracted by a small heat not much above the earth, and descending more condensed by the nocturnall cold, becometh either *dew* or *fröst*: *Frost* when it congealeth before it resolves into water; *Dew*, when it turns into water, so as the warmth cannot dry it up, nor the cold freez it.

k Cap. 11.

^k *Snow* is a congealed cloud; *rain*, *dew*, *fröst*, and *snow* differ almost only in bignesse and smalnesse.

l Cap. 12.

^l *Haile*, though it be of the same nature as ice, yet is seldome produced in winter, as being caused by *Antiperistasis*.

m Cap. 13.

^m As the air above the earth condensed, becommeth vapour, and vapour by cold becommeth water, so doth it also in the caverns and receptacles of the earth, by a continuall mutation; first it turns into little drops, then those little into greater. Hence comes all springs, and heads of rivers, abundantly flowing out at one part of the earth. Hence great Rivers and Fountains commonly flow from great hills, which have greatest caverns.

n Cap. 14.

ⁿ The parts of the earth are in continuall mutation, sometimes humid, sometimes dry, sometimes fertile, sometimes desert, by new eruptions or defections of rivers, or access or recess of the sea, according to certain periods of time. Thus have the parts of the earth their youth and age, as well as plants and living creatures, by the heat and conversion of the Sun. *Time* and the *world* are eternall; but *Nilus* and *Tanais* were not alwaies, for those places whence they first issued, were once dry grounds.

o Lib. 2. cap. 2.

^o The proper place of water is the concave superficies of the aire.

aire; This place the Sea, compassing the earth, possesseth; for the swift and more rare water is drawn upwards by the heat of the Sun; the salt, more thick and terrene sedeth downwards. For this reason all waters tend to the sea, as to their proper place; yet, hereby the Sea is not enlarged, for the sun draweth out of it, by reason of its expansion, as great a quantity of water, as it receiveth from rivers. ^o The sea is, as the world, eternall, the ^o Cap. 3. saltnesse thereof proceedeth from admixtion of some terrene, adust, exhalation. From the top of the Sea is drawn up a fresh vapour; from the bottom, heated by the Sun, an exhalation, which passeth through the Sea, and commeth up with the vapour; but falling back into the Sea, bringeth that saltnesse with it, as water passed often through ashes.

^p *Winds* are produced by the Sun and Starres, of a hot, dry ex- ^p Cap. 4. halation, which ascending, is driven down again by the coldnesse of the middle region of the air, and by reason of the lightnesse of its nature, cannot go directly to the bottom, but is carried by the air up and down. We call it a hot and dry exhalation, as being more dry then humid. Winde is weakest in the beginning, but gaineth strength, by taking along with it other light exhalations, which it meets with by the way.

^q *Winds* are laid by heat and cold, excessive heat consumeth ^q Cap. 5. the exhalations, as soon as it commeth out of the earth; excessive cold binds up the pores of the earth, so as it cannot passe.

^r *Earthquake* is a trembling of the earth, caused by an exhalation hot and dry, inclosed in the bowells of the earth, which striving to get forth, as its nature requireth, and not able, by reason of the solidity of the earth, to passe, maketh the earth shake, forcing a way through it, and bearing down whatsoever opposeth it. The more hot this included spirit is, the more vehement.

Of the same nature is *lightning*, *thunder*, and the like. *Thunder* is when an exhalation enclosed in a thick cold cloud, rolleth it up and down, and at last breaketh through it with more or lesse noise, according to the thicknesse of the cloud. By this eruption it acquireth a rare kinde of heat and light, which is *lightning*, sublequent to the noise of the eruption; yet, seen before the other is heard, by reason of the quicknesse of the sight beyond the hearing.

^s As of dry exhalations; the rare and dispersed produce thun- ^s Cap. 5. der and lightning; so of the great and condensed is made *ερασιαι*, *νέφες*, *πρησις*, and thunder-bolts.

^t Of *lucid Meteors* appearing in the clouds, are *Haloes*, *Rain-* ^t Lib. 3. cap. 2. *lowes*, *Parelies*, and *Streaks*: All these are caused by refraction, but differ according to the objects from which they are reflected. A *Halo* appeareth about some starre, when there happeneth a cloud to be; the middle part whereof, by reason of its rarity,

(iii 2)

being

being dissipated, the rest of the parts about, by reflection, represent the colour of the star. *Rainbow* is a refraction of the Sun's beam upon a humid cloud, ready to dissolve into rain. In like manner are caused *Parelies* and *Streaks*.

^a Cap. 7.

"There are likewise imperfect mixt bodies, under, or within the earth; and these also of two kinds; some caused by exhalation, called *Mineralls*; others by vapour, called *Metalls*, fusile or ductile.

CHAP. XII.

Of perfect mixt bodies.

^a Meteor. lib. 4. cap. 1.

^a **T**He common affections of perfect mixt bodies, are those which proceed from the primary qualities of the Elements, whereof two are active, heat and cold, two passive, humidity and siccity. The naturall effect of these is *Generation*, when heat and cold overcome the matter; otherwise it is *inquination* and *inconcoction*. The opposite to simple generation is *Putrefaction*; every thing unlesse violently dissolved putrifieth. Hence those things that putrifie, become first humid, then dry; for the externall heat expelleth the internall, and at last consumeth it. All things therefore putrifie except fire, for putrefaction is the corruption of the naturall heat in every humid body, by the externall. For this reason, things are lesse subject to putrifie in cold or in motion, and the hotter or greater they are, as a part of the sea may putrifie, the whole cannot.

Out of putrid things are bred living creatures; for the naturall, heat whilst it is separating, endeavoureth as much as possible, that what is taken asunder and segregated by corruption, may gather together in some small parts, which afterwards, by help of the Sun, receive life. Thus are wormes, beetles, gnats, and other insects bred.

^b Cap. 2.

^b *Concoction* is the effect of heat, inconcoction of cold. *Concoction* is a perfection caused by naturall heat of the opposite passive qualities, which are mixed with the matter, as being passive. The end of concoction in some things is mutation of the essence, as when food is converted into flesh or blood; in others only a mutation according to quantity or quality, as in fruites that ripen. Inconcoction is an imperfection in the opposite passive qualities, proceeding from defect of heat.

Concoction is three-fold, *πύσις*, *ζύσις*, *σπύσις*. Inconcoction is also three-fold, *ἀμάσις*, *μολυσσις*, *σάπυσις*.

^c Cap. 3.

^c *πύσις* is the concoction of that Element which is in fruites; it is perfect, when the seeds that are within the fruit are capable of producing their like, hereto is opposite *ἀμάσις*, the inconcoction

coction of fruites not able through want of heat to overcome the humidity.

ζύσις is a concoction of an humid interminate by externall humidity and heat. Hereto is opposite *μολυσσις*, the inconcoction of a humid interminate, caused by defect of externall humidity and heat.

σπύσις is a concoction by dry and externall heat, yet not excessive, for then it were adustion: to this is opposed *σάπυσις*, an inconcoction caused through defect of heat and fire, or excess of humidity in the subject.

^d *Cap. 4.* As concerning the two passive qualities; things are humid and dry, either actually, or potentially. Those things which are mixt of humid and dry, are terminate, for these qualities mutually terminate one another, whence bodies consist not without earth and water, this humid, that dry. And for this reason Animals can onely live in Earth and Water; which are their matter.

The first affections of terminate bodies are hardnesse and softnesse; hard is that which yields not to the touch, soft the contrary. Both these are such, either absolutely, or relatively. They are made such by concretion, which is a kind of exiccation.

^e *Cap. 5.* Exiccation is of things that are water, or of the Nature of water, or have water in them, either naturally insite, or adventitious. It is done principally by heat, accidentally by cold. Humiection (its contrary) is the concretion of a vapour into water, or liquefaction of a solid body, as Metall. *Concretion* is, when the humidity being removed, the dry is reduced together and condensed, either by cold, as in generation of stones, or by heat, as in segregation of salt from water. To concretion is opposite, resolution, which is effected by its contraries. Those things which are condensed by heat only, are resolved by cold only, and so on the contrary.

^f *Cap. 6.* Besides these principall affections, there are others secondary, chiefly competent to homogeneous bodies, some passive, some active.

Of passive qualities in mixt bodies, there are 18. differences, *Concreteile*, *Eluquabile*, *Mollificabile*, *Humectabile*, *Flexible*, *Frangibile*, *Impressibile*, *Formabile*, *Compressibile*, *Trasibile*, *Ductile*, *Fissile*, *Sectile*, *Unctious*, *Friable*, *Condensabile*, *Combustibile*, *exhalabile*, and their contraries. From these are thus denominated, *homimerious* mixt bodies, as Metalls, Gold, Brasse, Silver, Stone and the like; and whatsoever is made out of these, as likewise similar parts in Animals and in Plants; as flesh and bone, whereof some are more cold, which consist most of water, others more hot, which most of earth and air.

CHAP. XIII.

Of Plants and Animals.

AT the end of his meteors he proposeth to speak of *Similar parts*; as Blood, and the like; what they are, and to what end, their matter and reason, but especially whence they have their motion; next to proceed to *dissimilar parts*, and lastly to speak of *those which consist thereof*, as men, Plants, and the like. Hence *Patricius* conjectures that his Books of the parts of living Creatures did immediately succeed those of the *Meteors*, wherein he treateth (as he proposeth) of *Similar parts* unto the tenth Chapter, of the second Book, and from thence of the *dissimilar*. But to reduce his Books of living Creatures to this method is the lesse certain, for as much as many of these (besides those which treated particularly of *Anatomy*) have been lost, of which perhaps were some which might better have cleared the series, for in the Books themselves concerning *Animals*, there is nothing to ground it upon.

For the same reason, it is uncertain where his Books of *Plants* ought to have been placed, which are lost. Perhaps they might precede those of *Animals*; for he asserts that *Plants* have souls, (contrary to the *Stoicks*) endued with vegetative power; that they live even though cut asunder, as insects, whereby two or more are made of one; that the substance they receive by aliment and the ambient air is sufficient for the preservation of their naturall heat.

As concerning *Animals*, we have, *Of their Going*, one Book. *Of their History*, ten Books. *Of their parts*, four Books; *Of their Generation*, five Books. So exquisitely hath he treated upon this subject, as cannot well be expressed by an abridgement, and therefore we shall omit it; the rather because little or nothing was done herein by the *Academicks* or *Stoicks*, a collation with whom is the principall design of this summary.

CHAP. XIV.

Of the Soul.

^a De anima
lib. 1. cap. 1.

THE knowledge of the *Soul* conduceth much to all Truth, and especially to *Physick*; for the *Soul* is as it were the principle of animate things. Animate things differ from inanimate chiefly by motion and sense.

^b Cap. 2.

Whence the antient Philosophers defined the *Soul* by these;
Democritus

Democritus the *Pythagoreans*, *Anaxagoras* by motion; *Empedocles* and *Plato* by knowledge; others by both; others by incorporeity, or a rare body; *Thales* something that moveth; *Diogenes*, air; *Heraclitus*, exhalation, an immortal substance; *Hippo*, water; *Critias*, blood.

The soule doth not move it selfe, as *Democritus* held, for whatsoever is moved, is moved by another. Again, if the soul were moved *per se*, it would be in place, and it were capable of being moved violently, and it would be of the same nature with the body, and might return into the body after the separation. Neither is the soul moved by it selfe, but from its objects; for if it were moved essentially, it might recede from its essence. The soul therefore is not moved *per se*, but by accident only, according to the motion of the body. c Cap. 3.

The soul is not *Harmony*, (a proportionate mixture of contraries) for then there must be more souls in the same body, according to the different constitution of its parts. But though we commonly say, the soul grieveeth, hopeth, feareth, &c. we are not to understand that the soul is moved, but only that these are from the soul in the body, that is moved; some by locall motion of the Organs, others by alteration of them. To say, the soul is angry is no more proper then to say she builds; for it is the man that is angry by the soul, otherwise the soul were liable to age, decay, and infirmity, as well as the organs of the body. d Cap. 4.

Neither is the soul a rare body, consisting of elements, for then it would understand nothing more then the elements themselves; neither is there a soul diffused through all things, as *Thales* held, for we see there are many things inanimate. e Cap. 5.

Some from the different functions of the soul argue, that there are more souls then one in man, or that the soul is divisible, the supreme intellectuall part placed in the head, the irascible in the heart, concupiscible in the liver: But this is false, for the Intellect is not confined to any part of the body, as not being corporeall, nor organically, but immateriall and immortall.

The soul is the first *entelechie* of a naturall organically body, having life potentially. *First, Entelechie.* Entelechie is two-fold, the first is the principle of operation, as Science; the second, the Act it selfe. *Of a Naturall,* not of an artificiall body, as a Tower or Ship. *Organically body,* that is, endued with instruments for operation, as the eye for seeing, the ear for hearing; even plants have simple Organs. *Having life potentially,* as it were in it selfe, for potentially is lesse then actually; actually, as in him that wakes; potentially, as in him that is asleep. f Lib. 2. cap. 2.

The soul is otherwise defined, that by which we first live, feel, and understand; whence appeareth, there are three faculties of the soul, nutritive, sensitive, intellectuall; the inferior comprehended by the superiour potentially, as a triangle by a quadrangle.

CHAP.

CHAP. XV.

Of the Nutritive faculty.

a Cap. 4.

THE first and most common faculty of the Soul is the *Nutritive* by which life is in all things, the acts and operation thereof are to be generated, and to take nourishment.

Nutritment is received either towards Nutrition, or augmentation. Nutrition is the operation of the Nutritive faculty conducing to the substance it self of the animate being. Augmentation is the operation of the Nutritive faculty, whereby the animate body encreaseth to perfect Magnitude. In nutrition are considered, the Soul nourishing, the body nourished, and the food by which the nourishment is made; hereto is required a Naturall heat, which is in all living creatures. The aliment is both contrary, or unlike, and like, to the body nourished: as it is undigested, we say nourishment is by the contrary; as altered by digestion, like is nourished by its like.

CHAP. XVI.

Of the Sensitive Faculty.

a Cap. 5.

THE *Sensitive* faculty of the Soul is that by which sense is primarily in Animals. Sense is a mutation in the Organ caused by some sensible Object. It is not sensible of it self, nor of its Organ, nor of any interiour thing. To reduce it to act, is requisite some externall sensible object, for sense cannot move it self being a passive power, as that which is combustible cannot burn it self.

b Cap. 6.

Of sensible Objects there are three kinds; *proper*, which is perceived by one sense, without error, as colour in respect of sight. *Common*; which is not proper to any one, but perceived by all. *Accidentall*; which, as such, doth not affect the sense.

Sense is either *Externall* or *Internall*, the externall are five, *Seeing, Hearing, Smelling, Touching, Tasting.*

c Cap. 7.

The object of *Seeing* is Colour, and some thing without a name that glisters in the dark, as the scales of fish, glow-worms and the like. Colour is the motive of that which is actually perspicuous; nothing therefore is visible, without light. Perspicuous is that which is visible, not by it self, but by some other colour or light, as Air, Water, Glasse. Light is the act of a perspicuous thing, as it is perspicuous. It is not fire, nor a body, for

for then two bodies would be in the same place.

To sight and all other senses is requisite a *medium* and convenient distance. The object first affects the *medium*, then the organ.

The object of *hearing* is sound. Sound is made by collision of two bodies, hard, smooth, and hollow, in a *medium*, as air or water, swiftly and vehemently before the medium be dissipated.

Echo is a reflex sound, when the air, gathered together and forced into a vessel, or some place which hindereth its diffusion and progresse, reverts as a bale against a wall. Sound is alwaies reflected, though not alwaies perceptibly, as light also, otherwise all places would be dark, which were not directly opposite to the Sun, or some lucid body.

Sound is made by that which moveth the air, and continually stirreth it, till it arrive at the organ, wherein there is an insite, connaturall, animate, immovable air, which being moved by the externall air, yeeldeth the sense of hearing. Hence it cometh that we can hear under water, for the water cannot get into this air, because of the winding narrow passages of the ear: If it do get in, or the membrane which containeth this air be otherwise broken, it causeth deafnesse.

Voice is the impulsion of air attracted by respiration, and forced against the vocall artery by the soul, which is in the lungs, with some intent of signification. Voice therefore is not proper to all animals, but to such only as have blood and breath. Fishes therefore have not voice.

The object of *smelling* is Odor. This sense is not so perfect in men as in other creatures, whence men perceive not odors, unlesse with delight or dislike, when they are so strong, as to excite one of these. This defect proceedeth from the organ of smelling, which in us is more obtuse. The *medium* of smelling is air and water, for fishes smell. Hence all living creatures smell not after the same manner; they which breath smell by drawing in the air, the rest not so, because of the different accommodation of the Organ. Those therefore which smell by drawing in the air, cannot smell under water. *Odor* consists chiefly in dry, as *sapor* in humid. The organ of smelling is dry potentially, as the object is actually.

The object of *Tast* is sapor. Whatsoever is gustable is tactile, and humid, either actually, or at least potentially. Dry things are subject to tast as they are potentially humid, and melt as salt. The tast perceiveth that which is gustable, and that which is ingustable, as the sight darknesse, the hearing silence; for every sense perceiveth the presence and absence of its object. That which is potable is perceived by the touch, as humid by the tast, as having sapor. The tongue tasteth not that which is dry, because the organ of tast must be such potentially, as the object is actually; but, without humidity nothing is gustable. The

(k k k)

kinds

kinds of savors are sweet and bitter; to sweet are referred unctious, to bitter salt. The mean are sharp, piccant, acid, acute; gustable is that which moveth the tast, and reduceth it to act.

g Cap. 11.

^g The objects of *Touch* are the primary qualities, the organ is that part which is potentially that which the object is in act; for that which is like cannot suffer from its like. We feel not things of equall heat, cold, hardnesse, or softnesse. The flesh is the *medium*; the first sensory is something more internall. Herein touch and tast differ from the other senses, whose objects are at greater distance. Touch perceiveth things tactile and not tactile.

h Cap. 12.

^h All these senses receive sensible species without matter, as wax the impression of a seal without the gold. The organ of sensory is that in which the sensitive faculty primarily exists; a vehement object destroyeth the organ.

i Lib. 3. cap. 1.

ⁱ That there are no more externall senses then these five, is manifest, in that there are no more in perfect animals; neither is there any need of a sixth sense to perceive common objects, which every sense discernes by accident, as motion figure.

The act of the object, and the act of the sense it selfe, as Sonation and Audition, are really the same, differ only intentionally. This act is generally in the sensitive, not in the object.

k De Sensu. cap. 6.

^k Sensible qualities are finite, as being bounded by extremes and their contraries, but divisible by accident into infinite, according to the division of their continuous subject.

l Ibid.

^l In sensibles, some are potentially sensible, as a part joyned to the whole; others actually, as the whole it selfe, or a part separated from the whole. But of separate parts some are so little, that sense cannot actually perceive them, by reason of their want of due magnitude.

m Ibid.

^m Sounds and odors are successively generated in the *medium*, and by degrees deduced to the organ; but light is produced in an instant in the medium, not carried through it by local motion.

CHAP. XVII.

Of Common sense.

a Lib. 3. cap. 2.

^a Every externall sense perceiveth the differences of its own object, as sight judgeth of black and white; but the differences of divers objects cannot be perceived by the same sense; there is therefore a *common sense*, which judgeth the actions of externall sense, and the differences of all sensible objects. The judgment being of a sensible object, must be done by sense, and by

by one sense only; for, if there were more, one would object one object apart, the other another, and consequently could not judge between them. For, that which judgeth must have knowledge of all that whereof it judgeth, which no exterior sense can afford, as being confined to its proper object.

Common sense judgeth contrary or different sensibles in the same instant, for it discerneth together sweet and black, bitter and sweet. Hence it is like the center of a circle, which in diverse respects is called one and many. It is one; as all the externall senses are united in it; many, as it is the fountain and judge of them.

^b Sense differs from Intellect; for sense is in all living creatures, intellect in few. Sense erreth not about its proper object, but is alwaies true; intellect often erreth by false opinions and habits. b. De anima, lib. 3. cap. 3.

CHAP. XVIII.

Of Phantasy and Cogitation.

^a From *Sense* is derived *Phantasy* and *Cogitation*. *Phantasy* differs from sense and intellect, though it exist not without a previous knowledge of sense, as neither doth cogitation, which is in action of the intellect, comprehending science, opinion, and prudence. a Cap. 1.

The act of *Phantasy* differs from *Cogitation*, for we phanfy things false and at our own pleasure; but, we think only what is true, and like unto truth, and that not as we please our selves, but as the thing seemeth. Moreover, when we think that things are ill or good, we are moved with fear, joy, hope; but when we phanfy only without application of judgment, we are not moved no more then we are frightened at a picture.

Phantasy is not properly *Sense*, phantasy acteth in him that sleepeth, sense doth not. Sense was with us from our birth, phantasy not. Sense is in all animals, phantasy is not. Sense is true, phantasy often false. Sense is only of things present, phantasy of the absent likewise.

Phantasy is not *Science* or *Intellect*, for that is alwaies of things true and reall; phantasy often is of things false. *Phantasy* is not *opinion*, for opinion is follow'd by faith, phantasy is not.

Phantasy is a motion in animals from sense in act, by which motion they are variously affected, and conceive things sometimes true, and sometimes false. The error of phantasy ariseth from the error of the senses: *Phantasy* therefore is of neer affinity with sense; for though it be not sense, yet it exists not without sense; or in things that have no sense. It is derived

rived ~~from~~ from light, for sight the most excellent of senses cannot act without light.

Many things are done by Animals according to phantasia, either because they have not Intellect as Beasts, or that intellect is obscured in them.

CHAP. XIX.

Of Memory and Reminiscence.

^a Lib. de Me-
mor.
^b Rem. cap. 1.

FROM Phantasia proceeds Memory, which is of things past, as sense is of the present, opinion of the future. Sense and Intellection are necessarily previous to memory. Hence those Animals only which have sense of time, remember, as horses and dogs; yet memory is not without phantasia, even not that memory which is of intelligible things, for he that remembereth, is sensible that he first saw, heard, or learn'd what he remembereth. Memory therefore is reducible *per se* to phantasia, as being of Phantasies, to intellect only by accident. Hence in the same part of the Soul, wherein Phantasia exists, resideth likewise memory; for if it were placed only in the intellectual faculty, it would not be competent to Beasts, which we see it is.

Memory is made by impression of some image by the sense upon the Soul. Hence they who retain not the image and figure of sense, either by continuall motion, or excessive humidity, as children, or drought, as old men, remember not. To memory therefore is required a moderate temperature of the brain; yet more inclined to dry.

^b Cap. 2.

^b Reminiscence is not a resumption or assumption of memory, but differs specifically from both these, for Beasts have not Reminiscence though they have memory, Reminiscence being made by discourse and diligent disquisition, collecting one thing from another by a continued series and order, untill at last we call that to mind which we had forgotten.

CHAP. XX.

Of Sleep and Waking.

^a Lib. de Som.
^b Vigil. cap. 1.

TO Sense belongeth Sleep and Waking; for those animate things which want sense, neither sleep nor wake, as Plants. Sleep is an immobility, and band as it were of senses; waking is a solution and remission of sense.

^b Cap. 2.

^b The chief seat of sleep is the common sense, which being bound

bound up by sleep, all the exterior senses, whereof this is the common Centre, are bound up likewise and restrained, for the rest and health of the Animal; which is the end of waking also.

^c Every impotence of sense is not sleep, but only that which is caused by evaporation of the Aliment. Hence we are most subject to sleep after meat; for then much humid vapour ascends, which first maketh the head heavy by consistence there, then descends and repells the heat, whereby is induced sleep. That sleep is made in this manner, is evident from all soporiferous things, as poppy, which causeth heaviness in the head by sending up vapours. Labour produceth sleep, by dispersing the humours, whence produceth vapour. Drunken men & Children are subject to sleep much, melancholy persons little, for they are so cold within, that the vapour exaleth not, especially they being of a dry constitution. Sleep therefore is a recession of the heat inward with a naturall kind of circumbistence.

CHAP. XXI.

Of Dreams.

DREAMING is an affection of the sensory part, in as much as it is phantastick. A Dream is an apparition or phantasm seen in sleep. ^a Lib de in-
som.

After the functions of the externall senses, there remain their motions and similitudes induced by their objects into their Organs. These occurring in sleep cause dreams, but not at all times, nor at every age, for their species show not themselves but upon cessation of the humours. Hence Dreams are not immediatly after sleep, nor in infants soon after their birth, for then there is too great commotion by reason of the alimentary heat. As therefore in troubled water no image appeareth, or if any, much distorted; but when it is calm, the image is rendred clearly; so when there is a tumult and agitation of the humours, there are no images presented, or those dreadfull, such as are the Dreams of melancholly and sick persons; but when the blood passeth smoothly, and the humours are settled, we have pure and pleasing Dreams; A Dream therefore is a phantasm caused by motion of sensibles already perceived by sense, occurring to Animals in sleep.

Of the Intellective Faculty.

^a *De Anim. lib. 3. cap. 4.* ^a The third faculty of the Soul is the *Intellective*, proper to man. Intellect is that part of the Soul whereby it knoweth and understandeth. It is twofold, *Patient* and *Agent*. *Patient Intellect* is that by which Intellect becometh all things, for Intellection is like sense; Sense is by passion from a sensible object, intellect from an intellectuall. The properties of patient Intellect are these; it is void of corruptive passion; it is apt for reception of species; it is that species potentially; it is not mixt with the body; it hath no corporeall Organs; it is the place of species.

^b *Cap. 5.* ^b That there is also an agent Intellect is manifest; for in whatsoever kind, there is something that is potentially all of that kind, there is something likewise which is the efficient cause of all in that kind; this is the agent Intellect, a cognoscitive power which enlightneth phantasms and the patient Intellect. The properties thereof are, that it is separable from the body, immortall and eternall; that it is not mixt with the body; that it is void of passion; that it is ever in act; but the patient Intellect is mortall, which is the cause of Forgetfulness.

^c *Cap. 6.* ^c The action of the Intellect is twofold, one, *Intellection of indivisibles*, in which is neither truth nor falsehood, as all *simple apprehensions*; the other *complex*, when we compound and unite notions by affirmation or negation. This is alwaies either true or false, the other neither. The simple is precedent to the complex.

^d *Cap. 8.* ^d Intellect in act is either *Practick* or *Theoretick*. As a sensible object reduceth the sensible faculty from power to act, so doth an intellectuall object the intellectuall faculty; and as the operation of sense is threefold, simple apprehension, judgment if it be good or ill, and lastly, appetition or aversion according to that perception: So likewise is the operation of the *practick intellect* threefold: First, it is moved by phantasms, as sense is by externall sensibles. Secondly, it judgeth the object to be good or ill, by affirmation or negation. Thirdly, it moveth the will to pursue or shun it, whence it is called *practick*. This *practick intellect* is moved as well when the sensible object is absent, as when it is present, only excited by the phantasy. The object of the *Theoretick Intellect*, is, true or false; of the *practick*, good or ill.

^e *Ibid.* ^e The rationall soul in some manner is every thing; for that which actually knoweth, is in some maner the same with the thing known.

Of the Motive faculty.

^a ^a *Cap. 9.* Besides the *nutritive*, *sensitive*, and *intellective* faculties, there is also a *motive* faculty in animate creatures. That it is not the same with the *nutritive* is manifest, in as much as it proceeds from imagination and apprehension, which plants have not, neither have they organs fit for motion, which nature would have given them if they had this power. That it is not the same with the *sensitive*, appears, in that some animals which have sense have not the power, as *Zoophytes*, which have not the organs fit for this motion. Neither is it the same with the *Theoretick Intellect*, for that judgeth not as to action; but progressive motion is the action of an animal flying ill, or pursuing good.

^b *Cap. 10.* ^b The principles of *local motion* in animals, are the *practick Intellect* (under which is comprehended phantasy) and *appetite*. These two direct and impell the motive faculty to action; intellect and phantasy by directing what is to be shunned, what to be embraced, appetite by shunning or embracing it. Appetite is the chief principle thereof, for that may move without intellect, as in beasts, and many times in men, who desert their reason to follow their pleasure: But intellect never moveth without appetite, that is, will; for appetite is the principle of all motion, honest and dishonest, intellect only of honest motion.

In man, appetite is two-fold; *Will*, which followeth the judgment of reason; and *sensuall appetite*; irascible or concupiscible, which followeth sense and phantasy.

In the motion of animals, three things are considered: First, that which moveth; and that is two-fold; the *appetible object*, which moveth the appetite as a finall cause, not as an efficient; and the appetite it selfe, which being moved by the appetible object, moveth the animal. Secondly, by what it moves, which is the heart of the animal, by which instrument the appetible object moveth it. Thirdly, that which is moved, the animal it selfe, perfect.

^c *Cap. 11.* ^c *Insects* are moved locally, as *perfect animals* are, and consequently by the same principles, appetite and phantasy; but this phantasy is imperfect, diffused through the whole body, as appeareth by their uncertain motion, only towards present occurrent objects. That they have appetite is manifest, in as much as they are sensible of pain and pleasure.

Beasts have *sensitive* phantasie only; rationall creatures, *deliberative*, which compareth many things conducing to some fore-known end, and chooseth the most expedient. Yet sometimes the

the sensitive appetite in man overwayeth the rationall; but by the order of nature, the will, which is the rationall, ought, as being the superiour to it, to overway the sensitive. Thus there are three motions, one of the will commanding, another of the sensitive appetite resisting, and a third of the body obeying. But when the sensitive overruleth, there are only two motions, for the will resists not, but is deceived.

CHAP. XIV.

Of Life and Death.

^a *De vit. & Mort. cap. 23.* **G**eneration and dissolution are common to all living Creatures, though all are not produced and dissolved in the same manner.

^b *Cap. 24.* The generation of a living Creature is the first conjunction of the nutritive Soul with the naturall heat.

Life is the permanence of that Soul with the said heat.

Youth is the increase of the first refrigerative part, *age* the decrease thereof, *eterna*, the constant and perfect life which is betwixt both.

As long as an animate Creature liveth, it hath naturall heat within it self, and as soon as that faileth, dieth. The principle of this heat is in the heart. If it be extinguish'd in any other part, the Animal may live, but if in the heart, it cannot.

This heat is extinguish'd two waies; first by *consumption*, when it faileth of it self; secondly, by *extinction*, from some contrary, as in violent death; the cause is the same in both, defect of aliment, which in the living Creature is its vitall moisture, as fire wanting refrigeration, groweth more violent, and soone consumeth the humidity, which being gone, it self must of necessity go out.

Refrigeration therefore is necessary to the conservation of the naturall heat. Plants are refrigerated by the ambient air, and by aliment: their naturall heat is extinguish'd by excessive cold, and dry'd up by excessive heat. Animals which live in the air, or in the water, are refrigerated by the air or water, some by breathing, others without.

^c *Cap. 23, 24.* Death, according to the extinction of naturall heat, is twofold, *violent* or *naturall*; violent, when the cause is extrinsically naturall, when the principle thereof is in the animate Creature. For that part wheron life dependeth (the Lungs) is so ordered by nature that its cannot perform its office for ever. Death therefore cometh from defect of heat, when through want of refrigeration the radicall humidity is consumed and dry'd up. Refrigeration faileth naturally, when by progresse of time the lungs

in

in Creatnres that have breath, the gills in fishes grow so hard, that they are unapt for motion.

^d *Cap. 23.* Old men die easily, as having but little naturall heat, and without pain, because his dissolution comes not from any violent affection.

^e *Lib. de len. & brev. cap. 4.* The lives of living Creatures, as well of the same, as of divers species differ in length; the longest life, most commonly, is that of some Plants, as the Palm and Cypress; that of Creatures which have blood rather than the bloodlesse; that of terrestriall creatures rather than the aquatile; that of those which have great bodies, as of Elephants, rather than those of little.

^f *Cap. 4.* The causes of long life are first the quantity and quality of the vitall moisture, if it be much and fat, not easily dry'd up nor congealed. Secondly, naturall heat, which suffereth not that humour to be congealed. Thirdly, a due proportion betwixt this heat and that moisture. Fourthly, fewnesse of excrements, for excrements are contrary to Nature, and sometimes corrupt nature it self, sometimes a part.

Salacious creatures, or laborious grow soon old by reason of exiccation. For the same reason men are shorter liv'd then women, but more active.

In hot Countries, animate creatures are larger, and live longer then in cold. Those animals which have little or no blood, either are not at all produced in the Northern parts, or soon dye.

Both Plants and Animals, if they take not aliment, die, for the naturall heat; when the aliment faileth, consumeth the matter it self, wherein it is, the vitall moisture.

Aquatile creatures are shorter liv'd then the terrestriall, and the bloodlesse then those that have blood, because their humidity is more waterish, and consequently more apt to be congealed and corrupted.

^g *Cap. 6.* Plants live long, as having lesse of waterish moisture, which therefore is not so apt to be congealed. The largenesse of the upper parts, as well in Plants as Animals, is a signe of long life, because it argues much naturall heat. The upper part of a Plant is the root, not the boughes.

(III)

THE

THE THIRDPART.

CHAP. I.

ETHICK.

WE come next to the *Morall* part of Philosophy, including *Ethick*, *OEconomick* and *Politick*. Of the first, we have ten Books of *Aristotles*, written to (his Son) *Nicomachus*, two Bookes called his *Great Ethicks* one of *Vertues*. Of *OEconomick*, two Books; of *Politick* eight. We shall not have recourse to these for an account of his Doctrine in this kind, being furnished by *Stobæus* with a summary of what he and the rest of the *Peripateticks* asserted in Morality.

2 Eclog. Ethic.

Ethick (as saith he) is so called, *ἠθικὸν*, from *Custom*; for those things, the principles and seeds whereof we receive from Nature, are to be perfected by Custom and right institutor. Hence *Ethick* pertaineth only to living Creatures, and particularly to man, for the rest acquire Custom, not by Reason, but Necessity, man by Reason.

Of the *Soul*, one part is *Rationall*, the other *Irrationall*; the *rationall* part is *Judicative*, the *irrationall Appetitive*; of the *rationall*, that which is *Theoretick*, conversant in divine things, is called *Sciences*; that which is *Practick*, conversant in humane Actions, is called *Counsell*. Of the latter; one part is *concupiscible*, another *irascible*.

In like manner *Vertue* is twofold, *rationall* and *irrationall*, consisting in Theory and practise. *Ethick Vertue* consisteth not in Science, but in election of Goods.

Vertue is perfected by three things; *Nature*, *Custom* and *Reason*. For man differing from other Creatures both in body and mind, as being a species placed between divine essences and *irrationall* Creatures, hath some affinity to both; in what is *rationall*, and agrees with the *Soul*, he is ally'd to the *Divinity*; in what is *irrationall*, proper to the body, he agrees with the *irrationall*. Both these desire perfection by Reason; and first, he desireth to be, for this is naturally insite in him. Hence he affecteth things that are according to his Nature, and is averse from things contra-

contrary to his nature. He endeavoureth to preserve *health*, *pleasure*, *life*, these being according to nature, expetible in themselves and good. On the contrary, he shunneth *sickness*, *pain*, and *death*, as being repugnant to nature, and therefore ill, and to be avoided. We love our own bodies, we love our own soules, their parts, their faculties, their acts: the principle of appetite, office, and vertue is a providentiall care of these. If errour did not happen concerning things expetible and avoidable, but that we lived continually participant of good, and void of ill; we should not enquire in these for a true election. But being in things expetible and avoidable, through ignorance often deceived, sometimes rejecting the good, sometimes admitting the ill for good, we necessarily have recourse to *constancy of Judgment*, which having obtain'd convenient to nature, we call it, from the excellency of its function, *Vertue*, admiring and honouring it above all things. For actions, and those which are called Offices, proceed from election of things according to nature, and rejection of things repugnant to nature. Herein consist *right actions* and *sinnes*; even on these dependeth almost the whole reason of *Election*, as we shall briefly demonstrate.

That Children are expetible to parents, not only for use or benefit, but also *in themselves*, is most evident. There is no man so cruell and savage, who doth not rather desire his children after his death should live happily and well, then otherwise: By this affection dying persons make Wills; providing even for the unborn, choosing Tutors and Guardians to assist them. And as *Children* are loved for themselves, so likewise we love *Parents*, *Brethren*, *Wife*, *Kindred*, *Acquaintance*, *Country-men*, for themselves, as having some interest in them by nature. For, man is a sociable communicative creature; and though of Friendships, some are more remote then others, it is nothing to the purpose, for all friendship is for its own sake, and not for use only. And if friendship with *Country-men* be expetible in it selfe, it will likewise be expetible in it selfe with all men; for all those who benefit others, are so affected towards them, that they do most actions for the office sake. Who will not free any man from a wilde beast, if he be in his power? Who will not direct a man that is out of his way? Who will not relieve a man that is ready to starve, or direct a man in a desert to a spring? Who desires not to be well spoken of after death? Who abhorrs not these speeches as unnaturall?

When I am dead, let earth be mix'd with fire,
I care not, so I now have my desire.

It is manifest therefore, that we have a naturall goodwill
(111 2) and

and friendship towards all mankind, as being a thing expetible in it selfe, and consonant to reason.

*The race of Gods and Men is one,
From Nature both alike begun.*

Love of all mankind being thus common to us, much more evidently it is expetible in it selfe towards those, whom conversation hath made our friends. A Friend, Friendship, and Good-will are expetible in themselves.

In like manner *praise* is expetible *in it selfe*; for we contract society with those who praise us: And if praise, *glory* likewise, which is nothing but the praise of many persons.

Now seeing that *externall* Goods are expetible in themselves, much more are the goods of the soul and body expetible in themselves. For, if man be expetible in himselfe, the parts of man must likewise be expetible in themselves. The parts of man in generall are *Soul* and *Body*; the body therefore is expetible in it selfe. Why should the body of another person be dear to us, and not our own? Or, why should our body be dear to us, and not the parts and functions thereof? *Health* therefore, *strength*, *beauty*, *swiftnesse*, *sound sense*, and the rest, are expetible in themselves; for none of ordinary capacity would choose to be *deformed* or maimed, though no inconvenience would happen thereupon; so that deformity, even without any inconvenience, seemeth justly avoidable. And if deformity be avoidable in it selfe, beauty is expetible, not *for use* only, but *in it selfe*. For, that beauty pleaseth, is manifest, in as much as all have a naturall inclination (besides that of conversation) to such as are beautifull, and endeavour to confer benefits on them; so as it seemeth to procure benevolence. In this respect therefore, beauty is judged expetible in it selfe, deformity avoidable in it selfe. It is the same in *health* and *sickness*, *strength* and *weaknesse*, *activity* and *heaviness*, *sense* and *privation* of sense.

And if *Corporeall* goods are expetible in themselves, and their contrary evils avoidable, the parts and vertues of the soul must necessarily be expetible also. For, vertue, beginning, as we said, from the body, and externall goods, and reflecting upon it selfe, and considering how much more neerer relation it hath to the soul, contracteth a neerer affinity with it. So that the vertues of the soul are much to be preferred before those of the body, which is easily collected from what hath been said. For, if corporeall health be expetible in it selfe, much more is *Temperance*, which freeeth us from the fury of the passions. And if corporeall *strength* ought to be numbered amongst goods, much more ought *magnanimity*, by which the soul is strengthened. And if corporeall *Beauty* be expetible in it selfe, much more is that of the soul, *Justice*. In

In like manner is it with the vertues. For, there are three kinds of *Goods*; which though different, have some kinde of analogie. That which in the body is called *Health*, in the soul is called *Temperance*, and in externals, *Riches*. What in the body is *Strength*, in the soul is *Magnanimity*, in externals, *Power*. What in the body is *Vigour of Sense*, in the soul is *Prudence*, in externals, *Felicity*. What in the body is *Beauty*, in the soul is *Justice*, in externals, *Friendship*.

There are three kinds of Goods expetible in themselves, those concerning the *soule*, those concerning the *body*, and the *externall*; but, especially those of the soul, for the soul is more excellent then the body.

Yet though corporeall and externall vertues be inferiour to those of the soul, they are not to be neglected, partly, as being expetible in themselves; partly, as conducing to civill, sociable, and contemplative life, for life is defined by civill, sociable, and contemplative actions; *Vertue* (according to this *Self*) not being a lover of it selfe, but communicative and civill. For when we say, vertue is neere ally'd to it selfe, the desire of the knowledge of truth necessarily followeth it, so as wise men may rightly part with their life, and fools rightly preserve theirs; since that to those who are perfect, it is an equall thing to depart this life or not.

The excellency of vertue is much increased by corporeall and externall goods; yet, the end cannot any way be compleated by them. The function therefore of vertue is *Beatitude*, by successfull actions. Corporeall and externall goods are said to be efficient of beatitude; for as much as they confer something thereto, not that they compleat it, for *Beatitude* is life. Life consists of actions; but those can neither be reckoned amongst actions nor functions.

Hereupon comes in *Benevolence*, *grace*, *humanity*, love of *Children* and *Brethren*, of our *Country*, *Parents*, *Benevolence*, of *Kinsfolk*, *Friendship*, *Equality*, and the whole company of Vertues; which who neglect, manifestly sin, as to expetible goods, and avoidable evils; and also in the acquisition and use of Goods, they sin in election, by judgment; in acquisition, by the manner in use, by ignorance. In election they sin, as desiring that which is not good, or preferring the lesser good, as most prefer *Pleasant* before *Profitable*, profitable before *Honest*. In acquisition, as not considering whence, nor in what manner, nor how far it ought to be acquired. In use, for as much as all use being referred either to it selfe or some other, in the former they observe no *moderation*, in the latter no *decency*.

In these things, though the wicked sin, yet do the just behave themselves uprightly, following vertue as their leader.

In all vertues, there is *Judgment*, *Election*, and *Action*; there is no

no Vertue without these; Prudence hath the first place; the rest follow.

Vertue is called the *best affection*, which may be collected from Induction. The Vertue of a shoemaker is that by which he knoweth how to make shoes, and of an Architect, that by which he knoweth how to build a handfom house. Vertue therefore is the best of Affections.

Of Vertue there are two principles as it were, *Reason* and *Passion*, which sometimes agree, sometimes disagree; for Pleasure or grief, when Reason gets the Mastery, it is called *Temperance*; when passion, *Intemperance*; The *Harmony* and Concord of both is *Vertue*, one rightly commanding, the other obeying.

Expetible is that which attracteth the *appetite* to it self, avoidable that which repelleth it, reason consenting thereto. Expetible and good were by the Ancients esteemed the same, for they affirmed Good to be that which all desire.

Of Goods, they say some are expetible for themselves, some, for others; the first are either *honest* or *necessary*. Honest are the *Vertues* and their functions; necessary *Life*, and those things which pertain unto it, as the body with its parts and uses, and those which are called externall goods, as *riches, peace, glory, Liberty, friendship*, for each of these conferreth to the use of Vertue.

Beatitude consisteth of Good and successful actions; wherefore it is wholly good, as playing upon pipes is wholly Artificial; for the use of the matter doth not take away the goodnesse from *Beatitude*; as the use of Instruments taketh not away from the Art of Medicine. Such things as are made use of towards this perfection, are not to be reckoned as parts; for they, without which the action cannot be, are not rightly parts thereof; for parts conduce to the whole, the rest conduce to the end.

Good is divided into *honest, profitable* and *pleasant*, these are the scopes of all actions. *Beatitude* consists of all these. It is the use of perfect Vertue, in perfect life, with prosperous success; and the function of perfect life according to Vertue; and the use of Vertue according to nature without any impediment.

Though some assert, that the *End*, is to be happy, and *Beatitude* the scope, as, Riches are Good, and to be rich that which is be-hovefull; yet is it better to follow the Antients, who assert the End to be that for whose sake all things are, it self not being for the sake of any other; or the ultimate of things expetible; of Life according to Vertue, in corporeall and externall goods, either in all or the most principall.

This being the greatest Good; useth the Ministry of the rest; for as those things which conferr hereunto are to be esteemed Goods, so those things which resist it are Indifferents, for every good a cion doth not effect *Beatitude*.

They

They assert *Beatitude* to be the use of perfect Vertue, as holding some Vertues to be perfect, others imperfect. The perfect are *Justice* and *Integrity*; the imperfect are *Ingenuity* and *Progression*. The perfect agreeth with the perfect, so as the end thereof is the function of that Vertue, whereof no part is wanting.

They added *perfect life*, to shew that *Beatitude* is in men of full age, for a young man is imperfect, and so is his life. *Beatitude* therefore is in perfect time, the longest that is appointed for us by the Gods. As one Verse makes not a Poem; nor one step a dance, nor one swallow a Summer; so neither doth a short time conferre *Beatitude*, for *Beatitude* is perfect, and requireth a perfect Man and Time.

They added *successful Function of Vertue*, because the Goods of Nature are necessarily requisite to *Beatitude*; for a good man may exercise Vertue in misery, but cannot be happy. For as *Vertue* is the only efficient of honest actions, so is *Beatitude* of honest, good, and excellent. Neither doth it abide amongst ill or unhappy things, but enjoyeth the Good, nor is deprived of the contemplation of good, or the conveniences of life.

Beatitude being the most pleasant & fairest of things, increaseth like an Art by the multitude of its Instruments. It is not the same in God and Man, neither is it equall amongst good men, for it may sometimes be taken away by oppression of miseries. Hence it is to be doubted whether a man may be termed happy as long as he is alive, considering the uncertainty of Fortune, whence *Solon* said, *Consider the end of a long life, wheiber it be happy*.

Those who sleep are not participant of *Beatitude*, but after some manner, as the function of the Soule is capable of a-waking.

Lastly, they added, *Nature*, because every waking of good men is not the use of perfect Vertue, but only that which is according to Nature, that is free from madnesse, for madnesse as well as sleep depriveth men of use, and of this Reason, and maketh them like Brutes.

As *Beatitude* is said to be the use of Vertue, so is misery of Vice, yet not so, that as this sufficeth to misery, so that doth to *Beatitude*.

Life is made sour and unpleasant to the Good by excessive adversity, to the ill even in prosperity, because they sin more, nor can rightly be termed happy.

Having asserted *Beatitude* to be the chief Good, it followeth that we expound how many waies it is taken.

Good is understood three waies. First, for that which is the cause of preservation to all beings; next for that which is predicated of every good thing; Lastly, for that which is expetible in it self. The first is *God*; the second the *Genus* of Goods; the third, the end, to which all are referred, *Beatitude*.

That

That which is expetible in it selfe, is said *three* waies, either that for which something is done; or, for which all things are done; or, some part of these.

Again, of these, some are *finall*, some *efficient*: finall, are the actions proceeding, according to vertue; efficient, the materials of expetible things.

Of goods, some are *honourable*, some *laudable*, some *faculties*, some *profitable*. Honourable, as *God*, our *Prince*, *Parent*: Laudable, as *Riches*, *Empire*, *Liberty*: Profitable, the efficient, as *Health*.

Again, of things good and expetible, some are expetible *in themselves*, some for others; in themselves, as the *honourable*, *laudable*, and *faculties*; for others, as the *Profitable*, which effect and conserve other things.

Again, of things good in themselves, some are *ends*, others, *not ends*: Ends, as *Justice*, *Vertue*, *Health*, and whatsoever consisteth of these; Not ends, as *Ingenuity*, *Memory*, *Learning*.

Again, of Goods, some are *wholly* perfect, others *not*; of the first are *Vertue* and *Prudence*, which benefit all; of the latter, *Riches* and *Power*, which require to be used by a good man. The same things whereof a good man maketh right use, a wicked man abuseth, as the same which a good Musician useth well, he who is ignorant of Musick useth amisse. Whosoever maketh ill use of any thing is hurt thereby; as, a good horse, which is a help to him that knoweth how to ride, hurts the unskillfull rider.

Again, of Goods, some are in the *soul*, some in the *body*, some *externall*: In the soul are *ingenuity*, *art*, *vertue*, *wisdom*, *prudence*, *pleasure*; in the body, *health*, *soundnesse of sense*, *beauty*, *strength*, *soundnesse of limbs*, and all *parts*, with their *faculties* and *functions*. Externall are *riches*, *glory*, *nobility*, *power*, *friends*, *kindred*, *country*. The goods of the soul are either conferred *by nature*, as *Wit* and *Memory*; or acquired by *diligence*, as the *Liberall Sciences*; or fall into perfection, as *Prudence*, *Justice*, and lastly, *Wisdom*.

Again, of Goods, some may be both *obtained* and *lost*, as *Riches*; some obtained, but not lost, as *Felicity* and *Immortality*; some lost, but not obtained, as *Sense* and *Life*; some neither obtained nor lost, as *Nobility*.

Again, of Goods, some are *only* expetible in themselves, as *Pleasure* and *Indolence*; some efficient *only*, as *Riches*; some *both* efficient and expetible in themselves, as *Vertue*, *Friends*, *Health*.

Goods are divided more waies then these, as not belonging all to one *Genus*, but to all the ten Categories.

These things laid down, we come next to speak more accurately concerning Vertue, which they place in both parts of the soul: In the *rationall* part, *Integrity*, *Prudence*, *Wisdom*, *Memory*, and the like: In the *irrationall* part, *Temperance*, *Justice*, *Fortitude*, and

and other vertues. These (say they) may be extinguished by *excesse*, which they prove by testimony of the senses, as things obscure by manifest. For, as by *excesse* or *defect* of exercise, *health* is corrupted, but by moderate exercise is preserved: In like manner is it in *Temperance*, *Fortitude*, and other vertues. For, as we do call him who feareth the Thunder, mad, not valiant; so on the contrary, he who feareth shadows is a coward; but, he is valiant, who neither feareth all things, nor nothing. These things encrease or extinguish vertue; being moderate, they encrease courage; being too great, or too little, they extinguish it. In like manner are all other vertues extinguished by *excesse* or *defect*, increased by *mediocrity*.

Neither is vertue only limited by these, but by *pleasure* and *griefe* likewise, in as much as for pleasure we commit wickednesse, and for griefe shun good. To explain this more fully, they unfold the nature of the soul, wherein are seen three things, *passions*, *faculties*, *habits*: *Passions*, as, *anger*, *fear*, *hate*, *love*, *emulation*, *pity*, and the like; to which is subsequnt *pleasure*, or *griefe*. *Faculties*, by which we make use of passions, and are angry, do emulate, and the like. *Habits* are those from which the functions of these proceedeth rightly, or otherwise. If any man be so disposed, that he is angry upon any occasion, he hath the habit of *anger*; if so, as to be angry upon no occasion, he hath the habit of *stupidity*, both which are blamable. The laudable habit is that of *meeknesse*, by which we are angry in due time and place. Vertues therefore are habits, by which the functions of passions become laudable.

All vertue consisteth in action; all action is continuous. Whatsoever things are continuous, like magnitude, have *excesse*, *defect*, and *mediocrity*, either in relation to one another, or to us. The mean, relating to us, is in all the best, (this is not quantitative, but qualitative, and therefore is perfect; whereas the extremes, *excesse* and *defect*, being contrary, are repugnant to one another; and to the mean. But, the mean is to both extremes as equality is to inequality, greater then the least, lesse then the greatest.) Vertue therefore is a deliberative habite, consisting in *mediocrity*, relating to our selves.

Theophrastus having laid down some qualities, (following his Master) endeavoureth to conclude from each of them: The examples he alledgeth are these; *Temperance*, *Intemperance*, *Stupidity*, *Meeknesse*, *Wrath*, *Indolence*, *Fortitude*, *Boldnesse*, *Timidity*, *Justice*, *Liberality*, *Prodigality*, *Avarice*, *Magnanimity*, *Puillanimity*, *Arrogance*, *Magnificence*, *Ostentation*. For of these habits, some are ill, through *excesse* or *defect*, others good through *mediocrity*. He is not temperate who desireth nothing, nor he who desireth all things; one like a stone, desireth not even naturall expetibles; the other, through excessive desire, becommeth

(m m m)

intem-

intemperate. He only is temperate, who desireth honest things with reason, in due time and measure. He is not meek who is angry upon all occasions, nor he who is angry upon none; but, he who is endued with the mean habit. He is not *valiant* who feareth nothing, not God himself nor he who feareth all things, even his own shadow. Nor *just*, who either assumeth or derogate too much from himself, but who observeth equality. He is not *liberall* who giveth away all, nor he who giveth nothing; nor *magnanimous*, who esteemeth himselfe worthy all great things, nor he who esteemeth himselfe worthy none; but he who observeth a decorum. He is not magnificent who is splendid every where, nor he who no where; but who observes due time and place.

Thus the Genus of vertues is placed in *Mediocrity*, and mutually consequent in it selfe; yet, not alike in all, for prudence is consequent to the rest in its own proper nature; the rest are consequent to it by accession, for he who is just, must necessarily be wise, but not on the contrary.

Of passions and appetites, some are good, some bad, some mean; the good are *friendship, benevolence, indignation, shame, confidence, compassion*; the bad, *envy, malevolence, contumely*; the mean, *griefe, fear, anger, pleasure, desire*.

Every passion is conversant in pleasure and griefe, for which reason, the vertues depend upon them; but, *love of money, love of pleasure, love-melancholy*, and the like, are habits distinct from vices.

Of *Love*, one kinde is of *Friendship*, another of *Conjunction*, the third of *both*. The first is good, the second bad, the third mean.

Of *Friendship* there are *four* kinds: *Sodality, Affinity, Hospitality, Erotick*: whether that of *Benevolence*, and that of *Admiration* be to be added to these, is doubtfull. The first is derived from *conversation*; the second from *nature*; the third from *cohabitation*; the fourth from *affection*; the fifth from *good-will*; the last from some *facultie*. Of all these, there are in generall three ends, honest, profitable, and pleasant: All persons that are studious of friendship aim at one or more of these ends. The first friendship is that, which every man hath to himselfe; the next, to his parent; the rest, to his friends and neighbours. Whence excess in the first, and defect in the rest ought to be avoided; that being esteemed *selfe-love*, this *reservednesse*.

Xaros is taken three waies, for a profitable benefit, or for the profitable return of a benefit, or for the remembrance of a benefit. It is placed likewise in the face and speech, whence a man is termed *gracious, euxaros, or ephros*.

A good man must lead a life conjoynd with vertue; whether according to the necessity of the times, he execute the office of a Magistrate, or cohabit with Princes, or impose Lawes, or governe

vern some other part of the Common-wealth. If he be not busied in any of these, he must addit himself to a popular life, either by contemplation, or action, or (which is between both) Instruction. For though he ought to follow the action and contemplation of excellent things; yet if the time will not allow him to use both, he may make choice of one, and preferre the contemplative life, yet not neglecting the Common-wealth. He shall therefore marry; to the end he may have issue, and addit himself to chaste love, and as occasion requireth, drink wine freely, and finally maintain his life by due observance of Vertue, and bee ready to resign it, if there be a necessity, taking care to be buried in his own Country, according to the rites thereof.

Thus there are three kinds of life, the *Active* and *Contemplative*; and that which consists of *both*. As the voluptuous is esteemed beneath the dignity of a man, so is the contemplative preferred before the rest. A good man shall addit himself to the Government of the Common-wealth, by choice, not chance; for the active life is conversant in civill affairs. That life is best which is led according to Vertue and Nature; the next is that which is a mean condition, as to both, these are both expetible. But the life which is conjoined with Vice is to be avoided. A happy life differs from a Good in this. The happy is alwaies consonant to Nature, the good sometimes repugnant to Nature. To the first, Vertue onely is not requisite; to the other, it is requisite. A mean life is that which is placed in mediocrity, not destitute of offices. *Refruites* in life are according to Vertue; *sins* according to Vice; *offices* in the mean kind of life.

To these things thus declared we must adde, that Vertue is a habit desiring mean pleasures and griefs, pursuing that which is honest, as it is honest, Vice is the opposite hereto.

Wisdom is the Science of the first Causes.

Prudence, a habit examining and acting good things, as they are good.

Fortitude, a habit betwixt boldnesse and Fear.

Meeknesse is a mean betwixt wrath and stupidity.

Liberality is the mean betwixt *Prodigality* and *Penuriousnesse*.

Magnanimity is the mean betwixt *Arrogance* and *Puillanimity*.

* *Magnificence* is the mean betwixt *ostentation* and *sordidnesse*. * For the text double is do.

festive, and thus to be supplied, *μεγαλοπρεπείαν ὁ μέγας* [βαυαυίας ἢ μεγαπρεπείας. Νέμισιν δὲ μέγας] ὁδοσεύας καὶ δειπνομαχίας. See Arist. Nicom. 4. 2. and Meg. mor. 1. 23.

Indignation is the mean betwixt *envy* and *malevolence*.

Gravity is the mean betwixt *ostentation* and *contradiction*.

Modesty is the mean betwixt *impudence* and *bashfulnessse*.

Urbanity is the mean betwixt *Scurrility* and *Rusticity*.

* *Friendship* is the mean betwixt *dotage* and *enmity*.

Truth is the mean betwixt *detraction* and *boasting*.

(in m m 2)

* But Arist. otherwise, placing Friendship betwixt Arrogation and Derogation.

Justice

Justice is the mean betwixt *excesse* and *defect*.

There are other *Vertues*, part ranked by themselves, part under the former. As under *Justice* are, *δυσίβεια*, *εισότης*, *χρηστότης*, *εὐκριναιότης*, *εὐσωμαλλαξία*, under *Temperance* *εὐκοσμία*, *ἐνταξία*, *ἀνταρχία*, *εὐψυχία*, *φιλοπονία*; defined thus.

Εὐδβεία is a habit of worshipping the Gods and Demons, a mean betwixt *Atheism* and *Δυσδαιμονία*.

Ὀπίτης, a habit observing right towards the Gods and the dead, a mean betwixt *ἀνείσβειτης*, and something that wants a name.

Χρηστότης, a habit of doing well voluntarily for their own sakes; a mean betwixt *πονηρία*, and something that wants a name.

Εὐκοινωνία, a habit, rendring men gratefull in Society, a mean betwixt *ἀκοινωνία*, and something that wants a name.

Εὐσυλλαξία, a habit avoiding injustice in Contracts; a mean betwixt *ἀσωμαλλαξία*, and something that wants a name, which pertaineth to *extream right*.

Εὐκοσμία, a habit of observing order, a mean between *Ἄταξία*, and something that wants a name.

Ἀνταρχία, a habit liberally content with the present, a mean betwixt *πλῆξία* and *πολοτελεία*.

Εὐψυχία, a habit of sustaining grievous things unconquer'd, a mean betwixt *ἀψυχία*, and *αἰσχυμάντης*.

Φλοπονία, a habit performing excellent things indefatigably, a mean betwixt *μαλακία*, and *ματαιοπονία*.

Lastly, *Probity* is a vertue consisting of all the rest; it is perfect, as well because it rendreth good things honest and profitable. as, for that it desireth honest things, for their own sake.

CHAP. II.

OECONOMICK.

HAVING thus explained the Vertues and the chief Heads of *Ethick*, it remaineth that we speak of *OEconomick* and *Politick*, for as much as Man is by Nature a *Civill Creature*. The first Common-wealth is the lawfull congression of man and woman, for procreation of children, and society of life. This is called *ὄικος*, a *Family*, it is the ground and beginning of a City. A Family seemeth to be a little City, for marriage being contracted, and children growing up one under another, and join'd one to another, there is deduced another family, and so a third, and a fourth. Of these is constituted Neighbourhood and a City, for many Neighbourhoods make us up a City. Thus as a Family hath in it the seeds of a City, so likewise of a Commonwealth, for in a Family there are the prints of *Monarchy*, an *Aristocracy*, and a *Democracy*. The Society between Parents and children

children represents a *Monarchy*; that betwixt man and woman an *Aristocracy*, as being contracted for issue, mutuall comfort and assistance. To these is added a *servant*, appointed to be such by nature, able for service; but not to live of himselfe, requiring therefore a Master to govern him. Of all these reduced to a community, is constituted a *Family*.

The government of a Family is by nature given to *Man*, for the counsell of *Women* is weaker, *Children* are not yet arrived to it, *Servants* never can. The whole ordering therefore of a family depends upon the Man; the whole prudence of *Oeconomy* therefore is in Man: This is partly *Paternal*, partly *Nuptial*, partly *Herile*, partly *Acquisitive*. For, as an Army requirerh *Provision*, a City, *Merchandise*, Art, *Instruments*; so a Family *Necessaries*, as well for common life as convenience. Of these the Master of the Family takes the first care, how honestly to encrease his revenues, and moderate his expenses. He, as being the head of the Family, ought to be skilfull in many things, as in *Agriculture*, *Grafsing*, *Metals*, whereby he may advantage himselfe without doing injury to others. Of Acquisition there are two kinds, one better then the other; that by *Nature*, this by *Art*.

CHAP. III.

POLITICK.

THUS much concerning *Oeconomick*; we come next to speak in short of *Politick*.

First then, *Cities* are constituted as well for the naturall propensity of man to society, as for utility. A City is the most perfect society. A Citizen is he who is concern'd in the Magistracy. A City is a compleat number of such persons, which proceedeth so far, as that it be not disagreeing within it selfe, nor contemptible, but may conveniently provide for life, and defend it selfe against enemies.

Oeconomick prudence is one kinde, *Legislative* another, *Politick* a third, *Military* a fourth.

A City is govern'd either by one man, or some few, or all; and each of these either rightly, or unjustly: Rightly, when the Princes respect the common good; unjustly, when they consider their own private interest. The right are *Monarchy*, *Aristocracy*, *Democracy*: the unjust, *Tyranny*, *Oligarchy*, *Ochlocracy*. There is also a mixt Government, consisting of the good kinds. And where-as a Common-wealth is often changed into better or worse; that is best which is guided according to *Vertue*; that worst, which according to *Vice*.

They who command, or advise, or judge in *Democracy*, are taken

ken out of *all*, either by suffrage, or lot: In *Oligarchy*, out of the *Richer*; in *Aristocracy*, out of the *Best*.

Sedition in *Cities* is either according to *Reason* or *Interest*; the first, when equals are reduced to unequal extremities; the second, for honour, power, or gain.

Common-wealths are overthrown either by *force* or *fraud*. They last longest which respect the publick utility.

Courts of *Judicature*, *Processes*, *Pleas*, and *Magistracies*, are ordered according to the formes of every Common-wealth. The most generall commands are *Priesthood*, *Generalship*, *Admiralty*; *ναυαρχία*, *ἀρχοντοῦσα*, *γυμνασιαρχία*, *γυναικονομία*, *παιδονομία*, *ἄστυνομία*, *τεμνία*, *νεμοφυλακία*, *περιβολή*, whereof some relate to *Cities*, others to *Havens* and *Traffick*.

The office of a Commonwealths-man is to reform a Commonwealth; which is much harder then to erect one; and to divide the common-people into two parts, one for necessary offices; the other for convenient: *Mechanicks*, *Husband-men*, and *Merchants* are for the necessary sort, continually serving the Commonwealth; but *Souldiers* and *Counsellours*, who are servants for vertue, and performe noble things, are the more excellent.

Old men are most proper to be Counsellours, and also Priests, to perform the sacred rites; young men for Warre. This order is exceeding antient, first constituted by the *Egyptians*, who, amongst other things excellently disposed, appointed the Temples of the Gods to be built in the highest places, and the lands of private persons to be disposed, partly at the confines of the Country, partly neer the City, whereby both parts of the Country should meet in Tribute and Tax. They likewise well ordered the institution of *Sodalities*, and a publick care for the education of children; and that those who are too young or too old should not marry, to prevent their having weak children. Likewise, that nothing mixt be taken away, nothing perfect exposed, abortion not procured. Thus much of *Politick*.

THE

THE
FOURTH PART.

CHAP. I.

Of METAPHYSICK.

THE fourth and last part of Philosophy, which treateth of *Ens* in generall, is by *Aristotle* termed sometimes, *First Philosophy*, sometimes *Wisdom*, sometimes *Theologie*, by his followers and Interpreters called *Metaphysick*, from the order thereof, as *Alexander Aphrodisæus* and *Philoponus* affirm, being placed after *Physick*; as treating of a lesse known, and more noble object.

Upon this subject, there are fourteen bookes of *Aristotle* extant, which, saith *Alexander Aphrodisæus*, by the method of the discourse and stile, are easily evinced to be his.

^a *Metaphysick* considereth *Ens* as it is *Ens*, and the primary cause thereof. ^b *Ens* is Analogous, predicated primarily of substance, which is one essence; of Accidents, not simply, but in regard of their common attribution to substance. *Ens* thus being one analogically, the science thereof is one likewise; but it treateth chiefly of substance, because that is the first essence upon which the rest depend, and from which they are denominated.

^a *Metaphys. lib. 6. cap. 1.*
^b *Lib. 4. cap. 2.*

CHAP. II.

Of the first Principle.

THE first most common axiom, or complex principle, is this, *cap. 3.*
It is impossible that the same thing should be and not be in the same, and according to the same respect.

To this principle, all demonstrations and opinions are reduced. *cap. 4. 5.*
It is it selfe indemonstrable, as being the first; otherwise there would be an infinite progression in demonstration, and consequently no demonstration. There is nothing more known by which it may be proved, no greater absurdity then the deniall of it, that an adversary can be reduced to.

With the first negative principle, the first affirmative hath a near affinity. *cap. 7.*
It is necessary that every thing be predicated affirmatively or negatively of another. It is not true in matter of a future contingent determinately, but only indeterminately. This affirmative princi-

principle therefore is not absolutely the first, yet is it true, neither can there be a medium betwixt contradictory propositions, no more then betwixt even and uneven numbers: Every proposition either affirms or denies, therefore every proposition is either true or false; between these there is no medium.

CHAP. III.

Of Substance and Accident.

^a Lib. 6. c. 2. **O**F *Ens* in generall there are three divisions, first, by *accident* and *per se*; secondly, *Potentiall* and *active*; thirdly, *intentionall* and *reall*.

Of *Ens* by *accident* there is no Science, for it is in a manner *non-ens*, it hath no cause *per se*; it is not generated or corrupted *per se*; it is not alwaies, nor for the most part, nor necessary, whereas Science is of things contrary to these.

^b Lib. 7. c. 1. *Ens per se* is divided into ten Categories. The first is *substance*, and the first *Ens*, and consequently the first Category, for it is predicated *in quid* of the first subject, whereas Accidents are predicated *in quale* or *quantum*. Again, substance only is *Ens per se*, accidents are *Ens* as they are affections of substance. Substance is the first *Ens*, by *Reason* or *definition*, because accidents are defined by Substance. By *knowledge*, because the knowledge of accidents, depends on the knowledge of substance. By *time*, for there is some substance without accident, as God and Intelligences, but there is no accident without a substance. Likewise material substances are precedent in Time, at least to some accidents, which arrive unto them after they have some time generated. And lastly, by *Nature*, for the subject is, by Nature, before that which inhereth in it. Hence this part of Physick treateth onely of substance.

^c Cap. 3. Subject or substance is threefold; *matter*, *form*, *compositum*. The two latter are more *Ens* then matter, though matter be truly substance, as being the first and last subject which remaineth, though all the affections of a body be taken away. This is first matter, which in it self is neither compleat substance nor quantitive, nor in any other Category. Neither is it first substance, for that is separable, and may exist by its own power without others. That is likewise a determinate, perfect, singular substance; but matter cannot be separated from form, neither is it singular or determinable.

^d Cap. 4. Form is that which the thing it selfe is said to be, *per se*, *τὸ τί ἦν ἴστω*, the being of a thing what it was, the whole common nature and essence of a thing, answerable to the definition. Compound

pound sensible substances have a proper definition; but *ens* by *accident*, consisting of subject and accident, hath not, though it may be by accident described and explained. Even *Categoricall* accidents being one *per se*, and of one nature, have a *quiddity* and definition, not simply as substances, but after their owne manner.

^e Matter and form are not properly generated, but the whole ^c Cap. 8. *Compositum*, whereto *Ideas* [separate substances,] confer nothing, neither as efficient, nor exemplary Causes.

^f The common substantiall, or formall parts of the thing de- ^f Cap. 19. fined, are to be put into the definition of the whole; but the materiall parts of the *Individuum* it selfe, must not.

CHAP. IV.

Of Power and Act.

^a Lib. 9. c. 1. **N**EXT *Substance* we come to *Power* and *Act*. Power is either ^a Lib. 9. c. 1. *active* or *passive*: Active power is the principle of changing other things, or acting on another, in as much as it is another. Passive power is in a manner the same with active, for the motion of passion and action is really the same, neither can one be without the other, though simply they are diverse, being in different subjects, passive in the Patient, active in the Agent.

^b Of powers, some are void of Reason, as the power of war- ^b Cap. 2. ming; some *rationall*, as Arts: The rationall are of contraries, as Medicine is of health and sick; the irrationall of one only, as heat produceth heat.

^c The power (contrary to the *Megarick* Philosophers, followers ^c Cap. 3. of *Zeno*) remains, although not reduced to act; for we call a man *Architect*, though he be not actually employed in building. Again, Animals have sense, even when they are not in act. Thirdly, it were impossible any thing could be which were not actually. *Possible* is that whose power, if it were reduced to act, would not imply any impossibility.

^d They are mistaken, who think there is any thing possible ^d Cap. 4. which shall never actually be, or that there are powers whose acts are impossible; for hence it would follow; that all things should be possible; nothing impossible. *Possible* is that which doth or may follow from some power; if it never followeth, or cometh out of that power, it is impossible. That which is possible therefore, must at some time or other be in act.

^e Of powers there are three kinds, some *naturall*, as Senses; ^e Cap. 5. some *acquired* by *custome*, as playing on a Pipe; some by *discipline*, as Arts. The two last require previous operations, the naturall do not. Naturall and irrationall powers are necessarily reduced to

(n n n)

to

to act, when the Agent and Patient are at a due distance, and there is nothing betwixt to hinder them. The rationall powers are not so, for they are free to act or not to act as they please.

^f Act is, when the thing that was in power is otherwise then when it was in power.

^g Cap. 8.

^h All act is before power, and before all nature which is contained under power, by *reason*, *essence*, and *time*. By *reason*, because power is defined by act. By *time*, because though power be temporall before act in the same numericall object, for a man may first be learned before he actually be such; yet, in different things of the same species, act is ever before power in time; for nothing can be made or reduced from power, unlesse by an agent actually existent.

Lastly, act is before power in *essence*; first, because it is later in generation, for generation beginneth from the imperfect state of a thing, and proceedeth to the perfect. Now all generation proceedeth from power to act. Secondly, act is the end of power, but the end, as it is later in generation, so is it more perfect by nature, and first in intention.

CHAP. V.

Of True and False.

^a Lib. 6. c. 2.
^b Lib. 9. c. 10.

^a The first division of *Ens* is into *intentionall* and *reall*. ^b The intentionall is either *true* or *false*. The intellect asserteth *truly*, if its judgment be conformable to the thing; *falsely*, if not conformable, for there is composition and division in the things themselves, as well as in the intellect. Whence if the intellect compound things by affirmation, as they are really compounded, or divide them by negation, as they are really divided, it asserteth truly, otherwise falsely. True and false are in the *simple* apprehension of things, but simply, not enunciatively, so as that truth is nothing, but a simple perception of the object; falsehood a non-perception or ignorance thereof, though ignorance be not properly falsity. Whence simple apprehension may be true in it selfe, false it cannot be, for falsity requireth composition.

Complex truth and falsehood may be of the same separate substances.

He cannot be deceived in the knowledge of things *immovable*, whosoever hath once conceived them *immutable*; for either he will judge alwaies truth, or alwaies erre, because things immovable are alwaies in the same manner. The vicissitude and deception, and true and false judgment, is only in things contingent and mutable.

CHAP.

CHAP. VI.

Of one, the same, and diverse.

^a One is an affection of *Ens*, not a substance as Pythagoras and ^a Cap. 2. Plato affirmed, but a *Categoreme*, predicated of every thing as it is *Ens*. To *one* is opposite *many*; by *privative* opposition, and therefore one is manifested by many, as indivisible by divisible, the privation by the habit. For divisible is more known to sense then indivisible, and multitude then unity. To *one* are referred the *same*, *equall*, *like*; to *many*, *divers*, *unequall*, *unlike*.

^b Things are *diverse*, either by *Genus* or *species*; by *genus* those ^b Cap. 3. which have not the same matter, nor a mutuall generation; or whereof one pertaines to *corruptible* substance, the other to *incorruptible*. By *species*, those which have the same *genus*. Genus is that wherein those things that are diverse are said to be the same according to substance.

CHAP. VII.

Of immortall, eternall and immoveable substances.

^a Substance is threefold; two kinds *naturall*, whereof one is ^a Lib. 12. of *Scorruptible*, as *Animal*, the other *sempiternall*, as Heaven. The ^{14. cap. 6.} third is *immoveable*.

That there is a perpetuall immoveable substance, is proved thus. Substances are first *Ens*, therefore if all substances are corruptible, all things likewise must be corruptible; which is false; for there is an eternall locall *motion*, circular, proper to Heaven, which it is not possible should have had a beginning, or shall have a dissolution, no more then time. If therefore *Time* be eternall as *motion*, there must necessarily be some incorruptible and eternal substance, not only that wherein that eternall motion exists, the Heaven it self; but one substance, which so moveth, that though it remain its self moveable, yet it moveth others from eternity to eternity, not having only the power of moving, but being continually in the act of motion. For Plato and the rest, who conceived God to have done nothing for a great while, erre, because that power were frustrancous which were not reduced to act. Besides, motion would not have been eternall, unlesse the moving substance were not only eternall, and in perpetuall actuall motion; but such likewise, that it could not but it must move alwaies, as being a pure act void of power.

Hence the substances which cause eternall motion are void of matter

(n n n 2)

matter, for they move from an eternall act, and are void of all power.

In things that sometimes are, sometimes are not, power is precedent to act; but simply and absolutely act is precedent to power. For, neither things naturall nor artificiall are reduced from power to act, but by something that actually exists. Now if the same thing alwaies return by a circular motion, it necessarily followeth, that there is something eternall which remaineth ever the same, and operateth in the same manner. Such an eternall first moving substance is the first Heaven. The vicissitude of *Generation* and *corruption* is not caused by the first Heaven, for that moveth alwaies in the same manner, but by the inferiour Orbes, especially the Sun, which by his accession bringeth life, by his recession death to all things mortall.

Thus is the first Heaven *eternall*, for it is moved with eternall motion; besides which there is something which alwaies moveth, and is never moved it self, and is *eternall*, and *substance*, and *act*.

CHAP. VIII.

Of Gods.

a Cap. 7.

THis *first mover*, moveth in the same manner as things appe-
tible and intelligible, that is, it so moveth others, as it self
remaineth immoveable. The motion of the first Agent, as it is the
first efficient cause, consisteth in that influence thereof, whereby
it concurrerh effectively with the inferiour Intelligences in mo-
ving its own orb. Wherefore the efficiency of the first mover is
an application of the powers of the inferiour movers to their pro-
per works, wherein he concurrerh with them actively, and inde-
pendently. Thus the Intelligences move the Heavens, not for the
generation of inferiour things (for the end must be more noble
then the means) but for that chief and amiable good, whereunto
they endeavour to be like, as their ultimate end.

The first mover is void of *mutation*, an *ens*, wholly and simply
necessary, and consequently the principle of all. Upon this first
principle depend Heaven and nature, because without him, their
ultimate end and first efficient, nothing can be, or be operated.

This first mover, *God*, enjoyeth the most perfect life, perpetual
and most pleasant, which absolute felicity is proper to him; for
as much as he understandeth and contemplateth himself with
infinite delight. For, as we are happy in contemplation that lasts
but a little while, so is God most happy, in the infinite and most
perfect contemplation of himself, who is of all things most admi-
rable.

God

God is an eternall living being, the best of beings, an immoveable
substance, separate from sensible things, void of corporeall quantity,
without parts and indivisible; for such must that principle or sub-
stance be which moveth in infinite time. Nothing finite hath in-
finite power. All magnitude must be either *finite* or *infinite*. Fi-
nite magnitude cannot move in infinite time; infinite magnitude
there is not, as we proved in the *Physick*.

God is *impassible*, not subject to alteration; the first locall motion,
which is the circular, not being competible to God, because he is
immoveable, it followeth that other motions that induce passion
or alteration, and are later then locall motion cannot likewise
be competent to him.

CHAP. IX.

Of Intelligences.

BESIDES this *first Substance* the mover of the first Heaven, there a Cap. 8.
must likewise be other substances separate from matter, e-
ternall and immoveable, president over the motions of the in-
feriour orbes; so that after what number and order those orbes
are disposed, according to the same are these eternall moving,
and immoveable substances ordered.

From the number of the *motions* may be collected the number
of the *Spheres*, and consequently of the substances moving, which
according to *Aristotle* are 47.

Heaven is numerically *one*, because the first mover is one. It is
an ancient Tradition that these first substances that move the
Heavens are *Gods*. This opinion is truly divine; but what is ad-
ded, that they had the shape of men, or some other Animal, was
only invented for perswasion of the common people, for use of
Laws, and the convenience of Life. Thus much may serve for a
short view of his *Metaphysicks*.

THEO.

THEOPHRASTVS.

CHAP. I.

His Country, Parents, Masters.



THEOPHRASTUS succeeded Aristotle, he was born at Erethus, (as * Plutarch, Laertius, and others affirme) a Sea-town of Lesbos, seated upon a hill, as * Strabo describes it, distant from Sigrium 18 Stadia.

His Father was named Melantes, as ^b Athennodorus affirmeth, according to ^c others, Leo, by profession a Fuller. Theophrastus was first called Tyrtaeus. He heard Leucippus in his own Country, afterwards went to Plato, and lastly became an auditor of Aristotle, who changing the roughness of his name, called him, as Suidas saith, first Euphrastus, afterwards Theophrastus, from the divine eloquence of his speech, wherein (as Cicero, ^d Pliny, Laertius, ^e Strabo, and others aver) he excelled all the rest of his Disciples.

^f He was likewise so quick of apprehension, that what Plato had said of Aristotle and Xenocrates, Aristotle apply'd to him and Callisthenes. Theophrastus was acute to admiration, ready to apprehend every thing that he taught; Callisthenes was dull: so that one needed a bridle, the other a spur.

CHAP. II.

His Profession of Philosophy, and Disciples.

Laert. Suid.

Aristotle retiring to Chalcis, in the 2^d year of the 114th Olympiad, being importuned by his Disciples to appoint a successor, made choice of Theophrastus (as hath been already related in the life of Aristotle) who thereupon undertook the government of the School, and, Aristotle dying, lived in his Garden, Demetrius Phalerius cohabiting with him. This time where-

^b Lib. 15. c. 1. in Theophrastus flourished, is reckoned by ^b Pliny to be about ^c Plin. 19. 2. the 440th year from the building of Rome; ^e 390 years, as ^d Salustian. pag. 359. ^f masius rightly reads, before that time wherein Pliny wrote. ^e Athen. lib. 1. ^f Hermippus saith, he went at certain houres to the School, neatly

THEOPHRASTVS.

neatly dressed, and there sitting down, discoursed in such manner, that he omitted no gesture suitable to the argument whereupon he treated, so that once to expresse a Glutton, he licked his lips.

^f In the fourth year of the 118th Olympiad, Xenippus being ^f Laert. Athen. Archon, Sophocles, son of Amphiclides, procured a Law to be made, forbidding all Philosophers to keep publick Schooles, unlesse such only, as the Senate and people should think fit to license; if any did otherwise, he should be put to death. By this decree, saith Athenaeus, he banished all the Philosophers out of the City, amongst the rest Theophrastus, who the year following returned, when as Philo, a Disciple of Aristotle, accused Sophocles for having done contrary to Law: Whereupon the Athenians revers'd the decree, fined Sophocles five Talents, and called home the Philosophers; by which means, Theophrastus returning, was reinstated in the School.

Laertius saith, there came to hear him 2000 Disciples; Suidas saith (if there be no mistake in the number) 4470. of whom were Strato, his Successor, Demetrius Phalereus, Nichomachus son of Aristotle, whom Aristippus saith, he much affected; Erasistratus the Physician, as some affirme, and Menander the Comick Poet.

CHAP. III.

His Vertues and Apophthegmes.

^a **H**E was exceeding learned and studious, as Pamphila affirmeth. ^a Laert.

^b He was very liberall in conferring benefits, and a great cherisher of learning. ^b Laert.

^c He made collections of money for the conventions of Philosophers, not for luxury, but for temperance, and learned discourses. ^c Athen. lib. 5.

^d He twice freed his Country, being under the oppression of Tyrants. ^d Plut. adv. Color.

^e Cassander son of Antipater much esteemed him, and Ptolomy the first wrote Letters to him. ^e Laert.

^f He was so much honoured by the Athenians, that Agnonides, accusing him of Impiety, very hardly escaped from being fined himselfe. ^f Laert.

^a Of his Apophthegmes are remembered these. He said, it is more safe trusting to an unbridled horse, then intemperate speech. ^a Laert.

^b To a young man at a Feast silent; If you hold your peace, saith he, because you are foolish, then you are wise; but, if you

c Laert. Stob.

you are wise, you do foolishly in holding your peace.

^c He used to say, of all things that are spent, time is the most precious.

d Plut. vit. Demost.

^d Being demanded, as *Aristo* saith, what he thought of *Demosthenes*; he answer'd, he is worthy of this City; of *Demades*; he is above the City.

e Symp. lib. 2.

^e To *Philip* Son of *Cassander* he said, I wonder your eyes do not make musick, the pipe of your nose coming so directly upon them.

f Plut. de Anar.

^f To prove that riches are not to be lov'd and admir'd hee instanced *Callias*, a rich Athenian, and *Ismenias* a Theban; these saith he, use the same things, as *Socrates* and *Epaminondas*.

g Plut. de frat. amor.

^g He said we must not love strangers, to the end we may make tryall of them, but make tryall of them to the end we may love them.

h Plut. de frat. tuend.

^h He said the Soul paid a dear rent for her habitation in the body.

i Stob.

ⁱ He said Falshood raised from Calumny and Envy, endureth a little while, but soon perisheth.

k Stob. Ser. 101.

^k Seeing a young man blush, he of good comfort saith he, that is the complexion of Vertue.

l Ser. 122.

^l He used to say, stand in awe of thy self, and thou shalt not be ashamed before other.

m Ser. 136.

^m He said the good need but few Laws, for things are not accommodated to Laws, but, Laws to things.

n Ser. 139.

ⁿ The envious are more unhappy then others in this respect, that they are troubled not only at their misfortunes, but also at the good fortunes of others.

o Ser. 141.

^o Being demanded what preserved humane life, he said, beneficence, reward, and punishment.

p Ser. 162.

^p He said, Honours are to be acquired, not by conversation and favour, but by action.

q Ser. 185.

^q Being demanded what Love is, he answered, the passion of an idle soul.

r Ser. 193.

^r He said a woman ought not to be seen her self, nor behold others richly attired, for both are inticements to dishonesty.

s Ser. 297.

^s He said, Love is an excessive desire of something irrational, the entrance thereof easie, the disingagement difficult.

CHAP.

CHAP. IV.

His Will and Death.

^a His Will is thus delivered by *Laertius*.

a Laert.

BE all well; but if any thing happen otherwise, thus we give order. All those goods which belong to the House, I bequeath to *Melantes* and *Pancreon* Sommes of *Leo*; Those which are set apart for *Hipparchus*, I will be thus disposed. First, that the study and Ornaments belonging thereunto be perfected, and if any thing may be added more to beautifie them, that it be done. Next, that the statue of *Aristotle* be set up in the Temple, and the other Donaries which were before in the Temple. Moreover that the little walk which is near the School be built new, not worse then it was before, and that the Maps of the World be placed in the lower Walk. That an Altar likewise be built, wanting nothing of perfection and splendor. I will that the statue of *Nicomachus* as big as the life be finished; it is in *Praxiteles's* hands; let him go on with it. Let it be placed wheresoever they shall think good, who have the disposall of the rest, and are named in my Will. Thus much for the Temple and Donaries. My Land at *Stagira* I bequeath to *Callinus*, all my Books to *Nelus*. The Garden and Walk, and all the houses belonging to the Garden I bequeath to my Friends hereafter named, that they may exercise themselves and study Philosophy therein, for men cannot alwaies be abroad. But with condition, that they do not alienate it, nor pretend any propriety thereto, but esteem it a thing sacred in common possession, making use of all things therein as becometh just and loving Friends. The persons to whom I wil that this be in common, are, *Hipparchus*, *Nelus*, *Strato*, *Callinus*, *Demotimus*, *Demaratus*, *Callisthenes*, *Melantes*, *Pancreon*, and *Nicippus*. Let also *Aristotle*, somme of *Midias* and *Pythias*, if he desire to study Philosophy, (ooo) partake

partake likewise of the same privilege, and let the most ancient of the Overseers take great care of him, that he be instructed as well as is possible in Philosophy. Let us be buried in that part of the Garden, which they shall think most convenient, not erecting a Monument, or any thing that is sumptuous over our Graves. Thus let all things be ordered according as is said; the Temple, Monument, Garden, and walk repaired; let Pompylus, who dwelleth in them, take charge of them, and of other things as he did heretofore, for whose pains therein, let the Possessors thereof consider him. As for Pompylus and Threpta, who have been long since manumitted, and done us good service, if there be any thing which we have bestowed upon them, or they themselves have required, as also the 2000 Drachmes which I appointed to be given to them and Hipparchus, let them firmly possess it all, as I have often expressed to Melantes, & Pancreon, who assented thereunto. Moreover I bestow on them Somatales and the Girl. Of my servants, I manumit Molon, and Cimon, and Parmenon; as for Manes and Callias, when they shall have lived four years in the Gardens, discharging their Office unblamably, I will they be set at liberty. Of the Domestick Utensills, let the Overseers bestow on Pompylus as many as they think fit, and sell the rest. To Demotimus I give Cario, to Neleus, Donax; let Eubius be sold. Let Hipparchus give to Callinus 3000 drachms. And for Melantes & Pancreon, if we did not look upon Hipparchus, as having heretofore been very beneficial to us, and now quite shipwreck'd in his Fortunes, wee should have appointed him a joint-estate with Melantes and Pancreon. But because I conceive it were not easie for them to be joined in the ordering of one Family with him, and that it would be more to their advantage to receive something certain from Hipparchus, for these reasons, let Hipparchus give to each of them, Melantes and Pancreon, a Talent. Let him likewise duly furnish the Overseers with all charges necessary for the performance of the forementioned works;

works; which done, let Hipparchus be free and discharged from all debts and Covenants to me. If any benefit come to Hipparchus from Chalcis on my behalf, let him wholly enjoy it as his own. Be these the Overseers of those things contained in my Will; Hipparchus, Neleus, Strabo, Callinus, Demotimus, Callisthenes, Ctesarchus.

Copies of the Will of Theophrastus, signed with his Ring, are kept; the first by Hegesias son of Hipparchus. Witnesses; Callippus a Pelagæan; Philomelus, an Euonymæan; Lyfander an Hybæan; Philion, an Alopecian. The second Olympiodorus hath attested by the same persons. The third is in the hands of Adimantus, delivered to his son Androsthenes. Witnesses, Ainnestus, son of Cleobulus; Lyfistratus son of Phidion, a Thasian; Strato, son of Arcefilaus, a Lampfacene; Thesippus, son of Thesippus, of the Potters street; Dioscorides, son of Dionysius, an Epicephisian. Thus (saith Laertius) was his Will.

He died old, having lived eighty five years, his spirits being wasted, as Suidas affirms, with continuall writing; and, upon the marriage of one of his Disciples, giving himselfe some intermission and rest, it occasion'd his end.

As he lay upon his death-bed, * Cicero saith, *He blamed Nature* * *Tuscul. lib. 4.* for giving Harts and Crows so long life that could do no good thereby, and to Man, who could do most goods, so short; whereas if man had been allowed longer time, his life might have been adorned with the perfection of arts and learning. Thus he complained, that as soon as he came within the view of these, he was taken away.

His Disciples came to him, and asked him if he had any thing to say to them; Nothing, saith he, but that the life of man loseth many pleasures only for glory. When we begin to live, then we die; nothing is more unprofitable then the desire of glory. But be happy, and either give over study, for it is very laborious, or go perseverantly through it, for it is of great glory. The vanity of life is much greater then the benefit thereof. But, I have not time to advise you what to do; do you consider at leisure what is best for you: In saying which words he expired. The whole people of Athens followed his body on foot to the grave.

CHAP. V.

His writings.

HE left many writings, whereof, saith Laertius, because they are full of all kinde of learning, I thought good to give this Catalogue.

(0002)

First,

First Analyticks 3.
Latter Analyticks 7.
Of the Analysis of Syllogisms, 1.
Epitome of Analyticks 1.
Places of Deduction 2.
Agonisticks, concerning the Theory of *Eristick* arguments.
Of the Senses 1.
To Anaxagoras 1.
Of Anaxagoras 1.
Of Anaximenes 1.
Of Archelaus 1.
Of salt, nitre, allom 1.
Of Combustibles; or, as the other Edition, of things that may be petrified 2.
Of indivisible lines 1.
Of Auscultation 2.
Of Winds 1.
The differences of Vertue 1.
Of a Kingdome 1.
Of the Discipline of a King 1.
Of Lives 3.
Of old age 1.
Of the Astrology of Democritus 1.
Of sublime things 1.
Of Apparitions 1.
Of humor, colour, flesh 1.
Of the Description of the world 1.
Of Man 1.
A collection of the Doctrines of Diogenes 1.
Of Definitions 3.
Erotick 1.
Another of Love 1.
Of Felicity 1.
Of Species 2.
Of the Epilepsie 1.
Of Divine inspiration 1.
Of Empedocles 1.
Epichirems 18.
Instances 3.
Of Voluntary 1.
Epitome of Plato's Commonwealth 2.
Of the diversity of voice in Creatures of the same kinde 1.
Of Subitaneous apparitions 1.
Of biting and blowes 1.
Of Animals that are said to have wisdom 7.
Of those which dwell in dry places 1.

of

Of those which change colour 1.
Of those which dwell in caves 1.
Of Animals 7.
Of Pleasure according to Aristotle 1.
Of Pleasure, another, 1.
Theses 24.
Of hot and cold 1.
Of dizziness and dimness 1.
Of Sweat 1.
Of Affirmation and Negation 1.
Callisthenes, or of Griefe 1.
Of Labours 1.
Of Motion 3.
Of Stones 1.
Of Pestilence 1.
Of Fainting 1.
Megarick 1.
Of Melancholy 1.
Of Metals 1.
Of Honey 1.
Of the collections of Metrodorus 1.
Sublime discourses 2.
Of Drunkenness 1.
Of Lawes alphabetically 24.
Epitome of Lawes 10.
To Definitions 1.
Of Odors 1.
Of Wine and Oyle.
First propositions, 18.
Legislative 3.
Politicks 6.
Politick according to severall occasions 4.
Politick Customes 4.
Of the best Commonwealth 1.
Collection of Problems 5.
Of Proverbs 1.
Of Congelation and Liquefaction 1.
Of Fire 2.
Of Winds 1.
Of the Palsey 1.
Of Suffocation 1.
Of Madnesse 1.
Of Passions 1.
Of Signes 1.
Sophismes 2.
Of the solution of Syllogisms 1.
Topicks 2.

of

Of punishment 2.
 Of Haire 1.
 Of Tyranny 1.
 Of Water 3.
 Of sleep and dreams 1.
 Of friendship 3.
 Of Ambition 2.
 Of Nature 3.
 Of Physick 17.
 Of the Epitome of Physicks, 2.
 Physicks 8.
 To Naturall Philosophers 1.
 Of Naturall Histories 10.
 Of Naturall Causes 8.
 Of Chyles 5.
 Of false Pleasure 1.
 Of the Soul 1. Thesis.
 Of undoubted Faith 1.
 Of simple dubitations 1.
 Harmonicks 1.
 Of Vertue, 1.
 Occasions or Contradictions 1.
 Of Sentence 1.
 Of Ridiculous 1.
 Meridians 2.
 Divisions 2.
 Of Differences 1.
 Of Injuries 1.
 Of Calumny 1.
 Of praise 1.
 Of Experience 1.
 Epistles 3.
 Of casuall Animals 1.
 Of Seleſtion 1.
 Encomiums of the Gods 1.
 Of Festivals 1.
 Of Prosperity 1.
 Of Enthymemes 1.
 Of inventions 2.
 Morall disputes 1.
 Morall descriptions 1.
 Of Tumult 1.
 Of History 1.
 Of the judgment of Syllogismes 1.
 Of flattery 1.
 Of the Sea 1.
 To Cassander, of a Kingdome 1.

of

Of Comedy 1.
 Of Meteors 1.
 Of Speech 1.
 Collection of words 1.
 Solutions 1.
 Of Musick 3.
 Of Meteors 1.
 Megacles 1.
 Of Laws 1.
 Of things contrary to Law 1.
 A Collection of the Doctrines of Xenocrates 1.
 Confabulations 1.
 Of an Oath 1.
 Rhetorical Precepts 1.
 Of riches 1.
 Of Poesy 1.
 Problems, Politick, Ethick, Physick, Erotick 1.
 Proverbs 1.
 Collection of Problems 1.
 Of Physicall Problems 1.
 Of Example 1.
 Of Proposition and Narration 1.
 Of Poesy, another, 1.
 Of the wise men 1.
 Of Advice 1.
 Of Solæcismes 1.
 Of the Art of Rhetorick 1.
 Of Rhetoricall Arts, 71 kinds.
 Of Hypocrisy 1.
 Aristotelick, or Theophrastick Commentaries 6.
 Naturall Sentences 16.
 Epitome of Physicks 1.
 Of Gratitude 1.
 Ethick-Characters
 Of Falshood and Truth 1.
 Of the History of Divinity 6.
 Of the Gods 3.
 Geometricall Histories 4.
 Epitome of Aristotle, concerning Animals 6.
 Epichirems 2.
 Thesis 3.
 Of a Kingdom 2.
 Of Causes 1.
 Of Democritus 1.
 Of Calumny 1.
 Of Generation 1.
 Of the Prudence and Manners of Animals 1.

of

THEOPHRASTVS.


- Of Motion 2.
 Of Sight 4.
 To definitions 2.
 Of being Given 1.
 Of Greater and Lesser 1.
 Of Musick 1.
 Of the divine Beatitude 1.
 To those of the Academy 1.
 Protreptic 1.
 How a City may be best inhabited 1.
 Commentaries 1.
 Of the fiery ebullition in Sicily 1.
 Of Things granted 1.
 Of the waies of Knowing 1.
 Of the Lying Argument 3.
 Ante-Topick 1.
 To Aeschylus 1.
 Astrological History 6.
 Arithmetical Histories of Encrease 1.
 Acicharus 1.
 Of Judicial Orations 1.
 Epistles concerning Atycreon to Phanias and Nicanor.
 Of Piety 1.
 Euias 1.
 Of opportunities 2.
 Of seasonable discourses 1.
 Of the Institution of Children 1.
 Another, different 1.
 Of Institution, or, of Vertues, or, of Temperance 1.
 Protreptic 1.
 Of numbers 1.
 Definitions of Syllogistick speech 1.
 Of Heaven 1.
 Politick 2.
 Of Nature 1.
 Of Fruits and Animals. All which, saith Laertius, amount
 to 1182. Divisions. These Books, as Theophrastus had ordered in
 his Will, were delivered to Neleus. What afterwards became of
 them, hath been related in the life of Aristotle

STRA-

STRATO.

CHAP. I.

His Life.

trato was successour to Theophrastus. He was of ^a Laert. some, ^b Lampscum, his Father ^c Arcefilaus, or, as ^b Cicero Laert. some, ^d Arcefus, mentioned in his Will. ^e He ^f Suid. was a person of great worth, eminent faith Laert. Suid. ^g Laert. Suid. ^h Laert. Suid. ⁱ Laert. Suid. ^j Laert. Suid. ^k Laert. Suid. ^l Laert. Suid. ^m Laert. Suid. ⁿ Laert. Suid. ^o Laert. Suid. ^p Laert. Suid. ^q Laert. Suid. ^r Laert. Suid. ^s Laert. Suid. ^t Laert. Suid. ^u Laert. Suid. ^v Laert. Suid. ^w Laert. Suid. ^x Laert. Suid. ^y Laert. Suid. ^z Laert. Suid. ^{aa} Laert. Suid. ^{ab} Laert. Suid. ^{ac} Laert. Suid. ^{ad} Laert. Suid. ^{ae} Laert. Suid. ^{af} Laert. Suid. ^{ag} Laert. Suid. ^{ah} Laert. Suid. ^{ai} Laert. Suid. ^{aj} Laert. Suid. ^{ak} Laert. Suid. ^{al} Laert. Suid. ^{am} Laert. Suid. ^{an} Laert. Suid. ^{ao} Laert. Suid. ^{ap} Laert. Suid. ^{aq} Laert. Suid. ^{ar} Laert. Suid. ^{as} Laert. Suid. ^{at} Laert. Suid. ^{au} Laert. Suid. ^{av} Laert. Suid. ^{aw} Laert. Suid. ^{ax} Laert. Suid. ^{ay} Laert. Suid. ^{az} Laert. Suid. ^{ba} Laert. Suid. ^{bb} Laert. Suid. ^{bc} Laert. Suid. ^{bd} Laert. Suid. ^{be} Laert. Suid. ^{bf} Laert. Suid. ^{bg} Laert. Suid. ^{bh} Laert. Suid. ^{bi} Laert. Suid. ^{bj} Laert. Suid. ^{bk} Laert. Suid. ^{bl} Laert. Suid. ^{bm} Laert. Suid. ^{bn} Laert. Suid. ^{bo} Laert. Suid. ^{bp} Laert. Suid. ^{bq} Laert. Suid. ^{br} Laert. Suid. ^{bs} Laert. Suid. ^{bt} Laert. Suid. ^{bu} Laert. Suid. ^{bv} Laert. Suid. ^{bw} Laert. Suid. ^{bx} Laert. Suid. ^{by} Laert. Suid. ^{bz} Laert. Suid. ^{ca} Laert. Suid. ^{cb} Laert. Suid. ^{cc} Laert. Suid. ^{cd} Laert. Suid. ^{ce} Laert. Suid. ^{cf} Laert. Suid. ^{cg} Laert. Suid. ^{ch} Laert. Suid. ^{ci} Laert. Suid. ^{cj} Laert. Suid. ^{ck} Laert. Suid. ^{cl} Laert. Suid. ^{cm} Laert. Suid. ^{cn} Laert. Suid. ^{co} Laert. Suid. ^{cp} Laert. Suid. ^{cq} Laert. Suid. ^{cr} Laert. Suid. ^{cs} Laert. Suid. ^{ct} Laert. Suid. ^{cu} Laert. Suid. ^{cv} Laert. Suid. ^{cw} Laert. Suid. ^{cx} Laert. Suid. ^{cy} Laert. Suid. ^{cz} Laert. Suid. ^{da} Laert. Suid. ^{db} Laert. Suid. ^{dc} Laert. Suid. ^{dd} Laert. Suid. ^{de} Laert. Suid. ^{df} Laert. Suid. ^{dg} Laert. Suid. ^{dh} Laert. Suid. ^{di} Laert. Suid. ^{dj} Laert. Suid. ^{dk} Laert. Suid. ^{dl} Laert. Suid. ^{dm} Laert. Suid. ^{dn} Laert. Suid. ^{do} Laert. Suid. ^{dp} Laert. Suid. ^{dq} Laert. Suid. ^{dr} Laert. Suid. ^{ds} Laert. Suid. ^{dt} Laert. Suid. ^{du} Laert. Suid. ^{dv} Laert. Suid. ^{dw} Laert. Suid. ^{dx} Laert. Suid. ^{dy} Laert. Suid. ^{dz} Laert. Suid. ^{ea} Laert. Suid. ^{eb} Laert. Suid. ^{ec} Laert. Suid. ^{ed} Laert. Suid. ^{ee} Laert. Suid. ^{ef} Laert. Suid. ^{eg} Laert. Suid. ^{eh} Laert. Suid. ^{ei} Laert. Suid. ^{ej} Laert. Suid. ^{ek} Laert. Suid. ^{el} Laert. Suid. ^{em} Laert. Suid. ^{en} Laert. Suid. ^{eo} Laert. Suid. ^{ep} Laert. Suid. ^{eq} Laert. Suid. ^{er} Laert. Suid. ^{es} Laert. Suid. ^{et} Laert. Suid. ^{eu} Laert. Suid. ^{ev} Laert. Suid. ^{ew} Laert. Suid. ^{ex} Laert. Suid. ^{ey} Laert. Suid. ^{ez} Laert. Suid. ^{fa} Laert. Suid. ^{fb} Laert. Suid. ^{fc} Laert. Suid. ^{fd} Laert. Suid. ^{fe} Laert. Suid. ^{ff} Laert. Suid. ^{fg} Laert. Suid. ^{fh} Laert. Suid. ^{fi} Laert. Suid. ^{fj} Laert. Suid. ^{fk} Laert. Suid. ^{fl} Laert. Suid. ^{fm} Laert. Suid. ^{fn} Laert. Suid. ^{fo} Laert. Suid. ^{fp} Laert. Suid. ^{fq} Laert. Suid. ^{fr} Laert. Suid. ^{fs} Laert. Suid. ^{ft} Laert. Suid. ^{fu} Laert. Suid. ^{fv} Laert. Suid. ^{fw} Laert. Suid. ^{fx} Laert. Suid. ^{fy} Laert. Suid. ^{fz} Laert. Suid. ^{ga} Laert. Suid. ^{gb} Laert. Suid. ^{gc} Laert. Suid. ^{gd} Laert. Suid. ^{ge} Laert. Suid. ^{gf} Laert. Suid. ^{gh} Laert. Suid. ^{gi} Laert. Suid. ^{gj} Laert. Suid. ^{gk} Laert. Suid. ^{gl} Laert. Suid. ^{gm} Laert. Suid. ^{gn} Laert. Suid. ^{go} Laert. Suid. ^{gp} Laert. Suid. ^{gq} Laert. Suid. ^{gr} Laert. Suid. ^{gs} Laert. Suid. ^{gt} Laert. Suid. ^{gu} Laert. Suid. ^{gv} Laert. Suid. ^{gw} Laert. Suid. ^{gx} Laert. Suid. ^{gy} Laert. Suid. ^{gz} Laert. Suid. ^{ha} Laert. Suid. ^{hb} Laert. Suid. ^{hc} Laert. Suid. ^{hd} Laert. Suid. ^{he} Laert. Suid. ^{hf} Laert. Suid. ^{hg} Laert. Suid. ^{hh} Laert. Suid. ^{hi} Laert. Suid. ^{hj} Laert. Suid. ^{hk} Laert. Suid. ^{hl} Laert. Suid. ^{hm} Laert. Suid. ^{hn} Laert. Suid. ^{ho} Laert. Suid. ^{hp} Laert. Suid. ^{hq} Laert. Suid. ^{hr} Laert. Suid. ^{hs} Laert. Suid. ^{ht} Laert. Suid. ^{hu} Laert. Suid. ^{hv} Laert. Suid. ^{hw} Laert. Suid. ^{hx} Laert. Suid. ^{hy} Laert. Suid. ^{hz} Laert. Suid. ^{ia} Laert. Suid. ^{ib} Laert. Suid. ^{ic} Laert. Suid. ^{id} Laert. Suid. ^{ie} Laert. Suid. ^{if} Laert. Suid. ^{ig} Laert. Suid. ^{ih} Laert. Suid. ⁱⁱ Laert. Suid. ^{ij} Laert. Suid. ^{ik} Laert. Suid. ^{il} Laert. Suid. ^{im} Laert. Suid. ⁱⁿ Laert. Suid. ^{io} Laert. Suid. ^{ip} Laert. Suid. ^{iq} Laert. Suid. ^{ir} Laert. Suid. ^{is} Laert. Suid. ^{it} Laert. Suid. ^{iu} Laert. Suid. ^{iv} Laert. Suid. ^{iw} Laert. Suid. ^{ix} Laert. Suid. ^{iy} Laert. Suid. ^{iz} Laert. Suid. ^{ja} Laert. Suid. ^{jb} Laert. Suid. ^{jc} Laert. Suid. ^{jd} Laert. Suid. ^{je} Laert. Suid. ^{jf} Laert. Suid. ^{jh} Laert. Suid. ^{ji} Laert. Suid. ^{jj} Laert. Suid. ^{jk} Laert. Suid. ^{jl} Laert. Suid. ^{jm} Laert. Suid. ^{jn} Laert. Suid. ^{jo} Laert. Suid. ^{jp} Laert. Suid. ^{jq} Laert. Suid. ^{jr} Laert. Suid. ^{js} Laert. Suid. ^{jt} Laert. Suid. ^{ju} Laert. Suid. ^{jv} Laert. Suid. ^{jw} Laert. Suid. ^{jx} Laert. Suid. ^{ky} Laert. Suid. ^{kz} Laert. Suid. ^{la} Laert. Suid. ^{lb} Laert. Suid. ^{lc} Laert. Suid. ^{ld} Laert. Suid. ^{le} Laert. Suid. ^{lf} Laert. Suid. ^{lg} Laert. Suid. ^{lh} Laert. Suid. ^{li} Laert. Suid. ^{lj} Laert. Suid. ^{lk} Laert. Suid. ^{ll} Laert. Suid. ^{lm} Laert. Suid. ^{ln} Laert. Suid. ^{lo} Laert. Suid. ^{lp} Laert. Suid. ^{lq} Laert. Suid. ^{lr} Laert. Suid. ^{ls} Laert. Suid. ^{lt} Laert. Suid. ^{lu} Laert. Suid. ^{lv} Laert. Suid. ^{lw} Laert. Suid. ^{lx} Laert. Suid. ^{ly} Laert. Suid. ^{lz} Laert. Suid. ^{ma} Laert. Suid. ^{mb} Laert. Suid. ^{mc} Laert. Suid. ^{md} Laert. Suid. ^{me} Laert. Suid. ^{mf} Laert. Suid. ^{mg} Laert. Suid. ^{mh} Laert. Suid. ^{mi} Laert. Suid. ^{mj} Laert. Suid. ^{mk} Laert. Suid. ^{ml} Laert. Suid. ^{mm} Laert. Suid. ^{mn} Laert. Suid. ^{mo} Laert. Suid. ^{mp} Laert. Suid. ^{mq} Laert. Suid. ^{mr} Laert. Suid. ^{ms} Laert. Suid. ^{mt} Laert. Suid. ^{mu} Laert. Suid. ^{mv} Laert. Suid. ^{mw} Laert. Suid. ^{mx} Laert. Suid. ^{my} Laert. Suid. ^{mz} Laert. Suid. ^{na} Laert. Suid. ^{nb} Laert. Suid. ^{nc} Laert. Suid. nd Laert. Suid. ^{ne} Laert. Suid. ^{nf} Laert. Suid. ^{ng} Laert. Suid. ^{nh} Laert. Suid. ⁿⁱ Laert. Suid. ^{nj} Laert. Suid. ^{nk} Laert. Suid. ^{nl} Laert. Suid. ^{nm} Laert. Suid. ⁿⁿ Laert. Suid. ^{no} Laert. Suid. ^{np} Laert. Suid. ^{nq} Laert. Suid. ^{nr} Laert. Suid. ^{ns} Laert. Suid. ^{nt} Laert. Suid. ^{nu} Laert. Suid. ^{nv} Laert. Suid. ^{nw} Laert. Suid. ^{nx} Laert. Suid. ^{ny} Laert. Suid. ^{nz} Laert. Suid. ^{oa} Laert. Suid. ^{ob} Laert. Suid. ^{oc} Laert. Suid. ^{od} Laert. Suid. ^{oe} Laert. Suid. ^{of} Laert. Suid. ^{og} Laert. Suid. ^{oh} Laert. Suid. ^{oi} Laert. Suid. ^{oj} Laert. Suid. ^{ok} Laert. Suid. ^{ol} Laert. Suid. ^{om} Laert. Suid. ^{on} Laert. Suid. ^{oo} Laert. Suid. ^{op} Laert. Suid. ^{oq} Laert. Suid. ^{or} Laert. Suid. ^{os} Laert. Suid. ^{ot} Laert. Suid. ^{ou} Laert. Suid. ^{ov} Laert. Suid. ^{ow} Laert. Suid. ^{ox} Laert. Suid. ^{oy} Laert. Suid. ^{oz} Laert. Suid. ^{pa} Laert. Suid. ^{pb} Laert. Suid. ^{pc} Laert. Suid. ^{pd} Laert. Suid. ^{pe} Laert. Suid. ^{pf} Laert. Suid. ^{pg} Laert. Suid. ^{ph} Laert. Suid. ^{pi} Laert. Suid. ^{pj} Laert. Suid. ^{pk} Laert. Suid. ^{pl} Laert. Suid. ^{pm} Laert. Suid. ^{pn} Laert. Suid. ^{po} Laert. Suid. ^{pp} Laert. Suid. ^{pq} Laert. Suid. ^{pr} Laert. Suid. ^{ps} Laert. Suid. ^{pt} Laert. Suid. ^{pu} Laert. Suid. ^{pv} Laert. Suid. ^{pw} Laert. Suid. ^{px} Laert. Suid. ^{py} Laert. Suid. ^{pz} Laert. Suid. ^{qa} Laert. Suid. ^{qb} Laert. Suid. ^{qc} Laert. Suid. ^{qd} Laert. Suid. ^{qe} Laert. Suid. ^{qf} Laert. Suid. ^{qg} Laert. Suid. ^{qh} Laert. Suid. ^{qi} Laert. Suid. ^{qj} Laert. Suid. ^{qk} Laert. Suid. ^{ql} Laert. Suid. ^{qm} Laert. Suid. ^{qn} Laert. Suid. ^{qo} Laert. Suid. ^{qp} Laert. Suid. ^{qq} Laert. Suid. ^{qr} Laert. Suid. ^{qs} Laert. Suid. ^{qt} Laert. Suid. ^{qu} Laert. Suid. ^{qv} Laert. Suid. ^{qw} Laert. Suid. ^{qx} Laert. Suid. ^{qy} Laert. Suid. ^{qz} Laert. Suid. ^{ra} Laert. Suid. ^{rb} Laert. Suid. ^{rc} Laert. Suid. rd Laert. Suid. ^{re} Laert. Suid. ^{rf} Laert. Suid. ^{rg} Laert. Suid. ^{rh} Laert. Suid. ^{ri} Laert. Suid. ^{rj} Laert. Suid. ^{rk} Laert. Suid. ^{rl} Laert. Suid. ^{rm} Laert. Suid. ^{rn} Laert. Suid. ^{ro} Laert. Suid. ^{rp} Laert. Suid. ^{rq} Laert. Suid. ^{rr} Laert. Suid. ^{rs} Laert. Suid. ^{rt} Laert. Suid. ^{ru} Laert. Suid. ^{rv} Laert. Suid. ^{rw} Laert. Suid. ^{rx} Laert. Suid. ^{ry} Laert. Suid. ^{rz} Laert. Suid. ^{sa} Laert. Suid. ^{sb} Laert. Suid. ^{sc} Laert. Suid. ^{sd} Laert. Suid. ^{se} Laert. Suid. ^{sf} Laert. Suid. ^{sg} Laert. Suid. ^{sh} Laert. Suid. ^{si} Laert. Suid. ^{sj} Laert. Suid. ^{sk} Laert. Suid. ^{sl} Laert. Suid. sm Laert. Suid. ^{sn} Laert. Suid. ^{so} Laert. Suid. ^{sp} Laert. Suid. ^{sq} Laert. Suid. ^{sr} Laert. Suid. ^{ss} Laert. Suid. st Laert. Suid. ^{su} Laert. Suid. ^{sv} Laert. Suid. ^{sw} Laert. Suid. ^{sx} Laert. Suid. ^{sy} Laert. Suid. ^{sz} Laert. Suid. ^{ta} Laert. Suid. ^{tb} Laert. Suid. ^{tc} Laert. Suid. ^{td} Laert. Suid. ^{te} Laert. Suid. ^{tf} Laert. Suid. ^{tg} Laert. Suid. th Laert. Suid. ^{ti} Laert. Suid. ^{tj} Laert. Suid. ^{tk} Laert. Suid. ^{tl} Laert. Suid. tm Laert. Suid. ^{tn} Laert. Suid. ^{to} Laert. Suid. ^{tp} Laert. Suid. ^{tq} Laert. Suid. ^{tr} Laert. Suid. ^{ts} Laert. Suid. ^{tt} Laert. Suid. ^{tu} Laert. Suid. ^{tv} Laert. Suid. ^{tw} Laert. Suid. ^{tx} Laert. Suid. ^{ty} Laert. Suid. ^{tz} Laert. Suid. ^{ua} Laert. Suid. ^{ub} Laert. Suid. ^{uc} Laert. Suid. ^{ud} Laert. Suid. ^{ue} Laert. Suid. ^{uf} Laert. Suid. ^{ug} Laert. Suid. ^{uh} Laert. Suid. ^{ui} Laert. Suid. ^{uj} Laert. Suid. ^{uk} Laert. Suid. ^{ul} Laert. Suid. ^{um} Laert. Suid. ^{un} Laert. Suid. ^{uo} Laert. Suid. ^{up} Laert. Suid. ^{uq} Laert. Suid. ^{ur} Laert. Suid. ^{us} Laert. Suid. ^{ut} Laert. Suid. ^{uu} Laert. Suid. ^{uv} Laert. Suid. ^{uw} Laert. Suid. ^{ux} Laert. Suid. ^{uy} Laert. Suid. ^{uz} Laert. Suid. ^{va} Laert. Suid. ^{vb} Laert. Suid. ^{vc} Laert. Suid. ^{vd} Laert. Suid. ^{ve} Laert. Suid. ^{vf} Laert. Suid. ^{vg} Laert. Suid. ^{vh} Laert. Suid. ^{vi} Laert. Suid. ^{vj} Laert. Suid. ^{vk} Laert. Suid. ^{vl} Laert. Suid. ^{vm} Laert. Suid. ^{vn} Laert. Suid. ^{vo} Laert. Suid. ^{vp} Laert. Suid. ^{vq} Laert. Suid. ^{vr} Laert. Suid. ^{vs} Laert. Suid. ^{vt} Laert. Suid. ^{vu} Laert. Suid. ^{vv} Laert. Suid. ^{vw} Laert. Suid. ^{vx} Laert. Suid. ^{vy} Laert. Suid. ^{vz} Laert. Suid. ^{wa} Laert. Suid. ^{wb} Laert. Suid. ^{wc} Laert. Suid. ^{wd} Laert. Suid. ^{we} Laert. Suid. ^{wf} Laert. Suid. ^{wg} Laert. Suid. ^{wh} Laert. Suid. ^{wi} Laert. Suid. ^{wj} Laert. Suid. ^{wk} Laert. Suid. ^{wl} Laert. Suid. ^{wm} Laert. Suid. ^{wn} Laert. Suid. ^{wo} Laert. Suid. ^{wp} Laert. Suid. ^{wq} Laert. Suid. ^{wr} Laert. Suid. ^{ws} Laert. Suid. ^{wt} Laert. Suid. ^{wu} Laert. Suid. ^{wv} Laert. Suid. ^{ww} Laert. Suid. ^{wx} Laert. Suid. ^{wy} Laert. Suid. ^{wz} Laert. Suid. ^{xa} Laert. Suid. ^{xb} Laert. Suid. ^{xc} Laert. Suid. ^{xd} Laert. Suid. ^{xe} Laert. Suid. ^{xf} Laert. Suid. ^{xg} Laert. Suid. ^{xh} Laert. Suid. ^{xi} Laert. Suid. ^{xj} Laert. Suid. ^{xk} Laert. Suid. ^{xl} Laert. Suid. ^{xm} Laert. Suid. ^{xn} Laert. Suid. ^{xo} Laert. Suid. ^{xp} Laert. Suid. ^{xq} Laert. Suid. ^{xr} Laert. Suid. ^{xs} Laert. Suid. ^{xt} Laert. Suid. ^{xu} Laert. Suid. ^{xv} Laert. Suid. ^{xw} Laert. Suid. ^{xx} Laert. Suid. ^{xy} Laert. Suid. ^{xz} Laert. Suid. ^{ya} Laert. Suid. ^{yb} Laert. Suid. ^{yc} Laert. Suid. ^{yd} Laert. Suid. ^{ye} Laert. Suid. ^{yf} Laert. Suid. ^{yg} Laert. Suid. ^{yh} Laert. Suid. ^{yi} Laert. Suid. ^{yj} Laert. Suid. ^{yk} Laert. Suid. ^{yl} Laert. Suid. ^{ym} Laert. Suid. ^{yn} Laert. Suid. ^{yo} Laert. Suid. ^{yp} Laert. Suid. ^{yq} Laert. Suid. ^{yr} Laert. Suid. ^{ys} Laert. Suid. ^{yt} Laert. Suid. ^{yu} Laert. Suid. ^{yv} Laert. Suid. ^{yw} Laert. Suid. ^{yx} Laert. Suid. ^{yy} Laert. Suid. ^{yz} Laert. Suid. ^{za} Laert. Suid. ^{zb} Laert. Suid. ^{zc} Laert. Suid. ^{zd} Laert. Suid. ^{ze} Laert. Suid. ^{zf} Laert. Suid. ^{zg} Laert. Suid. ^{zh} Laert. Suid. ^{zi} Laert. Suid. ^{zj} Laert. Suid. ^{zk} Laert. Suid. ^{zl} Laert. Suid. ^{zm} Laert. Suid. ^{zn} Laert. Suid. ^{zo} Laert. Suid. ^{zp} Laert. Suid. ^{zq} Laert. Suid. ^{zr} Laert. Suid. ^{zs} Laert. Suid. ^{zt} Laert. Suid. ^{zu} Laert. Suid. ^{zv} Laert. Suid. ^{zw} Laert. Suid. ^{zx} Laert. Suid. ^{zy} Laert. Suid. ^{zz} Laert. Suid.

CHAP. II.

His Will and Death.

His Will, saith Laertius, was to this effect.

THus I order, against the time that I shall die. All those things which are in my house I bequeath to Lampyrion and Arcefilaus. Out of the money which I have at Athens, let my Executors first defray the charges of my Funeral, and the solemn rites after my enterrement, doing nothing superfluously, nor niggardly. The Executors of these things, I appoint in my Will be these; Olympicus, Aristides, Mnesigenes, Hippocrates, Epicrates, Gorgylus,

(PPP)

Di-

Diocles, Lyco, Athanes. I leave the School to Lyco, for the rest are either too old, or otherwise employed. All the rest shall do well if they confirm this choice that I have made. I bequeath likewise all my Books unto him, except those which are written by our own hand, besides all Utensills, Carpets, and Cups for Feasting. Let the Executors give 500. Drachmes to Epicrates and one of the servants, which Arcesilaus shall think good. Let Lampyrion and Arcesilaus discharge all the debts, which Daippus undertook for Hiræus. Let nothing be owing either to Lampyrion or to the heirs of Lampyrion, but let him be discharged of all, and the Executors bestow on him 500. Drachmes, and one of the servants, as Arcesilaus shall think good; that having taken much paines with us, he may have sufficient for food and rayntment. I manumit Diophantus, and Diocles, and Abus. I give Simmias to Arcesilaus. I manumit Dromo. When Arcesilaus shall come, let Hiræus with Olympicus and Epicrates, and the rest of the Executors cast up the Accounts of the charges of my Funerall and other things; whatsoever is over and above, let Arcesilaus take it of Olympicus, not pressing him upon the day of payment. Let Arcesilaus discharge the Covenants which Strato made with Olympicus, and Aminias, which are in the hands of Philocrates Son of Tisamenus. As for my Tomb, let it be ordered as Arcesilaus, and Olympicus, and Lyco shall think good.

This was his will, preserved by *Aristo* the Chian. He was of so thin and low a constitution, that he felt not any pain at his death.

Of this name *Laertius* reckons eight.

The first a Disciple of *Isocrates*.

The second, this Philosopher.

The third a Physician, Disciple of *Erasistratus*.

The Fourth an Historian, who wrote the Wars of *Philip* and *Perseus* with the *Romans*.

The fifth, is wanting.

The sixth, an Epigrammatick Poet.

The seventh, an antient Physician.

The eighth, a Peripatetick, who lived at *Alexandria*.

CHAP.

CHAP. III.

His Writings.

Suidas saith, he wrote many Books: *Laertius* gives this Catalogue of them.

Of a Kingdom 3.
Of Justice 3.
Of Good 3.
Of God 3.
Of Principles 3.
Of Lives.
Of Felicity.
Of Philosophy.
Of Fortitude.
Of Vacuum.
Of Heaven.
Of Breath.
Of humane Nature.
Of the generation of Animals.
Of mixtion.
Of sleep.
Of Dreams.
Of Sight.
Of Sense.
Of Pleasure.
Of Colours.
Of Diseases.
Of Judgements.
Of Faculties.
Of Metallick Machines.
Of Hunger and Offuscation.
Of Light and Heavy.
Of divine inspiration.
Of Time.
Of Aliment and augmentation.
Of uncertain Animals.
Of fabulous Animals.
Of Causes.
Solutions of Questions.

(ppp 2)

Pro:

Proems of Places.
Of Accident.
Of More and lesse.
Of Unjust.
Of Priority and Posteriority.
Of Priority of Genus.
Of Proprium.
Of Future.
Confutations of Inventions.
Commentaries, which are suspected.
Epistles; beginning thus, Strato to Arsinoe, Health:

LYCO.

LYCO.

CHAP. I.

His Life.

Strato, saith *Laertius* was succeeded by *Lycō*, Son of *Astyanax* of *Troas*, an eloquent person, and excellent for the education of Children. He heard also *Panthædus* the Dialectick.

He said, that as Horses need both bridle spur, so in Children there must joined both modesty and ambition. Of his florid expression is alledged this instance. Of a poor

Maid hee said, *Βαρὺ γὰρ φορτὴν παρέχ' ἡβρὰ διὰ τοῦτον αἰετὶς ἐκτρέφεται καὶ ἀμείνων τῆς ἡλικίας νεότης.* A maid is a heavy burden to her Parent when she outruns the flowry season of her youth for want of a dowry. Whence *Antigonus* said of him, that as the fragrancy and pleasantness of an excellent apple will not admit Transplantation; so whatsoever he said was to be heard only from himself. For this sweetness of discourse some added the letter *γ* to his name, calling him *λυκούρις*, which implyeth sweetness: so * *Plutarch*.

* *De exilio.*

In stile he was very different from himself.

Upon those who were sorry they had not learned when time was, and wished it might be recalled, he jested thus. He said, that they who endeavoured to make amends by a late penitence for their past negligence, were conscious of the impossibility of their wishes; and of those that sought to bring it to passe, he said, they had lost all reason, in applying the nature of a straight line to a crooked ruler, or beholding their face in troubled water, or a confused mirrour.

He said, that to the wreath of publick games in the *Forum*, many aspired; to the *Olympick*, few or none.

He many times by his Counsell much advantaged the Athenians.

In his garments he affected neatness so much, that, as *Hermippus* saith, he wore an upper garment very precious and fine.

He

He was very expert in all exercifes, active and well made for a Wrestler, being thin-car'd and well set, as *Antigonus Caryllius* affirmeth: Whence in his own Country he practised the *Elcan* Games, and played at Ball.

He was intimate with *Eumenes* and *Attalus* beyond all men, who supply'd him with many things. *Antiochus* also would have had him lived with him, but could not get him.

He was so great an enemy to *Hieronymus* the *Peripatetick*, that upon a solemn day (of which already in the life of *Arcefilaus*) he only forbore to come to him.

He compared *Orators* to Frogs; these, saith he, croak in the water, those by the water of an houre-glasse.

He was Master of the School forty years, succeeding *Strato* in the hundred twenty seventh Olympiad; as he had given order by his Will.

CHAP. II.

His Will and Death.

Laertius produceth a Will of his to this effect.

THUS I dispose of my estate, if I shall not recover of this sickness. All that is in my house I bequeath to the Brethren, *Astyanax* and *Lycos*, out of which is to be paid whatsoever I owe at Athens to any man, as also the charges of my Funerall and Exequies. What is in the City and *Aegina*, I bestow upon *Lycos*, because he is of our name, and hath lived long with us, to our great content, as one that deserved the place of a Son. The *Peripatium* I leave to those friends that will make use of it, as *Bulo*, *Callinus*, *Aristo*, *Amphio*, *Lycos*, *Pytho*, *Aristomachus*, *Heraclius*, *Lycomedes*, *Lycos* my Kinsman. Let them put him in that place who they conceive will persevere in it, and discharge it best, which let the rest of my friends confirm for my sake and the places. My Funerall and the burning of my Body be so ordered by *Bulo* and *Callinus*, that it be not prodigall nor niggardly. Out of my estate at *Aegina*, let *Lycos* after my death give to the young men as much Oyle as shall serve their turnes, that hereby the memory of me and him that honours me may be justly preserved. Let them set up my * Statue, and

* For *Wrestling* and other Exercises.

and choose a fit place for the setting up of it, wherein let *Diophantus* and *Heraclides*, son of *Demetrius* assist them. Out of my Rents in the City, let *Lycos* pay all that I have named after his departure; in the next place let *Bulo* and *Callinus* and the expenses of my funerall be discharged. Let that household stuffe be taken away which I have left as common betwixt them. Let likewise the Physicians *Pasithemis* and *Midas* be honoured and rewarded for their care of me, and for their skill. To the son of *Callinus* I leave a couple of *Thericlean Pots*, and to his Wife, a couple of Goblets, and a fine Carpet, and a shaggy Carpet, and a Coverlet, and two Couch beds, the best that are left, that we may not seem unmindfull of their due respect towards us. As for those that served me, I order thus: *Demetrius*, who hath been long a Free man, I forgive the price of his redemption, and bestow upon him five Minæ, and a Cloak and a Coat; and, as having undergone many labours with me, let him be decently supplied with necessaries. *Crito*, the *Chalcidonian*, I forgive the price of his redemption, and bestow further on him foure Minæ. *Micrus* also I manumit, whom let *Lycos* bring up, and six years hence let him instruct him. In like manner I manumit *Chares*, whom let *Lycos* also bring up; I give him two Minæ, and my bookes, that have been published: The rest that have not been published, let them be given to *Callinus*, and let him take diligent care for the publishing of them. To *Syrus* the Free-man I give foure Minæ, and *Menodora*, and if he owe me any thing, I forgive it him. To *Hilara* I give five Minæ, a shaggy Coverlet, two Couch-beds, a Carpet; and which bed he shall choose. I manumit likewise the Mother of *Micrus*, and *Noemones*, and *Dion*, and *Theon*, and *Euphranor*, and *Hermias*; as also *Agatho*, after he hath served two years more; as also *Ophelio* and *Possidonius*, the bearers of my Litter, after they have served four years more, I will that they be set at liberty. I give moreover to *Demetrius*, *Crito*, and *Syrus*, to each a Bed and Coverlet, such as *Lycos* shall think fit. This I bestow on them, for as much as they have expres'd

express'd themselves faithfull in the performance of such things as were committed to their charge. As for my buriall, whether Lyco will have it here or at home, let it be as he will; for I perswade my selfe, he will do what is fitting no lesse then if I had done it my selfe. When he shall have faithfully performed these things, let the bequests of my Will remain firm. Witnesses, Callinus, an Hermionean, Aristo, the Chian, Euphronius, a Pœanican.

Thus, saith *Laertius*, having wisely managed all things appertaining to Learning and Humanity, his prudence and diligence extended even to the making of his Will; so that in that respect also he deserveth studiously to be imitated.

He died 74 years old of the Gout.

There were foure of this name.

The first, a Pythagorean, mentioned in the life of *Aristotle*.

The second, this Peripatetick.

The third, an Epick Poet.

The fourth, an Epigrammatick Poet.

DEME-

ARISTO.



Aristo succeeded *Lyco*. He was of the Island ^a *Ceos*, ^a *Strab.lib. 10.* famous for a Law, that whosoever exceeded 60. years of age should be put to death, that there might be no want of Provision for those that were more serviceable. In former time saith *Strabo*, it had four Citties, now there remain but two, *Julis* and *Caribæa*, into which the rest were transferr'd *Pœcessa* into *Carthæa*, *Caræssus* into *Julis*. In *Julis* *Aristo* was born. He was an Auditor of *Lyco*, and succeeded him in the Government of the *Peripatetick* School, as *Cicero*, *Plutarch*, and *Clemens Alexandrinus* affirm.

He was a great imitator of *Bion* the *Boristhenite*. *Cicero* saith, hee was neat and elegant. He wrote a Treatise of *Nilus*, cited by *Strabo*, and *Amatory Similies*, frequently cited by *Athenæus*.

In the second Book of his ^b *Amatory Similies*, he saith, that *Pole* ^b *Athen. deipn. 10.* the *Academick* advised to provide such entertainment at Feasts, as should be pleasant not only at the present, but also on the morrow.

^c In the same Book of his *Amatory Similies*, of an Athenian ^c *Athen. deipn. 12.* well in years, named *Dorus*, who would be thought handfom, he apply'd the words of *Ulysses* to *Doro*,

*Rich presents sure may lead away;
And thy too easie Soul betray.*

^d In the second of his *Amatory Similies*, he saith, the antients first ^d *Deipn.lib. 15.* bound their heads, conceiving it good against the pain caused by the vapours of the wine; afterwards for more ornament they used Garlands.

Laertius upon the testimony of *Panætius* and *Soficrates* affirmeth, that all the writings ascribed to *Aristo* of *Chios* the *Stoick* (except the Epistles) belong to *Aristo* the *Peripatetick*, their Titles, these;

Protrepticks 2.

Of Zeno's Doctrine: Scholastick Dialogues 6.

Of wisdom, Dissertations 7.

(999)

Erotick

CRITOLAUS.

*Erotick Dissertations.**Commentaries upon Vain-glory.**Commentaries 15.**Memorials 3.**Chrysa's 11.**Against Orators.**Against Alexinus's oppositions.**To the Dialecticks 3.**To Cleanthes, Epistles 4.*

CRITOLAUS.

^a Lib. 16.

Critolaus was, according to *Plutarch*, of *Phaselis*, an eminent Sea-Town of *Lycia*, described by ^a *Strabo* to have three Havens, and a Lake belonging to it. He was an Auditor of *Aristo*, and succeeded him in the School, as *Cicero*, *Plutarch*, and *Clemens Alexandrinus* affirm.

Hee went to *Rome* on an Embassy from the *Athenians* in the 534th year, from the building of the City, which falleth upon 2^d year of the 140th Olympiad.

^b *Sext. Emper.*

^b He condemned *Rhetorick*, as being used rather as an *Artifice*, then an *Art*.

DIODORUS.

Diodorus was Disciple to *Critolaus*, and succeeded him in the School, as is manifest from *Clemens Alexandrinus*, who adds, that in his assertion concerning our chief end, he joyned *Indolence* with *honesty*. He is mention'd by *Cicero*, how long he taught, or who succeeded him is unknown. Thus far we have an unintermitted account of the *Peripatetick* School.

FINIS.

THE HISTORY OF PHILOSOPHY.

The Seventh Part,

Containing the *Cynick* Philosophers.

LONDON.

Printed for *Humphrey Moseley*, and *Thomas Dring*:

An. Dom. 1656.



ANTISTHENES.

ANTISTHENES.

CHAP. I.

His Life.



He *Cynicks* are derived from *Antisthenes*; Disciple of *Socrates*, who, being most pleased with those discourses of his Master, which treated of Tolerance and Labouriousness, instituted this Sect. ^a He was born at *Athens*, his Father an Athenian named *Antisthenes*, also his Mother a *Thracian*, or, as *Plutarch*, a *Phrygian*, in whose defence, to those who reproached him that she was a Forreigner, he answer'd *Cibele the Mother of the Gods was a Phrygian*. He likewise derided the Athenians for boasting of their being Natives, saying, they were nothing more noble then snailes and Locusts. ^b Neither did *Socrates* the lesse esteem him; but on the contrary, hearing that he had behav'd himself valiantly at the Fight at *Tanagra*, he said of him, *I knew two Parents both Athenians could not beget so excellent a Person*. He first heard *Gorgias* the Orator, whence his Dialogues are written in a Rhetoricall stile, consisting chiefly in verity and exhortation. *Hermippus* saith, at the *Istmian* meeting, he used to make Orations in praise and dispraise of the *Athenians*, *Thebans* and *Lacedemonians*, before all the assembly; But seeing many of the Citizens come thither he refrained.

Next he applyed himself to *Socrates*, and profited so much under him, that he counselled his Scholers, to become his fellow-disciples under that Master: He lived in the *Piræum*, and went every day 40. *Stadia*, to hear *Socrates*.

He affected even whilst he was Disciple to *Socrates* to go in poor habit, and^c once having turned the torn part of his garment outermost, *Socrates* spying it, said, *I see vain-glory through a hole*; or, as *Ælian*, do you use this ostentation before us also?

^d Upon the death of *Socrates* he was the occasion of banishment to *Anytus*, and of death to *Melitus*; for *Melitus* meeting with some young men of *Pontus*, invited to *Athens* by the fame of *Socrates*, he brought them to *Anytus*, telling them he was wiser then *Socrates*, whereupon the standers by in indignation, turned them both out of the Citty; of which already in the life of *Socrates*.

CHAP. II.

His institution of a Sect.

a Laert.

b Suid.

c Laert.

d Laert.

^a Socrates being dead, of whom he learned tolerance and apathy, he made choice of *Cynosarges*, a Gymnasium at Athens just without the gates, as of the fittest place in which he might discourse of Philosophy. ^b It was so called upon this occasion. *Didymus* the Athenian sacrificing in his own house, a white dog that was by, snatcht the Victim, and running away with it, laid it down in another place; *Didymus* much troubled thereat, consulted the Oracle, which enjoined him to erect a Temple in that place where the Dog had laid down the Victim, and to dedicate it to *Hercules*, which was called *Cynosarges*, ^c *κυνος γαρνης*, *The Temple of the white Dog*. Hence *Antisthenes* & his followers were called *Cynicks*, and, by those that disapproved their institution, *Dogs*; *Antisthenes* himself being termed *ῥυτίλον*, *the sincere Dog*.

He first doubled his old fordid Cloak, and wore it alone [without a Coat] as *Diocles* affirmeth; he carried likewise a staffe and fatchell. *Neamthes* saith, he first used a single Cloak. *Soficrates* in the third of his *Successions*, saith, *Diodorus* the *Aspendian* wore a long beard, and carried a staffe and Wallet.

^d His assertions were these, that *Vertue* may be acquired by teaching, that those persons are noble, who are *Vertuous*; That *Vertue* was self-sufficient to Felicity, not needing any thing but a Socratick Courage; That *Vertue* consisteth in Actions, not requiring many words nor much learning, and is self-sufficient to wisdom, for all other things have a reference thereto; That industry is good and equall to labour, and that a wise man ought not to govern the Commonwealth according to the Laws in force, but according to *Vertue*; That a wise man, to have issue, may make choice of beautifull women, and love, for a wise man only knoweth what ought to be loved.

Diocles addeth these; That nothing is new to a wise man; That a good man deserveth love, that vertuous persons are friends; that wee ought to get assistance in War, valiant and just; that vertue is an Armour never can be taken from us; That it is better with some few good men to oppose all the wicked, then with many wicked men to contend with few good; Observe your Enemies, for they first find out your faults; Esteem a just man more then a neighbour; The same vertue belongeth to man and to woman; those things are good which are honest, ill which are dishonest; All things esteem strange; Wisdom is the safest fortification, for it will neither fall away, nor can be betray'd; In these inexpugnable things we ought to build Forts, by meditation.

e Lib. 9. c. 5.

^e *Agellius* saith, he esteemed Pleasure the greatest ill, whence hee used to say, *I had rather be mad, then be addicted to pleasure.*

f As

^f As to the opinion of the *Cynicks* in generall (not esteeming them, saith *Laertius*, a meer form and institution of life, but a true Sect of Philosophy) they were these. f Laert. vit. Menedem.

They took away, with *Aristo* the Chian, *Dialectick* and *Physick*, and only admitted *Ethick*; whence, what some said of *Socrates*, *Diocles* applyed to *Diogenes*, affirming he used the same expressions, that we ought to enquire,

*What good and ill
Our houses fill.*

They likewise reject the liberall Sciences, whence *Antisthenes* said, those who have acquired Temperance, ought not to study any learning, lest by other things they be diverted. *Geometry* likewise, *Musick*, and the like; they wholly took away. Whence *Diogenes*, to one that shew'd him a Watch, *It is an excellent invention*, saith he, *against supping too late*. And to one that entertain'd him with Musick;

*Wisdom the greatest Citties doth protect;
But Musick cannot one poor house direct.*

They likewise, as the *Stoicks*, affirmed to be happy to live according to *Vertue*, as *Antisthenes*, in his *Hercules*; for there is a kinde of affinity betwixt these two Sects, whence the *Stoicks* asserted *Cynisme* to be the neere way to *Vertue*, and so lived *Zeno* the Cittician.

Their diet was slender, their food only such as might satisfie Nature, their Cloakes fordid; they despised riches, glory, and nobility: Some of them fed only on hearbs and cold water, living under such shelters as they could finde, or in Tubbs, as *Diogenes* did, who affirmed, it was proper to the Gods to want nothing; and that those who stand in need of fewest things, come neere to the Gods.

They held also, according to *Antisthenes* in his *Hercules*, that *Vertue* may be acquired by Learning, and that it cannot be lost; that a wise man deserves to be loved, and never sinneth, and is a friend to such as are like him, and trusteth nothing to Fortune.

They took away with *Aristo* the Chian, all things between *Vertue* and Vice.

CHAP.

CHAP. III.

His Apophthegmes.

Laert.

OF his Apophthegmes are remembered these.
He proved Labour to be good, by the examples of *Hercules* and *Cyrus*, one a *Grecian*, the other a *Barbarian*.

He first defined Speech thus, *Speech is that which declareth that which is or was.*

To a young man of *Pontus* that came to be his Disciple, and asked him what he must bring with him, he answered, *Βιβλίον και, καὶ γράβιον και, καὶ πινυδριον και, a new Book, a new pen, and a new tablet, where the word και is equivocall, and signifieth (divided καινὸν) wit.*

To one, demanding what kinde of Wife he should take; *If a fair one*, saith he, *she will be common; if foul, a torment.*

Hearing that *Plato* spoke ill of him; *it is King-like*, saith he, *to do well, and be ill spoken of.*

Being initiated into the *Orphick* solemnities, the Priest telling him, that they who were initiated into those rites, were made partakers of many excellent things in the next world: *why then*, saith he, *do you not die?*

To one that reproached him that both his Parents were not free, *Neither*, saith he, *were they both wrasters, and yet I am a wrafter.*

Being demanded why he had few Disciples, *I beat them away*, saith he, *with a silver stasse.*

Being demanded why he rebuked his Disciples so sharply; *So*, saith he, *do Physicians the sick.*

Seeing an Adulterer running away, *Unhappy man*, saith he, *how much danger might you have escaped for one halfe penny.*

He said according to *Hecaton*, *It is better to fall among Crowses then flatterers; for those only devour the dead, these the living.*

Being demanded what was most happy for man, he answered, *To die in prosperity.*

To a friend, complaining he had lost his notes; *You should have writ them in your minde*, saith he, *and not in your book.*

As rust consumeth iron, so envy, saith he, *consumeth the envious man.*

Those who would never die, saith he, *must live piously and justly.*

He said, *Citties were then perishing, when they could not distinguish the good from the bad.*

Laert. Stob.

Being commended by some wicked men; *I am troubled*, saith he, *to think what ill I have done.*

He said, the cohabitation of concurring Brethren is firmer then any wall.

He said, we ought to carry such provision along with us, as if we

we should happen to be shipwrack'd, we might swimme away with.

To those who reproached him for conversing with wicked persons; *So do Physicians with the sick*, saith he, *ye are not sick themselves.*

He said, *It is absurd to separate corn from the weeds, and in war to reject the unserviceable person; ye, in a Common-wealth, not to extirpate the wicked.*

Being demanded what he had gain'd by Philosophy, he answer'd, *that I can converse with myselfe.*

At a Feast, to one that said to him, *Sing*, he reply'd, *Do you then pipe.*

Diogenes demanding a Coat, he bad him double his Cloak.

Being demanded what learning is most necessary; *That*, saith he, *which unlearneth ill.*

He advis'd those who were provoked by revilings, to bear it with greater Fortitude, then if stones were cast at them.

He derided *Plato*, as being proud, and seeing at a show a horse going loftily, turning to *Plato*, *Me thinks*, saith he, *you would have acted the part of this horse very well.* This he said, because *Plato* at the same time had commended the horse.

Another time visiting *Plato*, as he lay sick, and looking into the basin whereinto he had vomited, *I see here*, saith he, *the choler, but not the pride.*

He advis'd the *Athenians* to love Asses as well as Horses, which they conceiving absurd; and yet, saith he, you choose those for *Generalls*, who know nothing, but how to stretch out the hand.

To one that said to him, many praise thee; *why*, saith he, *what ill have I done?*

To one that demanded (as *Phanias* saith) what he should do to be a good and an honest man: *if you learn*, saith he, *of knowing persons, that the vices which you have are to be avoided.*

To one that praised a life full of delicacies; *Let the sons of my enemies*, saith he, *live delicatly.*

To a young man, who desired his statue might be made handsomer then himselfe; Tell me, saith he, if the brasse it selfe could speak, what you think it would boast of; the other answer'd, of its handsome figure: *Are you not ashamed then*, replies he, *to be proud of the same that an inanimate creature would be?*

A young man of *Pontus* promised to supply him, as soon as his ship came home laden with saltfish; hereupon he took him to a meal-woman, and filling his satchell departed; the calling to him for mony: *This young man*, saith he, *will pay you as soon as his ship comes home.*

When at any time he saw a woman richly dress'd, he went to her house, and bad her husband bring out his horse and armes, that if

if he were so provided, he might allow her those freedoms, being better able to justify the injuries it occasion'd; otherwise, that he should take off her rich habit.

Stob. Ser. 1. He said, *Neither a feast is pleasant without company, nor riches without Vertue.*

Stob. Ser. 38. He said, *Those pleasures which come not in at the dore, must not go out by the dore, but by incision or purging with Hellebor, or by *starving, so to punish those surfeits which we have incurred for a short pleasure.*

Ser. 50. He said, *Whosoever feareth others is a slave, though he know it not himselfe.*

Ser. 53. He said, *No covetous man can be a good man, or a King, or a free-man.*

Ser. 87. Being demanded what a feast is, he answered, *The occasion of surfeits.*

Ser. 117. He said, *We ought to aim at such pleasures as follow labour, not at those which go before labour.*

Ser. 148. He said, *Common Executioners are better then Tyrants; those put onely guilty men to death, Tyrants, the innocent.*

Ser. 171. He said, *We ought to wish our enemies all good things but Fortitude, for that they possesse would fall into the hands of the Victor, not the Owner.*

Ser. 212. Him that contradicteeth, he said, *we must not againe contradicte, but instruct for a mad-man is not cured by anothers growing mad also.*

Phil. rep. Stoic. He said, *A man should alwaies have in readinesse his wits or a rope.*
 Plat. vit. Lyc. Seeing the Thebans much exalted with their successe at the Luctrian fight, he said, *They were like boyes that triumph when they have beaten the Masters.*

Plat. vit. Per. To some that commended a Piper; But, saith he, *he is an ill man, for else he would never have been so good a Piper.*

CHAP. IV.

His Writings.

OF His Bookes saith Laertius, there are ten Tomes.
 The first containeth these.

Of speech, or of Characters.

Ajax, of the speech of Ajax.

Ulysses, or of Ulysses.

An apology for Orestes.

Of Lawyers.

Ifographie, or Desias, or Isocrates.

*Against Isocrates's *Andragogon*.*

The second Tome.

Of the Nature of Animals.

of

Of Procreation of children, or of Marriage, Brotick.
Of Sophists, Physiognomick.
Of Justice and Fortitude Protrepick 1, 2, 3,
Of Theognis.

The third Tome.

Of Good.

Of Fortitude.

Of Law, or of Policy.

Of Law, or of Fair and Just.

Of Freedom and Servitude.

Of Faith.

Of a Guardian, or of Trusting.

Of Victory, Oeconomick.

The fourth Tome,

Cyrus.

Hercules the Greater, or of Strength.

The fifth Tome.

Cyrus, or of a Kingdom.

Aspasia.

The sixth Tome.

Truth.

Of Dissertation, Anti-logick.

Sathon, of Contradiction 3.

Of Dialectick.

The seventh Tome.

Of Discipline, or of names, 5.

Of dying.

Of Life and Death.

Of things after death.

Of the use of names, or Eristick.

Of Interrogation and answer.

Of Opinion and Science 4.

Of Nature 2.

Interrogation concerning Nature 2.

Opinions, or the Eristick.

Problems concerning Learning.

The eighth Tome.

Of Musick.

Of Interpreters.

Of Homer.

Of Injustice and impiety.

Bbbbi

of

Of Chalcas.
Of the spie.
Of Pleasure.

The ninth Tome.

Of the Odysseis.
Of Minerva's wand, or of Telemachus, Helena, and Penelope.
Of Proteus
The Cyclops, or of Ulysses.
Of the use of Wine, or of Drunkenesse, or of the Cyclops.
Of Circe.
Of Amphiaraus.
Of Ulysses and Penelope.
Of the Dog.

The tenth Tome.

Hercules, or Midas.
Hercules, or of Prudence, or of strength.
The Master, or Lover.
The Masters, or spies.
Menexenus, or of Ruling.
Alcibiades.
Archelaus, or of a Kingdom.

These saith *Laertius*, were his writings, the great number whereof *Timon* derides, calling him an ingenious Trifler.

There is also among the *Socratick* Epistles one under his name to this effect.

Antisthenes to Aristippus.

IT is not the part of a Philosopher to live with Tyrants, and to waste time at Sicilian Feasts, but rather to be content with a little in his own Country; but you esteem it the greatest excellence of a Vertuous person, to be able to acquire much wealth, and to have powerfull friends. Riches are not good; neither if they were in themselves good, are they such, being thus obtained, nor can a multitude of unlearned persons, especially Tyrants, be true friends. Wherefore I would counsell you to leave Syracuse and Sicily; but if, as some report, you are in love with Pleasure, and aim at such things, as be seem not wise persons, go to Anticyra and cure your self by drinking Hellebore, for that is much better for you then the wine of Dionysius; this causeth madnesse, that asswageth it. So that as health and discretion differ from sicknesse and jolly, so much

much shall you be better then you are in these things which you now enjoy Farewell.

The Answer to this Epistle, see in the life of *Aristippus*.

CHAP. V.

His Death.

HE died saith *Laertius* of sicknesse. As he lay on his death-bed, *Diogenes* came to him and asked him if he wanted a friend. Another time he came to him with a dagger; *Antisthenes* crying out, who will free me from this pain, he shewed him the dagger, saying, *This shall*, *Antisthenes* reply'd, I say from my pain, not from my life; for he bore his sicknesse somewhat impatiently through love of life.

Theopompus commends him above all the Disciples of *Socrates*, as being of such acute and sweet discourse, that he could lead any man to what he would.

There were three more of this name, one a Heraclitean Philosopher; the second of *Ephesus*, the third of *Rhodes* a Historian.

Bbbb2

DIO

DIOGENES.

CHAP. I.

His Country, Parents, Time, Banishment.

^a Laert.

^a **D**IOGENES was of *Sinopis*, a City of *Pontus*, his Father named *Icesius*, or, as others, *Iceles*; by profession a money-changer.

He was born (as appears by computation from his death, which was in the 90th year of his age, in the first year of the 114th Olympiad, *Hegesias* being Archon) about the third year of the 91st Olympiad. *Suidas* saith, he was first called *Cleon*.

Diocles saith, his Father trading publicly in exchange of money, was surpris'd, coining false money, and thereupon fled: But *Eubulides* saith, *Diogenes* himselfe did it, and fled together with his Father; even *Diogenes* in his *Podalus*, acknowledgeth as much. Some affirme, that being made overseer, he was perswaded by the work-men to go to *Delphi*, or *Delus*, the Country of *Apollo*, to enquire of the Oracle if he should do that whereto he was advis'd, *μεγαλὴν εὐχὴν ἔμμενα*, which is of ambiguous signification, implying, to alter the course of life, and to coine false money. The Oracle assented: *Diogenes* not understanding it in the *Civill* sense, betook himselfe to coining, and being taken in the act, was banished, or, as others say, fled for fear. Some affirme, he adulterated the money he received from his Father, for which the Father was cast in prison, and there dyed; the Son fled, and coming to *Delphi*, enquired of the Oracle by what means he should become eminent, whereupon he received that answer.

^b *Ælian. var. Hist. 13. 28.*

^b When he left his Country, one of his servants followed him, named *Manes*, who not enduring his conversation ran away from him; some perswaded *Diogenes* to enquire after him, who answer'd, Were it not a shame, since *Manes* doth not need *Diogenes*, that *Diogenes* should need *Manes*. The fellow wandring up and down came at last to *Delphi*, where he was torn in pieces by doggs.

CHAP.



DIOGENES.

CHAP. II.

How he lived at Athens.

Coming to Athens, saith Laertius, he apply'd himselfe to Antisthenes, following the Cynicall Philosophy instituted by him. ^a Antisthenes having invited many to hear him, and but a few coming, at last in anger would not suffer any to come to him, and therefore bad Diogenes be gone also. Diogenes continuing to come frequently, he chid and threatned him, and at last struck him with his staffe: Diogenes would not go back, but persisting still in his desire of hearing him, said, *Strike if you will, here is my head, you cannot finde a staffe hard enough to drive me from you, untill you have instructed me.* Antisthenes overcome with his perseverance, admitted him, and made him his intimate friend. From that time forward he heard him. ^a *Ælian, var. Hist. 10. 16.*

Some affirm, saith Laertius, he first wore a double Cloak, upon which he used to lie [at night:] He likewise carried a wallet, wherein was his meat. He made use of all places for all things, dining, sleeping and discoursing in any place, insomuch that pointing to Jupiter's walke, and the Pompeum, two publick places at Athens, he said, the Athenians built them for his dwelling. Falling once sick, he walked with a staffe, which afterwards he continually used, as likewise a wallet, not in the City, but when he travelled. He wrote to one to build him a little house, which the other not doing so soon as he required, he made use of a Tub in the Metroum to live in, as he declareth in his Epistles. In Summer he used to roule in the burning Sand, in Winter, to embrace statues covered with Snow, accustoming himselfe continually to sufferance. ^b A Lacedæmonian seeing him in this posture in the depth of Winter, asked him if he were not a-cold; Diogenes said, he was not: What you do then, reply'd the other, is no great matter. ^b *Plut.*

At first he used to beg, of which there are many instances: He one time begged of a man thus, *If you have given to others, give also to me? if to none, begin with me?*

^c Another time he begged of a Statue, whereof being demanded the reason, *That I may the better,* saith he, *bear a refusal.* ^c *Laert.*

He requested something of a covetous person, who delaying to give; *Man,* saith he, *I ask you $\alpha\iota\tau\epsilon\sigma\theta\epsilon\omega$, not $\alpha\iota\tau\epsilon\phi\omega$, food, not a grave.*

He requested something of a person very obdurate, who answered yes, if you can perswade me to it; *Nay,* replied he, *if I were able to perswade you to any thing, it should have been to have hang'd your selfe.*

Of a Prodigall he begged a Mina; the other asked why he begged

begged a Mina of him, and of others but an *Obolus*: *Because*, saith he, *I hope to receive of others again; but whether I shall ever have any more of you, the Gods know.*

Being reproach'd that *Plato* begged not, but he begged: *Yes*, saith he, *he beggeth 1005 but,*

*Close in your ear,
Lest others hear.*

d *Ælian. var.*
Hist. 4. 27.

^d Having received some little money from *Dionysius* the Caryfian, he said,

*The Gods afford thee thy desire,
A man and house —*

Alluding to his effeminacy.

c *Laert.*

f *Var. hist. 3. 29.*

^c For this reason he said, the imprecations of *Tragedians* concurred in him, for he was without any City, without a house, depriv'd of his Country, a begger, a vagabond, having his livelihood only from day to day. And yet, addes ^f *Ælian*, he was more pleased with this condition, then *Alexander* with the command of the whole world, when having conquer'd the Indians, he returned to *Babylon*.

g *Laert.*

^g Seeing a Mouse, as *Theophrastus* saith, running up and down, he thence took occasion of comfort, considering it a creature that looked not for lodging, and was not displeased with darknesse, nor nice, as to diet.

He walked in the snow bare-foot, and tri'd to eat raw flesh, but could not.

He said, he imitated singing-Masters, who raise their voice too high, thereby to teach others the just tone.

The Athenians loved him much, for a youth having bor'd holes in his Tubbe, they punish'd him, and gave *Diogenes* a new one.

He used to perform the offices of *Ceres* and *Venus* in publick, arguing thus; *if it be not absurd to dine, it is not absurd to dine even in the market-place; but, it is not absurd to dine, therefore it is not absurd to dine even in the market-place.*

h *Laert. It is explained by Plutarch, de rep. Stoic.*
i *Laert.*

^h *supplicar* in the publick Forum; *I would*, saith he, *I could as easily satisfie my hunger.*

ⁱ As he dined in the Forum, some that were present called him Dog; *Nay*, saith he, *you are Dogs that stand about me when I am at dinner.*

Being reproached for feeding in the open Forum; *In the Forum*, saith he, *I grew hungry.*

Being reproached that he drunk in a victualling house; *And in a Barbers shop*, saith he, *I am shaved.*

He

He lived without any servant; Being demanded by one whether he would have a maid-servant, or a man, he said; neither; who then, answer'd the other, shall carry you out to your grave when you die? *Diogenes* reply'd, *hee that wants a house?*

GAHP. II.

How he lived at Corinth.

^a *IN*; his old age he took a voyage to *Ægina*, but was by the way ^a *Laert.* taken by some pirates, the name of whose captain was *Scirpalus*. They carried him to *Creet*, & there expos'd him to sale, they ask'd him what he could do, he answer'd; *he could command men*, and to the Cryer, he said, *if any man want a Master let him buy me*. Offering to sit down, they would not suffer him, (it being the custom of such as were to be sold for slaves, to leap up and down) *'tis no matter for that*, saith he, *Fishes are sold which way soever they lie*, adding, hee wondred that men being to buy a pot or vessel, examine it curiously on the inside, but if a man, they are satisfied with his look and outside. Pointing to a Corinthian richly attir'd that pass'd by, named *Xeniades*, sel me saith he, *to that man, for he wants, a Master*. To *Xeniades* as soon as he had bought him, he said, *Be sure you do as I command you*, he answer'd in the common proverbial verse.

The springs of Rivers upwards run.

Diogenes reply'd, if being sick you had bought a Physician would you obey his advice, or would you say as before, *The springs of Rivers upwards run.*

His friends, according to *Cleomenes*, offered to redeem him, but he told them they were fools, for Lyons were not slaves to their Keepers, but the Keepers to the Lyons, for the property of servitude is to fear, and men fear Beasts.

^b *Xeniades* having bought him, carried him to *Corinth*, ^b asking ^b *Laert.* him what he could do, he answer'd, he knew how to command ^c *Gell.* free persons. *Xeniades* wondring at his answer, set him at Liberty, and delivered his Sons to his charge, saying, *take then my Children and command them*. He put the Government of his family also ^p *Laert.* into his hands, which he acquitted himself of excellently well in every thing, in so much that *Xeniades* said, *he had brought a Good Genius into his House.*

He did not suffer the young men that were under his charge, to exercise themselves as *Wrestlers*, but only till they were warm, and for their health sake. He taught them many sayings of Poets by

by heart, and some of his own, and that they might more easily remember the full sum of Learning, he made a brief Collection thereof. He taught them at home to minister, using thin diet, and drinking water, to go negligently in habit, shaven, without coats, without shooes, and silent, looking upon themselves as they went. He brought them up likewise to Hunting. On the other side, they took great care of *Diogenes*, and recommended him to their Parents.

c Plut. vitæ
Alex.

When *Alexander* was upon expedition against the *Persian*, many Philosophers came to salute him, the same duty he expected from *Diogenes*, who was at that time at the *Craneum*, a Gymnasium in *Corinth*, where he lived idly, not minding *Alexander*. *Alexander* therefore went and found him out sitting in the Sun, hee rose a little to look upon the great crowd of people that came along with *Alexander*, who saluting him, asked *Diogenes* what he would desire of him, he answer'd, *that you would stand aside a little from beixt me and the Sun*. Hereat *Alexander* was so surpris'd, and so much admir'd his high mind, that his Attendants in returning, laughing thereat, but I, saith he, were I not *Alexander*, would choose to be *Diogenes*.

CHAP. IV.

His Philosophy.

a Laert.

And concerning *Opinions*, he said, there is a twofold *Exercitation*, one *spirituall*, the other *corporeall*; If in the first of these we employ our selves constantly, frequent phantasies will occurre, which facilitate the performance of Vertue; the one cannot be without the other, a good habit and strength being necessary both in respect of the soul and the body.

That Vertue is easily acquired by exercitation he argued, in as much as in the Mechanick Arts and others, that Artists by practise quickly arrive at an extraordinary readinesse therein, and Wrestlers and Musicians excell one another according to the continuall paines they take therein one more then another, and if they should have taken the same pains about their souls, it would not have been unprofitably and imperfectly employ'd.

He said nothing in life can be rightly done without exercitation, and that exercitation could murther any thing, for whereas men should choose Naturall Labours, whereby they might live happily; they on the contrary make choice of the unprofitable, and through their own folly, are in continuall misery. For even the contempt of Pleasure, if we accustome our selves thereto will be most pleasant; and as they, who inure themselves to a voluptuous

rious life cannot be taken off it without much trouble and grief; so they who exercise themselves in a contrary manner with as great ease condemn even the pleasures themselves.

He ascribed not so much to Law as to Nature; Hee affirmed that he followed the same course of life with *Hercules*, preferring nothing before Liberty.

He asserted that all things belong to the wise, arguing thus; *all things belong to the Gods, the Gods are friends to wise persons, all things are common amongst friends; therefore all things belong to the wise.*

As concerning Law, he held that without it a Commonwealth could not be ordered, for, saith he, *without a City there cannot be any profit of Civill things; a City is a Civill thing; of Law without a City there is no profit, therefore Law is Civill.*

He derided *Nobility*, *glory*, and the like, saying, they were the Ornaments, or veiles of wickednesse, and that only a right Commonwealth ought to be honour'd.

He held that there ought to be a Community of women, conceiving marriage to be nothing, and that every man and woman might enjoy one another as they pleased themselves; and consequently that all Children should be in common.

Hee held that it was not unlawfull to take any thing out of a Temple; or to feed upon living Creatures, neither was it impious to eat mans flesh, as appeared by the practise of other Nations; adding that all things are in all and by all; in bread there is flesh, in flesh bread; the remainders of flesh and bread being insinuated by occult passages into other bodies, and evaporating in like manner. This *Laertius* cites out of a Tragedy of his named *Thyestes*, if saith he, that Tragedy belong to him, and not rather to *Philistus*, or *Pasiphon*.

Musick, *Geometry*, *Astronomy* and the like he rejected as unprofitable and unnecessary.

CHAP. V.

His Apophthegms.

He was very acute saith *Laertius* in deriding others. Hee said *Euclides* school was not *σχολή*, but *χολή*, not a School, but *Anger*, for the Dialecticks affected *Litigious* dispute. He said *Plato's* school was not *διατριβή*, but *κατατριβή*, not an exercitation, but Consumption.

He said, when he look'd upon *Pilots*, *Physicians* and *Philosophers*, Man was the wisest of all Creatures; but when he looked upon *Interpreters* of *Dreams*, *Prophets* or persons puff'd up with wealth or honours, nothing is more foolish then man.

Hee said that he often found it convenient in life to have ready an answer or a rope.

Cccc

Ar

At a great Feast, seeing *Plato* eat Olives; Why, saith he, you being a wise man, and going to *Sicily* for such entertainments, did you not enjoy them: He answer'd, by the Gods *Diogenes*, I fed upon Olives there likewise as well as upon other things. *Diogenes* replyed, why then needed you to have gone to *Syracuse*, were there no Olives at that time in *Attica*? This *Phalarinus* ascribes to *Aristippus*, adding, that as he was eating figges, he met him, and said, tast: the other taking and eating; I had you, saith he, tast, and not devour.

In the presence of some friends of *Plato* sent to him by *Dionysius*, *Diogenes* trod under foot *Plato's* robe, saying, I tread under foot *Plato's* pride: But *Diogenes*, answer'd *Plato*, how proud are you your selfe, when you think you contemn pride? *Sotion* relates this as said to the Cynick by *Plato*.

Diogenes sent to *Plato* for wine and figgs, he sent him a large vessell of wine and figs; whereupon *Diogenes*, as you, saith he, being demanded how much 2. and 2. are, answer 20. so you neither grant what I request, nor answer what I demand; thus censuring his verbosity.

Being demanded in what part of *Greece* he had seen good men; *Athen*, saith he, *no where, but good boyes at Lacedæmon*.

Making a serious discourse, and perceiving that no man came to hear him, he began to sing, whereat a great many gather'd together, whom he reproached for coming to trifles, being so backward to serious things.

He said, men contested in undermining or kicking, but none about goodnesse.

He wondred at *Grammarians*, who enquiring after the misfortunes of *Ulysses*, forgot their own; and at *Musicians*, who whilst they tune their instruments, have discordant affections in their souls; and at the *Mathematicians*, that gazing upon the Sun and Moon, neglected what was just at their feet; and at *Oratours*, who studied to speak just things, and neglected to act them; and lastly at covetous persons, for dispraising mony, which they loved above all things.

He reprehended those, who though they commended just men for thinking themselves to be above mony, yet esteemed the rich happy.

He was angry at those, who when they sacrificed to the Gods for their health, feasted at the same time contrary to their health.

He wondered at Servants, who seeing their Masters eat excessively, did not take away their meat.

He praised those, who being about to marry, would not marry; who being about to go sea, would not go to sea; who being about to undertake some publick office, would not undertake it; and who being about to bring up children, forbore to bring them up; and who could compose themselves to live with great men, yet

yet never went to them.

He said, when we stretch out our hand to our friend, we should never clutch our fist.

One bringing him into a new house, and forbidding him to spit, he spat in his face, saying, he could not finde a worse place. Some ascribe this to *Aristippus*.

Crying out upon a time, *Men come hither*, a great many flocked about him, whom he fell upon with his stick, and beat them, saying, *I called men, not varlets*. This *Hecaton* in his *Chria* relates.

Alexander said, if he had not been born *Alexander*, he would have desired to have been born *Diogenes*.

He said, they were not maimed who were dumb and blinde, but they who had not a wallet.

Going once halfe shaven to a feast of young men, as *Metropoles* relates, they beat him, whereupon he took their names, and setting them down in a parchment roll, he wore it at his breast, whereby being known, they were reviled and beaten.

He said, he was the Dog of the praised, but none of the praisers durst go a hunting with him.

To one saying, at the *Pythian Games* I overcame men; *No*, saith he, *I the men, you the slaves*.

To those who said to him, you are now old, take your ease; what, saith he, *if I were to run a race, should I give over when I were almost at the end, or rather contest with greater courage?*

Finding *Demosthenes* the Orator at dinner in a common victualling house, who ashamed, would have stollen away; nay, saith he, you are now the more popular. *Aelian* relates it thus, *Diogenes* being at dinner in a common victualling house, and seeing *Demosthenes* passe by, invited him in, *Demosthenes* refusing; do you think it, saith *Diogenes*, a disparagement to dine here, when your Master dines here every day? meaning the common people, to whom Oratours are but servants.

To some strangers who were desirous to see *Demosthenes*, pointing to him with his middle finger; this, saith he, is he that leads the *Athenians*.

In reproofe to one who had throwne away his bread, and was ashamed to take it up again, he tyed a string about the neck of a bottle, and dragg'd it after him through the *Ceramik*.

He said, most men were mad *præter digitum*, all but the finger; if any man should walk pointing with his middle finger, he will be thought mad; if his fore-finger, not so.

He said, the most precious things were sold cheapest, and so on the contrary; for a Statue will cost 3000 pieces of silver, a peck of wheat, two pieces of brasse.

To one, who came to him to study Philosophy, he gave a fish, and bid him follow him, the other ashamed, threw it away and departed: not long after, meeting the same person, he laughing,

Cccc 2

said,

said, *The friendship betwixt you and me was broke off by a Fish.* Diocles relates it thus; One saying to him, command me *Diogenes*, he gave him a pennyworth of cheese to bring after him; the other refusing to carry it, our friendship, saith he, a pennyworth of cheese hath dissolved.

Seeing a boy drink water in the hollow of his hand, he took his little cup out of his wallet and threw it away, saying, *The boy out-went him in frugality.* He threw away his dish also, seeing a Boy that had broken his, supping up his broth in the same manner.

Seeing a woman prostrate her selfe unhand somely in prayer, and desirous to reprove her superstition, as *Zoilus the Pergean* reports; came to her, and said, Are you not ashamed, woman, that God who stands behinde you (for all things are full of him) should see you in this undecent posture.

He said, such as beat others ought to be consecrated to *Asculapius*, the God of Chirurgery.

He said, *against Fortune we must oppose courage; against Nature, Law; against Passion, Reason.*

In the *Craneum*, *Alexander* standing by him, as the Sun shone, said to him, ask of me what thou wilt; he answer'd, *Do not stand between me and the Sun.*

One reading a long tedious discourse, and coming at last neer a blank leafe at the end of the book, *Be of good courage friends*, saith he, *I see land.*

To one, proving by the *horned Syllogisme* that he had hornes, he feeling of his forehead, *but I*, saith he, *feel none.* In like manner another maintaining there was no such thing as motion, he rose up and walked. To one disputing concerning Meteors, *How long is it*, saith he, *since you came from heauen?*

A wicked man having written over the dore of his house, Let no ill thing enter here: *which way then*, saith he, *must the Master come in?*

He anointed his feet with sweet Unguents, saying, the scent went from the crown of his head into the air; but from his feet to his nostrills.

To some *Athenians*, that perswaded him to be initiated into some Religious Mysteries, alledging, that such as were initiated had the chiefest places in the other World: It is ridiculous, saith he, if *Agessilaus* and *Epaminondas* live there amongst bogges, and the common people that are initiated live in the blessed Islands. Or as *Plutarch*, hearing these verses of *Socrates*:

— *Twice happy they
who do these Mysteries suruey;
They only after death are blest,
All miseries pursue the rest;*

what, saith he, *shall Patrocion the thiefe be in better condition (because he was initiated) then Epaminondas.*

Mice

Mice comming to him as he was at dinner; *See*, saith he, *Diogenes also maintaineth Parasites.*

Diogenes being present at a discourse of *Plato's*; would not minde it, whereat *Plato* angry, said, Thou dogge, why mind'st thou not? *Diogenes* unmoved, answered, *Yet I never return to the place where I was sold, as doggs do, alluding to Plato's voyage to Sicily.*

Returning from a Bath, one asked him, if there were many men there; he said, *no*: The other asking if there were much company; he said, *there was.*

Plato defining Man a two-footed Animall without wings, and this definition being approved, *Diogenes* took a Cock, and plucking off all its feathers, turned it into *Plato's* School, saying, This is *Plato's* Man; whereupon to the definition was added, *having broad nailes.*

To one demanding at what time he should dine, *if thou art rich*, saith he, *when thou wilt, if poor, when thou canst.*

At *Megara*, seeing their sheep with thick fleeces, and their children almost naked; *It is better*, saith he, *to be the sheep of a Megaraean, then his son.*

To one, who hitting him with the end of a long pole, bad him him take heed, *why*, saith he, *do you mean to hit me again?*

He said, *the Oratours were the servants of the multitude; Crownes, the biles of glory.*

He lighted a candle at noon, saying, *I look for a man.*

c. Sub. Ser. 4.

He stood in the rain without any shelter, some that were present pittying him, *Plato*, who was there likewise, said, *if you will shew your selves pittifull to him, go away, reflecting upon his vain-glory.*

One giving him a box on the eare, *O Hercules*, saith he, *I knew not that I should have walked with a Helmet.*

Medias giving him many blowes with his fist, saying, there are 3000 drachmes [alluding to the fines imposed upon such outrages] ready counted for you upon the table: The next day he got a *Cæstus*, and beat him with it, saying, *There are three thousand drachmes ready counted for you.*

Lyfias an Apothecary asking him, if he thought there were many Gods: *How*, saith he, *can I think otherwise, when I take you to be their enemy.* Others ascribe this to *Theodorus*.

Seeing one that had besprinkled himselfe with water: *O unhappy man*, saith he, *dost thou not know, that the errors of life are no more to be washed away by water, then errors in grammar.*

He rebuked those who complained of Fortune, saying, *They did not request what was good, but that which seemed good to them.*

Of those, who are terrified with dreams, he said: *You never are concern'd for the things you do waking, but what you fancy in your sleep you make your greatest business.*

At the Olympick Games the Cryer proclaiming *Dioxippus* hath curiositate.

hath overcome men's slaves, saith he, but I men.

Alexander sending an Epistle to Antipater at Athens, by one whose name was Athlias, Diogenes being present said, Athlias from Athlias, by Athlias to Athlias, alluding to the name, which implyeth misery.

Perdiccas threatening him with death unless he would come to him; that is no great matter, saith he, for a Cantharides or spider may do as much; you should rather have threatened, that you would have liv'd well without me.

He often said the Gods had given to men an easie life, but that it was hidden from those who used choice diet, unguents and the like; whence to one whose servant put on his cloaths, you will not be truly happy, saith he, untill he wipe your nose also, that is, when you have lost the use of your hands.

Seeing some that had the charge of the things belonging to the Temple, leading a man to Prison, who had stoln a Cup out of the Treasury, the great thieves, saith he, lead Prisoner the lesser.

To a young man that throwing stones at a Gibbet, well done, saith he, you will be sure to hit the mark.

To some young men that coming about him, said, take heed you do not bite us: fear not boies, said he, Diogenes eat not Beetes [for so he termed effeminate persons.]

To one feasting, cloath'd in a Lyons skin, do not saith he, defile vertues Livery.

To one extolling the happinesse of Callisthenes, in that living with Alexander he had plenty of all things; nay, saith he, he is not happy, for he dines and suppes when Alexander pleases.

When he wanted money, he said, he went to redemand, not borrow it of his friends.

Seeing a young man going along with some great persons to a Feast, he took him from them, and carried him to his own friends, bidding them to look to him better.

To one neatly dressed, who had asked him some question, I cannot answer you, saith he, unless, I knew whether you were a man or a woman.

g Vit. Athena. Of a young man playing at Catabus in a Bath, by how much the better, saith he, so much the worse.

At a Feast one threw a bone to him as to a dog, which he like a dog took up, and lifting his legge *μεγιστευειν αυτοις*.

Orators, and all such as sought glory by speaking, hee called *νεκροειδωμοι*, thrice men, instead of *τριαιδωμοι*, thrice wretched.

Hee called an unlearned rich man a sheep with a golden fleece.

Seeing written upon the Gates of a Prodigall's house, TO BE SOLD, I knew, saith he, being so, or charg'd with mine, it would commit up the owner.

To a young man professing himself much displeased at the many

ny persons that courted him, let him see, saith he, that you are displeased by casting off your effeminacy.

Of a foul Bath, where, saith he, shall they be washed that wash here?

A big fellow that plaid on the harp, though by all others discommended for playing ill, he praised, being asked why, because, saith he, being an able fellow, he chooseth rather to play on the harp then to steal.

A certain harper who plaid so ill, that the company alwaies went away and left him, he saluted thus, Good morrow cock, the other asking why, because, saith he, your Musick maketh every one rise.

Seeing a young man doing something, which though it were ordinary, he conceived to be unseemly, hee filld his bosome with beans, and in that manner walked through the people, to whom gazing upon him, I wonder, saith he, you look at me and not at him.

Hegesias desiring him to lend him some of his writings, you are a fool, saith he, Hegesias, who eat figgs not painted but really, yet neglect true exercitation, and seek after the written.

Seeing one that had won the Victory at the Olympick Exercises feeding sheep; you have made hast, saith he, good man, from the Olympick Exercises to the Nemean, the word alluding to feeding of sheep.

Being demanded how it cometh to passe that Wrestlers are for the most part stupid fellows, he answer'd, because they are made chiefly of the skins of Oxen and swine.

To a Tyrant, demanding of him what brasse was best, he answer'd that whereof, the Statues of Harmodius and Aristogiton were made. This others ascribe to Plato.

Being asked how Dionysius useth his friends, as vessels, saith he, emptying the full, and throwing away the empty.

A young man newly married, having written upon his house, the Son of Jupiter, Hercules, Callinictis dwelleth here let nothing ill enter, hee added, Assistance after a defeat, implying it was too late, he being already married.

He said Coverousness is the Metropolis of all evill.

Seeing one, that had wasted all his means, eating Olives, if you had used to dine so, said he, you would not have supp'd so.

He said, Good men are the Images of the Gods, love is the businesse of idle persons.

Being asked what is the most miserable thing in life, he said, an old man in want.

Being demanded, the bitings of what beasts were most dangerous, Of Wild Beasts, saith hee, a Detraitor, of Tame, a Flatterer.

Beholding a picture of two Centaures very ill painted, hee said,

said, *which of these is Chiron*; the least consisteth in the Greek word, which signifieth *worse*, and was also the name of a Centaur, tutor to *Achilles*.

He said, *the discourse of flatterers is a rope of honey. He called the belly the Charybdis of life.*

Hearing that *Didymos*, an Adulterer, was taken; *he deserves*, saith he; *to be put out of his name* (meaning emasculated)

1 Stob. Ser. 55. Being asked why gold looks pale; *because*, saith he, *many lie in wait for it.*

Seeing a woman carried in a Litter; *that is not*, saith he, *a fit cage for such a Beast.*

Seeing a Servant that had run away from his Master, sitting upon the brink of a well: *Young man*, saith he, *take heed you do not fall in*: alluding to the punishment of fugitive servants.

Seeing one that used to steal garments in the bath, he said, *ἐν ἀσπίδι καὶ ἄλλοις ἔσθ' ἀλλοιούμενος*, *Do you come for unguents, or for another garment?*

Seeing some women hang'd upon an Olive-tree; *I would*, saith he, *all trees bore the same fruit.*

Seeing a thief that used to rob Tombs, he spoke to him in that verse of *Homer*,

—What now of men the best,
Com'st thou to plunder the deceas't?

Seeing a handsome youth all alone asleep, he awaked him, saying in the words of *Homer*, *Awake*,

Μὲ γὰρ οὐδ' ἔνδον ἐμὲ παραστήσῃς ἐν δόρῳ μέγῃ.

To one that feasted sumptuously, he said that verse of *Homer*.

Son, thou hast but a little time to live.

Plato discoursing concerning *Idæas*, and naming *ὑπερβολή*, and *ὑποβολή*, as if he should say, *Tableity and Cuppeity*, he said, *I see Plato, the table and the cup, but not the tableity and cuppeity.* *Plato* answered, it is true indeed, you have eyes by which the *table* and *cup* are seen; but not an *Intellect*, by which *tableity* and *cuppeity* are seen.

Being demanded what he thought *Socrates*, he answered, *mad*. Being demanded at what time a man should marry; *a young man*, saith he, *not yet; an old man not at all.*

To one that asked, what he should give him to let him strike him, he answered, *a Helmet.*

1 Stob. Ser. 161 To a young man dressing himselfe neatly. *if this*, saith he, *be for the sake of men, you are unhappy; if for women, you are unjust.*

Seeing a young man blush; *take courage*, saith he, *that is the colour of Virtue.*

Hearing

Hearing two men plead against one another, he condemn'd both, saying, *one had stolen, and the other had not lost.*

Being demanded what wine he thought most pleasant, he answer'd, *that which is drunk at another's cost.*

To one that said, many deride thee; he answer'd, *but I am not derided*: as conceiving, saith *Plutarch*, those only to be derided, who are troubled at such things. in Vit. Fab. Max.

To one who said, Life is an ill thing: *Life*, saith he, *is not an ill thing, but an ill life is an ill thing.*

As he was dining upon Olives, they caused *Tart* to be set n Stob. Ser. 59. before him, which he threw away, saying,

Stranger, when Kings approach; withdraw.

The words of *Laius's* Officers to *Oedipus*:

Being asked what kinde of dogge he was, he answer'd, *when he was hungry, a Spaniel, when his belly was full, a Mastiffe*; one of those which many commend, but dure not take abroad with them a hunting.

Being demanded whether wife men might eat dainties; *all things*, saith he, *as well as others.*

Being demanded why men gave to *Beggars*; and not to *Philosophers*; *because*, saith he, *they are afraid they may be lame or blinde, but are not afraid they may be Philosophers.* o Stob. Ser. 77.

To one that reproached him as having counterfeitd mony; *indeed*, saith he, *there was a time when I was such a one as you are; but the time will never come that you will be as I am.*

Coming to *Mindus*, and seeing the Gates very large, the City small; *Mindinians*, saith he, *shut your Gates, lest your City run out at them.*

Seeing a thief that was taken stealing purple, he apply'd that verse of *Homer* to him,

The purple death, and potent fate have seiz'd.

To *Craterus*, who invited him to come to him, he returned answer, *I had rather lick salt at Athens, then enjoy the greatest delicacies with Craterus.*

Meeting *Anaximenes* the Oratour, who was very fat; *Give us*, saith he, *some of your flesh, it will ease you, and help us.*

The same *Anaximenes* being in the midst of a discourse, *Diogenes* shewing a piece of salt-fish, diverted the attention of his Auditors; whereat *Anaximenes* growing angry, *See*, saith he, *a hard penny-worth of salt-fish hath broke off Anaximenes's discourse.*

Some ascribe this to him. *Plato* seeing him wash herbs, came and whisper'd thus to him, *If you had followed Dionysius, you would not have needed to wash herbs*; to whom he returned this answer in his ear, *if you had washed herbs, you needed not to have followed Dionysius.*

D d d

To

To one that said to him, many laugh at you *and Asses perhaps at them*, faith he; *but they care not for Asses, nor I for them.*

Seeing a young man studying Philosophy: Well done, faith he, you will teach those, who love your outward beauty, to admire your soul.

To one that admired the multitude of votive offerings in *Samo-thracia*, given by such as had escaped shipwreck: *There would have been far more*, faith he, *if those who perished had presented theirs.* Others ascribe this to *Diagoras* the Melian.

To a young man going to a feast, he said, You will come back *Chiron*: (alluding to the word which implyeth worse) the young man came to him the next day, saying, I went and returned not *Chiron*: No, faith he, not *Chiron*, but *Eurytion*.

Returning from *Lacedemon* to *Athens*, to one that asked him, from whence he came, and whither he went: *From men*, faith he, *to women.*

Returning from the Olympick Games, to one that asked if there were much people there; *Much people*, faith he, *but few men.*

He compared Prodigalls to fig-trees growing on a precipice, whose fruit men tast not, but crows and vultures devour.

Phryne the Curtezian, having set up a golden Statue of *Venus* at *Delphi*, he wrot on it, *From the intemperance of the Grecians.*

Alexander coming to him, and saying, I am *Alexander* the great King: *And I*, faith he, am *Diogenes* the Dogg.

Being asked why he was called *Dogg*: *I saw on those that give*, faith he, *I bark at those that will not give, and I bite the wicked.*

As he was gathering figgs, the keeper of the Orchard spying him, told him, it is not long since a man was hang'd upon that Tree: *And for that reason*, faith he, *I will dence it.*

p. *Æl.* 12. 58.

Observing *Dioxippus* the Olympick victor, to cast many glances upon a Curtezian: *See*, faith he, *a common Woman leads the martiall Ramm by the neck.*

To two infamous persons stealing away from him: *Fear not*, faith he, *dogs eat not thistles.*

To one that asked him concerning a youth taken in adultery, whence he was; he answer'd, of *Tegea*, *Tegea* (a City of *Arcadia*) whereto he alludeth, is a publick Brothell.

Seeing one, that in former times had been an ill Wrastler, profess Medicines; *What is the matter*, faith he, *have you a designe to cast those down that have throw you?*

Seeing the Son of a common woman throw stones amongst a croud: *Take heed*, faith he, *you do not hit your Father.*

To a youth, shewing him a sword, given him by one that loved him, he said, *ὅτι οὐκ ἔστιν ἐμὸν, ὅτι δὲν ἔστιν, οὐκ ἔστιν.*

To some that extolled one who had bestowed something on him: *But you do not praise me*, faith he, *who deserved to receive it.*

To

To one that redemanded an old Cloak of him, *if you gave it me*, faith he, *I must keep it, if you lent it me, I must make use of it.*

To a supposititious person that said to him, you have gold in your Cloak; *Yes*, faith he, *and for that reason I lay it under mee when I go to sleep.*

Being demanded what he had gained by Philosophy, *if nothing else* faith hee, *at least this, to be prepared for all fortunes.*

Being demanded of what Country he was, he answered, *a Citizen of the World.*

To one that sacrific'd, praying he might have a child, *you pray for a child*, faith he, *but never trouble your self what kind of child it may prove.*

At an ordinary, being demanded money, he answered the Master in that verse of *Homer*,

Ask others, but from Hector hold thy hand.

He said the Mistresses of Kings were Queens; for the Kings did whatsoever they would have them.

The Athenians having decreed to stile *Alexander* *Bacchus*; and make me, faith he, *Serapis.*

To one reproaching him for living in filthy places, *the Sun*, faith he, *visits Kennells, yet is not defiled.*

Being at supper in the Temple, they brought him course bread, he threw it away, saying, *nothing but what is pure must come within a Temple.*

To one that said, why do you, who know nothing, profess Philosophy? he answer'd, *though I should but pretend to study Philosophy, yet that were a profession thereof.*

To one that recommended his Son to him, saying, hee was very ingenious, and exceeding well educated, he answered, *why then doth he need me?*

Those who speak good things, but do them not, differ nothing from a Lute; for that neither hears nor hath sense.

Hee went to the Theatre, as all the people were going out, being asked why he did so, *This*, faith he, *is that I study all my life time.*

Seeing an effeminate young man, *are you not ashamed*, faith hee, *to use your self worse then Nature hath done? she hath made you a man, but you will force your self to be a woman.*

Seeing an ignorant man tuning a Lute, *are you not ashamed*, faith he, *to try to make a Lute sound harmoniously, and yet suffer your life to be so full of discord.*

To one that said he was unfit for Philosophy, *why do you live*, faith he, *if you care not for living honestly.*

To one who despised his own Father, *are you not ashamed*, faith he, *to despise him who is the cause you are so proud?*

Hearing a handsome youth speak foolishly, *are you not ashamed*, faith he, *to draw a leaden dagger out of an ivory sheath.*

D d d d 2

Be-

Being reproached for accepting a Cloak from *Antipater*, he answered in those words of *Homer*,

The gifts of Gods must not be thrown away.

One that hit him with a pole, and then bid him take heed, hee struck with his staffe, and said, *and take you heed.*

To one that sued to a Curtezian, *What mean you wretch saith he, to sue for that which is much better to misse.*

To one that smelled sweet of Unguents, *take heed, saith he, this perfume make not your life stink.*

He said, *Slaves serve their Masters, but wicked men their passions.*

Being demanded why slaves are called *Asses and Footmen*, because saith he, *they have feet like men, but such minds as you that ask the question.*

Seeing an unskillfull Archer going to shoot, he sate down at the mark, *lest, saith he, he should hit me.*

He said lovers are unhappy in pleasure.

Being demanded whether death be ill, *how, saith he, can that be ill, whereof when it cometh we have no sense.*

Alexander coming to him, and saying, *do you not fear me? what saith he, are you good or ill, he answered good: who, replies Diogenes, fears that which is good?*

He said, *Learning is a regulation to young men, a comfort to old men, wealth to poor men, and an Ornament to rich men.*

To *Didymo* an Adulterer curing a maids eye, *take heed, saith he, least in curing the eye, you hurt not the ball, [the word *eye*, signifying both the eye-ball and Virginity.]*

To one that said his friends lay in wait for him, *what then is to be done, saith he, if friends and enemies must be used alike.*

Being demanded what is best amongst men, he answered, *freedom of speech.*

Coming into a school, and seeing there many statues of the Muses, but few Auditors, *by the help of the Gods, Master, saith he, you have many Auditors.*

Sub. Eth. Ser. 1. To one that asked him how he might order himself best, *by reprehending, saith hee, those things in your self which you blame in others.*

Ser. He gave good counsell to a person very dissolute, being demanded what he was doing, he answer'd, *washing an Ethiop.*

Ser. 30. He went backwards into the School of the Stoicks, whereat some laughing, *are you not ashamed, saith he, to do that in the whole course of your life, for which you deride me in walking.*

Ibid. Hee said, *men provide for their living, but not for their well living.*

Ser. 37, & 84. He said, it was a shame to see Wrestlers and Singing-Masters observe temperate dyet, and moderate their pleasures, one for exercise, the other for his voice, and yet no man would do so much for Vertue's sake.

He

He said, *Pride, like a shepheard, driveth men whither it pleaseth.* Ser. 45.

Seeing the high walls of *Megara*, he said, *Unhappy people, minde not the height of your walls, but the height of their courages who are to stand on the walls.* Ser. 48.

He compared covetous men to such as have the dropfy, those are full of mony, yet desire more; these of water, yet thirst after more: *Passions grow more intense by enjoyment of what they desire.* Ser. 53.

Seeing a man make love to old rich widowes: *This love, saith he, is not blinde, but toothlesse.*

Being demanded what beasts were the worst: *in the field, saith he, Bears and Lyons, in the City, Usurers and Sycophants.* Ser. 54.

He compared flattery to an empty tombe, on which *Friendship* was inscribed. Ser. 64.

Blaming *Amisllbenes* for being too remisse in discourse, in regard that when he spoke loudest he could hardly be heard, and calling himselfe the Trumpet of reproofe: *Antisthenes* reply'd, he was like a Bee, that makes no great noise, yet stings sharply.

He said, reproof is the good of others.

Ibid.

A certain Athenian asking him why he lived not with the *Lacedaemonians*, whom he praised so much: *Physicians, saith he, though they study health, converse with the sick.* Ibid.

He said, other doggs bark at their enemies, I, my friends; that I may preserve them.

He asked *Plato* if he were writing Lawes: *Plato* affirmed he was. Did you not write a Common-wealth before, said *Diogenes*? I did, answers *Plato*. And had not that Common-wealth Lawes; saith he? The other answering it had: *To what end, reply'd Diogenes, do you write new Lawes?*

He said, *To give Physick to a dead body, or advise an old man, is the same thing?* Ser. 60.

To a bald man that reviled him, *I will not return your reproaches,* Ser. 71. saith he, *yet cannot but commend your hair, for leaving so bad a head.*

To an Informer that fell out with him: *I am glad, saith he, of the enmity betwixt us, for you hurt not your foes, but your friends.* Ibid.

To one that reviled him; *No man, saith he, will believe you when you speak ill of me, no more then they would me, if I should speak well of you.* Ser. 72.

Alexander sent him a dish full of bones, with this message, *It was meat for doggs;* he answer'd, *Yea, but not fit for a King to send.*

He said, it was the same fault to give to them that deserved nothing, as not to give to them that do. Ibid.

He said, *As houses, where there is plenty of meat, are full of mice, so the bodies of such as eat much are full of diseases.* Ser. 87.

At

Ser. 88.

At a Feast, one giving him a great cup full of wine, he threw it away; for which being blamed, *If I had drunk it, saith he, not only the wine would have been lost, but I also.*

Ser. 105.

Being demanded what was hardest, he answer'd, *To know our selves, for we construe most things according to our own partiality.*

Ser. 117.

He said, *Medea* was a wife woman, not a Witch, who by labour and exercise corroborated the bodies of effeminate persons, whence arose the fable, that she could renew age.

Ser. 126.

To one that profest himselfe a *Philosopher*, but argued litigiously, he said, *Why do you spoile the best part of Philosophy, yet would be thought a Philosopher?*

Ser. 133.

Questioning one of those young men that followed him, he was silent; whereupon *Diogenes*, *Do you not think, saith he, it belongs to the same man to know when to speak, and when to hold his peace?*

Ser. 149. & 153.

Being demanded how a man should live under the authority of superiours, as we do by fire, saith he, not too near, lest it burn, not too far off, lest we freeze.

Ser. 183.

Seeing some women talking privately together: *Behold, saith he, the Asp borrowes poyson from the Piper.*

Ser. 210.

Being demanded what was the heaviest burthen the earth bears, he answered, *an ignorant man.*

Ser. 211.

An Astrologer in the Forum discoursing to the people, and shewing them in a table the erratick Starrs: *No, saith Diogenes, it is not the Starrs that erre, but these, pointing to the people.*

Ser. 216.

Being demanded what men are the most noble: *They, saith he, who contemn wealth, glory, and pleasure, and over-master the contraries to these, poverty, ignominy, pain, death.*

Ser. 230.

Seeing the servants of *Anaximenes* carrying many goods, he demanded to whom they belong'd; they answer'd, to *Anaximenes*. *Is he not ashamed, reply'd Diogenes, to have so much household stuffe, and yet not be master of himselfe.*

Ser. 233.

He said, *Vertue* dwelleth neither in a rich City, nor a private House.

Ser. 235.

He said, *Poverty* is a selfe-taught help to Philosophys; for what Philosophy endeavours to perswade by words, poverty enforceth in practise.

Ibid.

To a wicked man reproaching him for his poverty; *I never knew, saith he, any man punished for poverty, but many for wickedness.*

Ibid.

He called *Poverty* a selfe-instructing vertue.

Ser. 239.

To one that reproached him with poverty: *What mean you, saith he, poverty never made a Tyrant, riches many.*

Ser. 248.

Alexander seeing him asleep in his Tubb, said, *O Tubb full of wisdom: The Philosopher rising up, answer'd, Great King,*

One

*One drop of Fortune's better far
Then Tubbs repleat with wisdom are.*

To whom a slander by reply'd,

*One drop of Wisdom Fortune's Seas excels;
In unwise soules misfortune ever dwells.*

Seeing an old woman painted, *if this be for the living, you are deceived, saith he, if for the dead, make hast to them.*

To one bewailing his own misfortune, that he should not die in his own Country, *he of comfort, saith he, the way to the next World is alike in every place.*

Having a great pain in his shoulder which troubled him much, one said to him in derision, *why dost thou not die Diogenes, and free thy self from this misery, he answer'd, it is fit they should live who know how to order their life, for you who know not what to do or say, it is a convenient time to die.*

He used to say, *Aristotle* dineth when *Philip* pleaseth, but *Diogenes* dineth when it pleaseth *Diogenes*.

At *Corinth*, seeing *Dionysius* the younger, who was deposed from the Kingdom of *Sicily*, *this is a life, saith he, you deserve not, you merit rather not to live here freely and without fear, but at home in perpetuall imprisonment.*

To some who commended *Plato*, he said, *what hath hee done worthy commendation, having professed Philosophy so long, yet never moved any to grief.*

To one demanding how he might take the greatest revenge upon his Enemy, he answered, *by being good and vertuous your self.*

In commending his Master *Antisthenes*, he would say of him, of *rich* he made me poor, and instead of a fair house, made me live in a Tubb.

CHAP. VI.

His Writings.

OF the writings ascribed to him are these,
Dialogues.
Ichthyas
The Geay.
The Leopard.

The

The Athenian people.
 Policy.
 Ethick art.
 Of Riches.
 Erotick.
 Theodorus.
 Hypsias.
 Aristarchus
 Of Death.
 Epistles.
 Tragedies 7.

Helena.
 Thyestes.
 Hercules.
 Achilles.
 Medea.
 Chrysippus.
 OEdipus.

Socrates and Satyrus affirm that none of these were written by Diogenes; the Tragedies Satyrus ascribes to Philiscus of Aegina. Sotom affirmeth these only to have been written by Diogenes.

Of Vertue.
 Of Good.
 Erotick.
 The poor.
 The Tolerant.
 The Leopard.
 Cassander.
 Cephalio.
 Philiscus.
 Aristarchus
 Sisyphus.
 Ganymede.
 Chria's, &
 Epistles.

CHAP.

CHAP. VII.

His Death.

HE died, as *Demetrius* saith, at *Corinth* about 90. years old, the same day that *Alexander* died at *Babylon*; which according to *Ælian* was the seventh of *Thargelion* in the first year of 114th Olympiad. *Laert.*

The manner of his death is variously related. *Eubulus* saith; he lived to his end with *Xeniades*, and was buried by his Sons. As he lay sick, *Xeniades* asked him how he would be buried, he answer'd, with his face downwards; *Xeniades* demanding the reason, because, saith he, all things will be turned upside-down, alluding, saith *Laertius*, to the greatness of the *Macedonians*, who not long before were a poor inconsiderable people. Some report that being near death, he gave order that his body should be left unburied, that the wild Beasts might partake of him, or be thrown into a ditch, and a little dust be cast over it, or thrown upon a dung-hill, that he might benefit his Brethren.

Ælian saith, that being sick to death, he threw himself down from a bridge which was near the *Gymnasium*, and ordered the Keeper of the *Palæstra* to take his body and throw it into the River *Ilissus*. *ar. hist. 8. 14.*

Others affirm he died of a surfeit of raw flesh; others that he stopp'd his own breath, others, that cutting a Cuttle-fish, in pieces to throw it to dogs, it bit asunder a Nerve in his foot, whereof he died.

Others affirm he died as he was going to the *Olympick Games*; being taken with a Feaver, he lay down by the way, and would not suffer his friends to carry him, but sitting under the shade of the next tree, spoke thus to them; *This night I shall be a Victor or vanquished, if I overcome the Feaver, I will come to the Games; if not, I must go to the other World, and drive it away by death.*

Antisthenes saith, his Friends were of opinion he stopp'd his own breath, for coming as they constantly used to visit him in the *Craneum* where he lived, they found him covered; they did not imagine it was sleep, by reason of his great wakefulness; but immediately putting back his Cloak perceived he was dead. Hereupon there arose a contention amongst them who should bury him; they fell from words to blows, but the Magistrates and great ones of the City came themselves and buried him, by the gate which leads to *Isthmus*. Over the Sepulchre they placed a Column; and upon it a Dog cut out of *Parian* stone. Afterwards his own Countrymen honoured him with many brazen Statues, bearing this Inscription;

Eccc

Time

*Time doth the strongest Brasse decay
Diogenes, thou ne're canst dy,
Who to content the ready way
To following Ages didst descry.*

Laertius reckons five of this name, the first of Apollonia, a natural Philosopher.

The second a Sicilian.

The third this.

The fourth a Stoick of Seleucia.

The fifth of Tarsis.

MONIMUS.

a Laert.

Monimus was a Syracusan, Disciple to *Diogenes*, he was first servant to a Money-changer, to whom *Xenades* who bought *Diogenes*, often coming, he was so taken with the worth and Vertue of the person, that he counterfeited himself mad, and threw all the money from off the Table, whereupon his Master turning him away, he betook himself to *Diogenes*. He followed likewise *Crates* the Cynick, and others of that Sect, which confirm'd his Master in the opinion that he was mad. He was a person eloquent and learned, mention'd by *Menander* in his *Hippocomus*, of so great constancy, that he contemned all glory for vertues sake. He wrote some things, which at first appearance seem'd *Ludicrous*, but contained deep serious sense; as of *Appetites*, two Books, and a *Protreptick*.

ONESICRITUS.

a Laert.

Onesicritus was of *Agina*, or according to *Demetrius* an *Asiatick*; he had two Sons. He sent the younger named *Androsthenes* to *Athens*, who hearing *Diogenes* would not depart thence.

thence. Hereupon he sent the elder, named *Philiscus*, who stayed there likewise for the same reason. Lastly, the Father himselfe went, and was so much taken with *Diogenes*, that he became a sedulous Auditor of him, as his two sons were.

He was esteem'd amongst the most eminent Disciples of *Diogenes*: *Laertius* compares him with *Xenophon*; one fought under *Cyrus*, the other under *Alexander*: One wrote the institution of *Cyrus*, the other, the praise of *Alexander*: Their styles also were very like.

CRATES.

CRATES was a *Theban*, Son of *Astondas*: He was likewise reckon'd amongst the most eminent of *Diogenes*'s Disciples; yet *Hippobotus* saith, he was not a Disciple of *Diogenes*, but of *Bryso* the *Achean*.

He flourished about the 113th Olympiad. *Antisthenes*, in his successions, saith, that being at a Tragedy where *Telephus* was represented, carrying a Basket in a sordid condition, he betook himselfe to the Cynicall Philosophy, and selling all his estate, (for he was very rich, having gotten together above two hundred talents) he distributed it amongst the Citizens, and was so constant a Professor of this Philosophy, that *Philemon*, the Comick Poet, takes notice thereof in these words,

*By him in Summer a thick Coat was worn,
In Winter-time (so temperate) a torn.*

Diocles saith, *Diogenes* perswaded him to part with his estate, and to throw all the money he had left into the Sea: and that the house of *Crates* was from *Alexander*, that of *Hipparchia* his Wife, from *Philip*. Some of his neer friends that came to him to dissuade him from this course of life, he beat away, for he was of a resolute spirit.

Demetrius the *Magnesian* saith, he deposited some money in the hands of a Banquier, with this condition, that if his sonnes betook themselves to any Civill employment, it should be repaid again; but, if to Philosophy, it should be distributed amongst the people, for as much as a Philosopher stands in need of nothing.

Eratothenes relates, that having a son named *Pasicles*, by his Wife *Hipparchia*, as soon as he arrived at mans estate, he brought him to the house of a young maid that was his slave, saying, This is a hereditary matrimony to you: but those who commit adultery, are, according to the Tragedians punished with banishment or death; Those who keep Concubines were, according to the Comedians, by luxury and drunkenness, transported to madness.

Pasicles, the Disciple to *Euclid*, was his brother.

He said, 'tis not possible to finde a man without a fault, for, in every Pomgranat there is at least one grain corrupt.

Having displeased *Nicodromus* a Lutinist, he beat him black and blew; whereupon he pasted a piece of paper on his forehead, wherein was written, *Nicodromus did this*.

He was exceedingly inveictive against common women.

He reproved *Demetrius Phalerius* for sending bread and wine to him, saying, *I wish the fountains also produc'd bread*; intimating that he lived with water.

The Athenian Magistrates blamed him for wearing a long robe; *I will shew you Theophrastus*, saith he, *in the same attire*; which they not believing, he brought them to a Barbers shop, where he was sitting to be trimm'd.

At *Thebes*, being beaten by the Master of the *Gymnasium*; or, as others, at *Corinth* by *Euthicrates*, he laughed, saying,

*He by the foot him drew,
And o're the threshold threw.*

Zeno in his *Chrias* saith, he sowed a sheep-skin upon his cloak, to appear the more deformed. He was of a very unhandsome look, and whilst he discoursed, laughed.

He used to lift up his hands and say, *Be of good courage, Grecians, both for the eyes and all other parts, for you shall soon see these deriders surprised by sickness, and proclaiming you happy, blame their owne foolishness*.

He said, we ought so long to study Philosophy, untill the leaders of the Army seem to be Horse-drivers.

He said, they who lived with flatterers were forsaken persons, living like sheep amidst wolves, not with those who wish'd them well.

Perceiving he drew nigh to death, he looked upon himselfe, saying,

*And dost thou go, old friend,
To the next world, thou whom old age doth bend.*

For he was crooked through age.

To

To *Alexander*, asking whether he would that his Country should be restored or not: *To what end*, saith he, *seeing there will come perhaps another Alexander, and depopulate it*. He said, contempt of glory and want were his Country, which were not subject to Fortune; and that he was Countryman to *Diogenes*, not fearing anybody.

Coming into the *Forum*, where he beheld some buying, others *Sib. Ser. 27.* selling: *I beseech*, saith he, *think themselves happy in employments contrary to one another; but I think myselfe happy, in having nothing to do either way*.

To a young man, followed by a great many Parasites: *Young Ser. 62.* man, saith he, *I am sorry to see you so much alone*.

He said, *we ought not to accept gifts from all men, for vertue ought Ser. 77.* not to be maintained by vice.

Seeing at *Delphi* a golden Image of *Phryne* the Curtezian, he *Ser. 87.* cryed out, *This is a Trophy of the Grecian intemperance*.

Seeing a young man highly fed and fat: *Unhappy youth*, saith he, *Ibid.* *do not justify your prison*.

He said, *He gained glory, not by his riches, but his poverty.* *Ser. 297.*

To one, demanding what he should get by Philosophy: *You will Ibid.* learn, saith he, *to open your purse easily, and to give readily, not as you do now, turning away, delaying and trembling, as if you had the palsy*.

He said, *Men know not how much a Waller, a measure of Lupines Ibid.* and security of minde is worth.

The Epistles of *Crates* are extant, wherein, saith *Laertius*, he writes excellent Philosophy, in style resembling *Plato*. He wrote *Tragedies* likewise, full of deep Philosophy.

He died old, and was buried in *Bœotia*.

METROCLES.

METROCLES was Disciple of *Crates*, Brother to *Hipparchia*, *a Laert.* He first heard *Theophrastus* the *Peripatetick*, &c. afterwards apply'd himselfe to *Crates*, and became an eminent Philosopher.

He burnt, as *Hecaton* saith, his writings, saying,

These are the dreams of wilde phantastick youth.

He burnt likewise the dictates of his Master *Theophrastus*.

Vulcan come hither, Venus needs thy aid.

He

He said, *Of things, some are purchased by money, as Houses; some by time and diligence, as Learning: Riches is hurtfull, if not rightly apply'd.*

He died old: he strangled himselfe.

Of his Disciples are remembered *Theombrotus* and *Cleomenes*. *Demetrius* of *Alexandria* was Auditor of *Theombrotus*; *Timarchus* of *Alexandria*, and *Echicles* of *Ephesus* were Disciples of *Cleomenes*. *Echicles* heard also *Theombrotus*, from whom came *Menedemus*, of whom hereafter. Amongst these was also *Menippus*, of *Sinopis*.

HIPPARCHIA.

Hipparchia was likewise taken with the Discourses of those *Cynicks*, she was Sister to *Metrocles*; they were both *Maronites*. She fell in love with *Crates*, as well for his discourse as manner of life, from which none of her Suitors by their Wealth, Nobility or Beauty, could divert her, but that she would bestow her self upon *Crates*, threatening her Parents, if they would not suffer her to marry him, she would kill her self. Hereupon her Parents went to *Crates*, desiring him to dissuade her from this resolution which he endeavoured, but not prevailing went away, and brought all the little furniture of his house and shew'd her, *this* saith he, *is your husband, that the furniture of your house, consider upon it, for you cannot be mine unlessse you follow the same course of life.* She immediately took him, and went up and down with him, and in publick, *swig, swro*, and went along with him to Feasts.

At a Feast of *Lyfimachus* she met *Theodorus* the *Atheist*, with whom she argued thus; If that, which if *Theodorus* do be not unjustly done, neither is it unjustly done if *Hipparchia* do the same; But *Theodorus* if he strike himself doth not unjustly; therefore *Hipparchia* doth not unjustly if she strike *Theodorus*; *Theodorus* answer'd nothing, onely pluck'd her by the Coat, which she wore not like a woman, but after the manner of the *Cynicks*, whereat *Hipparchia* was nothing moved, whereupon he said,

*Her Webbe and Loom
She left at home.*

I did saith she, *Theodorus*, and I think have not erred in choosing to bestow that time which I should have spent in weaving on Philosophy.

Much more saith *Laertius* is ascribed to her.

ME-

MENIPPVS.

Menippus was a *Cynick*, a *Phœnician* by birth, Servant by condition, as *Achaicus* affirms. *Diocles* saith, his Father was of *Pontus* called *Bato*. *Menippus* for acquisition of riches went to *Thebes* and was made free of that City. He wrote nothing serious, all his books being full of mirth, not unlike the writings of *Meleager*. *Hermippus* saith, he was named *Hemerodanista*, the dayly Usurer, for he put out money to Merchants upon Interest, and took pawns; at last being cheated of all his goods, he hanged himself.

Some say the Bokes that are ascribed to him were writ by *Dionysius* and *Zopyrus*, *Colophonians*, which being ludicrous, they gave to him as a person disposed that way; they are reckoned, thirteen.

Nenia's.

Testaments.

Epistles, in the persons of the Gods.

Two natural Philosophers, *Mathematicians* & *Grammarians*.
Of Epicure.

Laertius reckons six of this name; the first wrote the *Lydian* story, and epitomiz'd *Xanthus*.

The second this.

The third a *Sophist*, of *Caria*.

The fourth a *Graver*.

The fifth and sixth *Painters*, both mention'd by *Apollodorus*.

MENEDEMVS.

Menedemus was Disciple of *Colotes*, of *Lampsacum*; hee proceeded as *Hippoborus* relates, to so great extravagance that hee went up and down in the habit of the *Furies*, declaring he was come from the World below to take notice of such as offended; and that he was to return thither to give an account of them.

He went thus attir'd, a dark Gown to his heels, girt with a purple girdle, upon his head an *Arcadian* hat, on which were woven the twelve signes, tragick buskins, a long beard, in his hand an aspen staffe. Hitherto of the *Cynicks*.

FINIS.

THE
HISTORY
OF
PHILOSOPHY.

The Eighth Part,
Containing the *Stoick* Philosophers.



LONDON,
Printed for *Humphrey Moseley*, and *Tho: Dring*.
An. Dom. 1656.

YAKUTIA

or

YAKUTIA

and

most

YAKUTIA

YAKUTIA



ZENON.

Z E N O.

CHAP. I.

His Country, Parents, and first Studies.



HE Sect of *Stoicks* had its originall from the *Cynicks*, *Zeno* was the Author thereof, who having first been a Scholer of *Crates*, and afterwards a hearer of other Philosophers, at last instituted this new Sect. ^a Hee was born at *Cittium*, a Greek Sea-Town in the Isle of *Cyprus*, ^b with a lock'd Haven, inhabited by *Phœnicians*, ^c whence he sometimes was termed the *Phœnician*. His Father was called *Mnaseas*, by some *Demeas*, a Merchant, whence was objected to *Zeno*, the obscurity of his Birth and Country, as being ^d a stranger; and of mean Parentage, whereof he was so far from being ashamed, that ^e he refused to be made a Citizen of *Athens*, as conceiving it an undervaluing of his own Country; in so much as ^f when he contributed to a Bath in *Athens*, and his name was inscribed upon a Pillar with the Title of *Philosopher*, he desired they would adde a *Cittiean*.

^a Laert.

^b Strab. lib. ^c Suid.

^d Cic. de fin.

^e Plur. de rep. Stoic.

^f Laert.

^g *Zeno* (as *Hecaton* and *Apollonius Tyrinus* relate,) enquiring of the Oracle what course he should take to lead the best kind of life, was answer'd, that he should converse with the dead; whereupon he addicted himself to the reading of ancient Authors.

^g Laert.

^h Herein he was not a little furthered by his Father, who, as *Demetrius* saith, trading frequently to *Athens*, brought him as yet but very young, many Socraticall Books, which excited in him a great affection to learning.

^h Laert.

ⁱ Being now 17. (or as *Persæus* 22) years old, hee took a voyage to *Athens*, carried thither as well by his particular inclination to Philosophy, as by his businesse, which was to sell some Purple that he had brought out of *Phœnicia*. He took along with him a hundred Talents, and having sold his Merchandise, applied himself to Philosophy, yet continued to lend his money out to Merchants upon interest, so to improve his stock.

ⁱ Laert.

Some affirm his Ship was cast away in the Piræum, which news being brought him to *Athens*, he seemed nothing at all moved,

A a a a 2

but

^k Plut. de util. cap. ex inimic.

but only said, *Thou dost well Fortune; to drive me into a Gown, or, as Seneca, Fortune commands me to study Philosophy more earnestly.*

^l Laert.

^l Others say, that being troubled at the losse of his Ship, hee went up to the City of Athens, and sitting in a Bookellers shop, read a piece of *Xenophon's* Commentaries, wherewith being much pleas'd, he asked the Bookseller where such men lived, *Crates* by chance passing by, the Bookseller pointed to him, saying, *follow that man;* which he did, and from that time forward, became a Disciple of *Crates*.

CHAP. II.

Of his Masters.

^a Laert.

ZENO thus changing the course of his life, applyed himselfe to *Crates*,^a being apt to Philosophy, but more modest then suited with the Cynicall Sect. Which *Crates* to remedy, gave him a pot full of pottage to carry through the Ceramick, and perceiving him to hide it, as ashamed, with his Coat, he struck the pot with his stick and broke it. *Zeno* running away, all wet, what, said he, *are you running away little Phœnician, no body hurt you?* Hee made a litle hollow cover of a pot, in which he carried the moneys of his Master *Crates*, that it might be in readinesse when hee went to buy meat. Thus hee lived a while with *Crates*, during which time he writ his Book of the *Common-wealth*, whence some jeasting, said, it was written under the Dog's tail.

^b Laert.

At last deserting, *Crates* he apply'd himself to ^b *Stilpo* the Megarick Philosopher. *Apollonius Tyrius* saith, that taking hold of his Cloak to pluck him away from *Stilpo*, he said, *O Crates, the handles by which the Philosophers are to be taken hold of, are their ears; Lead me by those your way, or else though you constrain my body to be with you, my mind will be with Stilpo.* With *Stilpo* he remained ten years.

From *Stilpo* he went to *Xenocrates*, being so well satisfied with the instruction of these two Masters, that he said, *he made a very good voyage when he was shipwrack'd, though others apply it to his living with Crates.*

^c Laert.

^c He afterwards apply'd himself to *Diodorus Cronus*, as *Hippobotus* avers, under whom he studied *Dialectick*, to which Science he was so much addicted, that ^d when a certain Philosopher of that Sect had informed him of seven species of *Dialectick*, in that fallacy which is called *the Mover*, he asked him what he was to give him for his reward, the Philosopher demanded a hundred pieces of Silver, *Zeno* (so much was he affected to Learning) gave him two hundred.

^e Laert. Suid.

^e Lastly, notwithstanding, that he had made a great progresse
in

in Philosophy, he heard *Polemon*, whose Doctrine was against *Pride*; whereupon *Polemon* told him, *Zeno, I am not ignorant, that you lie in ambush, and come slyly into my Garden (as the Phœnicians use) to steal away Learning.*

CHAP. III.

His School and institution of a Sect.

HAVING been long a hearer of others, he at last thought fit to communicate the Learning which he had received and improved. To this ^a end he made choice of the *marston sba*, the painted ^a *Laert.* walk, so named from the pictures of *Polygnotus*, otherwise called *Pistanaëtia*. Here he constantly walked and discoursed, resolving to settle there, and make the place as full of tranquillity as it had been before of trouble: For, in the time of the thirty Tyrants, neer 1400 Citizens were there put to death.

Hither resorted a great many Disciples to him, who were at first called *Zenonians*, as *Epicure* affirmeth, from their Master; afterwards from the place where he taught, *Stoicks*, as *Eratostratus* in his eight Book of ancient Comedy adding, that not long before, some Poets that lived there were called *Stoicks* also, upon which occasion the name was very well known.

He was subtle in disquisition and dispute.

He disputed earnestly with *Philo* the *Dialectick*, and exercised himselfe together with him: so that *Zeno* the younger admired him no lesse, then his Master *Diodorus*.

He first seemeth (saith *Laertius*) to have set a bound to the loosenesse and extravagance of propositions: But, of this more, when we come to speak of his Philosophy, which by reason of its largenesse, we remit to the end of his life.

CHAP. IV.

What honours were conferr'd upon him.

ZENO by the Philosophy which he taught, and the practise of his life conformable to that doctrine, gained so high an estimation amongst the Athenians, that ^a they deposited the keyes ^a *Laert.* of the City in his hands, as the only person fit to be entrusted with their liberties. His name was likewise much honoured by his own Country-men, as well those at *Cyprus*, as those who lived at *Sidon*.

Amongst those who honoured and favoured *Zeno*, was *Antigonus Gonotus* King of *Macedonia*, a Prince no lesse eminent for his
Vertue

Vertue then his Greatnesse, much esteemed him, and, as often as he went to *Athens*, heard him. He sent many times to invite him to come to him, amongst the rest, one Letter to this effect, alledged by *Apollonius Tyrius*.

King Antigonus to Zeno the Philosopher, health.

I Think that I exceed you in Fortune and Glory; but, in Learning and Discipline, and that perfect felicity which you have attained, I am exceeded by you: Wherefore I thought it expedient to write to you, that you will come to me, assuring my selfe you will not deny it. Use all means therefore to come to us, and know, you are not to instruct me only, but all the *Macedonians*. For, he who teacheth the King of *Macedonia*, and guideth him to Vertue, it is evident, that he doth likewise instruct all his Subjects in Vertue. For such as is the Prince, such for the most part are those who live under his Government.

Zeno answered thus:

To King Antigonus Zeno, health.

I Much esteem your earnest desire of Learning, in that you aime at Philosophy, not popular, which perverteth manners, but that true discipline which conferreth profit, avoiding that generally commended pleasure which effeminates the soules of some young men. It is manifest, that you are enclined to Generosity, not only by nature, but by choice. A generous nature, with indifferent exercise, assisted by a Master, may easily attain to perfect Vertue. But, I am very infirm of body by reason of my age, for I am fourescore years old, and therefore not able to come to you. Yet, I will send you some of my con-Disciples, who, in those things that concern the Soul, are nothing inferiour to me; in those of the Body are much superiour to me, of whom, if you make use, you will want nothing conducing to perfect Beatitude.

Thus Zeno absolutely refused to go to *Antigonus*, but sent him his Disciple *Perseus* son of *Demetrius*, a *Cittican* (who flourish'd in the 130th Olympiad, Zeno being then very old) and *Philonides* a *Theban*, both mentioned by *Epicurus* in his Epistle to *Aristobulus*, as having been with *Antigonus*.

CHAP. V.

His Apophthegmes.

OF his Apophthegmes are remembered these: Of a man very finely drest, stepping lightly over a Kennell He doth not care
for

for the dirt, saith he, because he cannot see his face in it.

A certain Cynick came to him to borrow Oyle, saying, he had none left: Zeno deny'd him, and as he was going away, *Now*, saith he, consider, which of us two are the more impudent.

Laert.

Cremonides, whom he much affected, and *Cleanthes* sitting down beside him, he arose, whereat *Cleanthes* wondring, I have heard good Physicians say, saith he, that the best remedy for tumblers is rest.

Laert.

Two sitting by him at a Feast, he that was next him hit the other with his foot: Zeno hit him that was next him with his knee, and turning him to him, what then think you, saith he, that you have done to him that sits below you.

To one that loved the company of boyes, Neither have those Masters, saith he, any wits, who converse continually with the boyes, nor the boyes themselves.

He said that elegant speeches were like *Alexandrian* silver, fair to the eye, and figur'd like money, but not a whit of the more value. Speeches which are otherwise, he likened to *Attick* *Tetradrachmes*, which had a rough stamp, but, were of greater value.

Aristo his Disciple discoursing many things foolishly, some petulantly, others confidently, It cannot be, saith he, but your Father was drunk when you were begot: whereupon himselfe being very concise of speech, he called him the Talker.

To a great eater, who left nothing for those that eat with him, he caused a great fish to be set before him, and immediately to be taken away, the other looking upon him, what, said he, do you think your companions suffer every day, seeing that you cannot suffer my greedinesse once?

Laert. Athen. deipn.

A young man, who question'd something more curiously then suited with his age, he brought to a Glasse, and bad him look in it, and then asked him, whether he thought that question agreed with that face.

To one that said, he disliked many things of *Antisthenes* writing, he brought his *Chria* of *Sophocles*, and asked him, if there were any thing therein excellent: The other answered, he knew not: Are you not ashamed then (replied Zeno) if *Antisthenes* have said any thing ill, you select and remember that: but if any thing excellent, you are so far from remembering, as not to minde it?

To one that said, the speeches of Philosophers were short: You say very true, saith he, so should their very syllables be, as much as is possible.

One saying of *Polemon*, that he proposed some things, and said others: He frowning, said, what rate do you set upon things that are given?

He said, that a Disputant should have the voice and lungs of a *Co-median*, but not the loudnesse.

To

To those that speak well, he said, we should allow a place to hear, as to skilfull Artificers to see; on the other side, the hearer must so attend to what is spoken, that he take no time to censure.

To a young man that spoke much, your ears, saith he, are fallen into your tongue.

To a handsome youth who said, that he thought that in his opinion, a wife man ought not to love: Nothing, saith he, will be more unhappy to you that are handsome.

He said, that most Philosophers are in many things fooles, in trivial and vulgar things ignorant.

He pronounced that of Capacia, who when one of his Disciples began to grow high, beating him, he said, Right is not placed in great, but great in right.

To a young man discoursing with much confidence; Young man, saith he, I should be loath to tell you my thoughts.

A youth of Rhodes handsome and rich, but refractory to him, not enduring, he bad him first sit in a dirty seat, that he might dirt his Gown, next placed him amongst the beggars, that he might converse with them and their raggs, untill at last the young man went away.

He said, that nothing is more unseemly then pride, especially in young men.

He said, that we must not only commit to memory speeches and words, as those who make ready some dish of meat, but apply it, and make use of it in our minds.

He said, that young men must use all modesty in their walking, in their behaviour, and in their garments; often repeating those verses of Euripides concerning Capaneus,

*He was not puffed up with his store,
Nor thought himself above the poor.*

He said, nothing was more alienate from the comprehension of Sciences then Poetry: and, that we need nothing more then Time.

Being asked who is a friend, he answered, My other selfe.

Having taken his servant in a theft, he beat him; the fellow said, it was his destiny to steal, and to be beaten, said he.

He said, that Beauty is the sweetnesse of the voice; or, according to some, he called it, the flower of Beauty.

Seeing the servant of one of his companions black and blew with stripes; I see, saith he, the fruits of your anger.

To one that smelt sweet of oyntments; who is it, saith he, that smells so effeminately.

To Dionysius surnamed the retractor, who asked him, why he corrected all but himselfe; because, saith he, I do not believe you.

To a young man who spoke too freely, for this reason, saith he,

we

we have two ears and but one tongue, that we should hear much and speak little.

He was invited to a Feast with other Philosophers by the Ambassadors of Antigonus (according to Laertius of Ptolomy) and whilst of the rest every one amidst their cups made ostentation of their Learning, he alone sat silent, whereupon the Ambassadors asking him what they should say of him to Antigonus; That which you see, saith he, for of all things, it is hardest to contain speech.

Being demanded how he behaved himself when reviled, hee said, as an Ambassador dismiss'd without answer.

He changed the Verses of Hesiod, thus;

*who good advice obeyes, of men is best,
Next, he who ponders all in his own brest.*

For that man (saith he) is better who can obey good advice, and make good use thereof, then he who finds out all things of himself; for the latter hath only understanding, but the other practise also.

Being demanded how it came to passe that being very austere, he notwithstanding was very cheerfull, and merry at a Feast, he answer'd, Lupins, though in themselves bitter, being steep'd, grow sweet.

He said it was better to slip with the foot then with the tongue.

He said, that to do well is no small matter, to begin well depended on a small moment.

This some ascribe to Socrates.

One of the young men in the Academy speaking of foolish studies, If you do not dip your tongue in your mind, saith Zeno, you will speak many other foolish things.

He accused many, saying, when they might take pleasure in labour, they would rather go to the Cooks shop for it.

He said, that we should no affect delicacy of diet, not even in sickness.

Being demanded by one of his friends, what course hee should take to do no wrong, Imagine, reply'd he, that I am alwayes with you.

Being demanded whether a man that doth wrong, may conceal it from God, no, saith he, nor he who thinketh it.

To some that excused their prodigality, saying, that they had plenty, out of which they did it; will you excuse a Cook, saith he, that should oversalt his meat because he hath store of salt.

He said that of his Disciples, some were φιλόσοφοι, lovers of Knowledge, others, ἀλογιστοί, lovers of speaking.

He compared the Arts of Dialectick to just measures filled, not with wheat or any thing of value, but with chaffe and straw.

He said, we ought not to enquire, whether men belonged to great Cities, but whether they deserved a great City.

Seeing a friend of his too much taken up with the businessse of his Land, unless you lose your Land, saith hee, it will lose you.

Bbbbb

He

I. aert. Stob. serm. 126.

Laert. Athen. Deipn.

Stob. ser. 33.

Stob. ser. 38.

Stob. ser. 39. citing Muloisius.

Stob. ser. 51.

Stob. ser. 52.

Stob. ser. 7. 74

Stob. ser. 133.

Stob. ser. 212.

Stob. ser. 217.

Stob. ser. 222.

Stob. ser. 297. He said, a man must live not only to eat and drink, but to use this life for the obtaining of a happy life.

Ælian. var. hist. 9. 26.

Antigonus being full of wine, went to visit him, and kissing and embracing him as a drunken man, bad him demand, whatsoever he would, swearing that he would give it him; *Zeno* answered, *no good thing*, at once reproving his vice, and taking care of his health.

Cic. Acad. quest. 4.

Stretching out the fingers of his right hand, he said, *such is phantastie*, then contracting them a little, *such is assent*; then closing them quite, and shutting his fist, *such is comprehension*; then putting to it his left hand and shutting it close and hard, *such* (saith he) *is science*, of which none is capable but a wise man.

CHAP. VI.

His Death.

a Laert.

b De longev. the numerall letter in Suides is corrupt.
c Laert.
d Laert.

Zeno having continued according to *a Apollonius* Master of his School fifty eight years, and attained to the ninety eighth of his age, by the computation of *Laertius* and *b Lucian* (for that he lived but seventy two years, as some affirm upon the testimony of *c Perseus*, seems to be a mistake, seeing that his Letter to *Antigonus* was written in his 80th year)^d in all which time he was never molested by any sickness, died upon this occasion. Going out of the School, he fell and broke his finger; whereupon striking the Ground with his hand, he said, as *Niole* in the Tragedy, *I come, why do you call me?* or as others, *why do you drive me?* and going out, some say, he immediately strangled himself; others, that by little and little he famish'd himself.

e Laert.
f Suid.
g Laert.

When the news of his death came to *Antigonus*, he broke forth into these words, *what a spectacle have I lost!* and being demanded why he so much admired him, because, said he, *though I bestowed many great things upon him, he was never therewith exalted nor dejected.* He sent immediately *Thraso* on Embassy to the Athenians, requesting, that they would build him a Tomb in the Ceramick, which the Athenians performed, honouring him with this Decree.

A DECREE.

*A*rrhenides being Archon, the Tribe of Acamantis having the first place in the Phrytanæum, the tenth day of Maimacterion, the three and twentieth of the sitting of the Phrytanæum, the Congregation of Presidents decreed

decreed thus, *Hippo* Son of *Cratistoteles* a *Xympeteian*, and the rest of the Presidents, *Thraso* Son of *Thraso*, an *Anacean*; declared;

Whereas *Zeno* Son of *Mnaſcas* a *Cittician*, hath professed Philosophy many years in this City, and in all other things performed the office of a good man, encouraging those young men, who applyed themselves to him, to Vertue and Temperance, leading himself a life suitable to the Doctrine which he professed, a Pattern to the best to imitate; The People have thought fit (good Fortune go along with it) to do honour to *Zeno* Son of *Mnaſcas* the *Cittician*, and to crown him with a Crown of Gold according to the Law, in reward of his Vertue and Temperance, and to build a Tomb for him publicly in the Ceramick, For, the making of which Crown, and building of the Tomb, the People shall make choice of five men of the Athenians to take charge thereof. This Decree the Scribe of the People shall write upon two Pillars, one whereof shall be placed in the Academy, the other in the Lyceum. The charge of the Pillars, he who is Overseer of the Publick works shall undertake to defray, by way of rate, that all may know, the Athenian People honour good men both alive and dead. To take care of the building are appointed, *Thraso* an *Anacean*, *Philocles*, a *Pyrean*, *Phædrus*, an *Anaphistian*, *Medon*, an *Acarnean*, *Micythus* a *Sympalletean*.

The Athenians caused likewise his Statue in Brass to be set up, as did also the Citticians his Countrymen. *Antipater* the Sidonian bestow'd this Epitaph upon him.

Here *Zeno* lies, who tall Olympus scal'd;
Not heaping Pelion on Ossa's head,
Nor by Herculean labours so prevail'd,
But found out Vertue's path which thither led.

Another Epigram was written upon him by *Xenodotus* the Stoick, disciple of *Diogenes*.

Zeno thy years to hoary age were spent,
Not with vain riches, but with self-content:
Bbbbb 2

*A stout and constant Seet deriv'd from thee
The Mother of nought-dreading liberty:
Phoenicia, whence thou issuedst who can slight?
Thence Cadmus too, who first taught Greece to write.*

CHAP. VII.

His Person and Vertues.

a Laert.

AS concerning his Person, ^a *Timotheus* saith, he was wry-neck'd: *Apollonius Tyrius*, that he was lean, tall, and of a swarthy complexion, whence stil'd by some (as *Chrysippus*) the *Egyptian sprigge*. ^b His look was sad, grave, severe and frowning; his constitution not strong, for which reason *Persæus* saith, he forbore to feast much. His ordinary diet consisted in raw food, especially Figs, both new and dryed, bread and hony which he ate moderately, and a little sweet Wine.

Laert.

His continence was such, that when *Persæus*, who cohabited with him, brought a she-Minstrell to him, he immediately sent her back.

Laert.

Notwithstanding his severity, he was very complaisant, and often feasted with King *Antigonus*, and meeting him sometimes drunk, went along with him to *Aristocles* the Musician, to nightly banquets and plaies.

Laert.

Popular ostentation he avoided by sitting in the lowest place, whereby he freed himselfe from the troublesome importunity of the other part.

Laert.

He never walked with more than two or three at once: *Clanthes* saith, he many times gave money to people that they would not trouble him, & throng about him. Being on a certain time encompassed by a great croud, he shewed them a wooden ball on the top of the cloyster, which formerly belonged to an Altar: This, saith he, was once placed in the middle; but, because it is troublesome, it is now laid aside: I desire you would in like manner withdraw your selves, that you may be lesse troublesome.

* Laert.

He was so free from being corrupted by gifts, that ^{*} *Democharis* son of *Laches*, desiring him to let him know what businesse he would have to *Antigonus*, promising to write about it, and assuring him, that *Antigonus* would furnish him with whatsoever he desired; he turned away from him, and would never after converse with him.

Laert.

He was so humble, that he conversed with mean and ragged persons, whence *Timon*,

And

*And for companions gets of servants store,
Of all men the most empty and most poor.*

He was most patient and frugall in his household expences, something enclining to the sordidnesse of the Barbarians. *Laertius* mentions one servant that he had, *Seneca* avers he had none.

Whensoever he reprehended any, it was covertly and afar off, as may appear by many of his Apophthegms.

His habit was very mean, whence it was said of him,

Laert.

*Him nor the Winters rigid frost or rain,
The scorching Sun or sharp disease can pain:
Not like the common sort of people he;
But, day and night bent on Philosophy.*

The Comick Poets unwittingly, intending to discommend him, praise him, as *Philemon*, in his Comedy of Philosophers,

*He water drinks, then Broth and Herbs doth eat,
To live, his Schollers teaching, without meat.*

This some ascribe to *Possidippus*.

His vertues were so eminent, that they grew at last into a Proverb, *More continent then Zeno the Philosopher*, whence *Possidippus*;

*He ere ten daies were spent,
Zeno in Continence out-went.*

Indeed he excelled all men in this kind of Vertue, and in Gravity, and, by *Jove* (addeth *Laertius*) in Felicity likewise.

CHAP. VIII.

His Writings.

HE wrote many Bookes, wherein (saith *Laertius*) he so discoursed, as no Stoick after him: their Titles are these:

Of Common-wealth, written whilst he was an auditor of *Crates*, ^{Laert.} and (as ^{*} *Plutarch* saith) much applauded, the scope whereof was this, *That we should not live in severall Citties and Townes by distinct* ^{* De vit. Alex} *Laxes; but, that we should own all men as our Country-men and fellow-Cittizens: that there should be one manner of life and one order, as of one flock which grazeth by equall right in one pasture.* ^{Orat. 1.}

Of Appetites or, *Of human Nature.*
Of Passions.
Of Office.
Of Law.

Of

Of the Discipline of the Grecians.

Of fight.

Of the Universe.

Of signes.

Pythagoricks.

Universalls.

Of words.

Homerickall Problems 5.

Of hearing Poetry.

The Art.

Solutions.

Confutations.

Memorials.

The Moralls of Crates.

* Laert.

* Some, amongst whom is *Cassius* a Sceptian, reprehended many things in the writings of *Zeno*: First, that in the beginning of his Common-wealth, he affirmeth the liberall Sciences to be of no use.

Again, that all wicked men are enemies among themselves, and slaves and strangers, as well Fathers to their Children, as Brethren to Brethren. Again, that only good men are Citizens, and Friends, and Kindred, and Children, as he affirmeth in his Book of the Common-wealth. So that according to the Stoicks, Parents should be enemies to their Children, because they are not wise.

That in his Common-wealth he would have women to be in common.

That no Temples, Courts of Judicature, nor publick Schooles, should be built in a Common-wealth.

That Money is not necessary, neither for exchange nor traffick.

That Women should go in the same habit as men.

CHAP. IX.

His Disciples.

ZENO (saith *Laertius*) had many Disciples; the most eminent these:

Laert.

* *Athen.*

PERSEÆUS Son of *Demetrius*, a Cittian; some affirm hee was *Zeno's* Scholer, others that he was one of the servants which were sent by *Antigonus* to *Zeno* to transcribe his writings; whence *Bion* seeing this inscription on his Statue, **PERSEÆUS OF ZENO A CITTEIAN** said, the Graver mistook, for instead of *discipulus*, he should have put *dominus*, a servant.

Afterwards he returned to *Antigonus* King of *Macedonia*; *Antigonus* to make a tryall of him caused a false report to be brought him, that his lands were spoiled by the Enemy; whereat appearing

pearing trouble'd, Do you not see, saith *Antigonus*, that riches are not to be reckon'd amongst indifferent things?

Antigonus so much favour'd him, that he prefer'd him to the government of *Acrocorinthus*; on which Fort depended not only *Corinth*, but all *Peloponnesus*; in this charge he was unfortunate; for the Castle was taken by the cunning of *Aratus* a *Sicyonian* (* *Athenæus* saith, whilst *Perseus* was feasting) who turned out *Perseus*, whereupon afterwards to one that maintained onely a wise man is a Governour: and I saith he, was once of the same mind, being so taught by *Zeno*, but now am of another opinion; the *Sicyonian* young man (meaning *Aratus*) hath taught me otherwise; Thus *Plutarch*; But *Pausanias* saith, that *Aratus* upon taking of the Fort, amongst others put *Perseus* the Governour to death.

He said, that those were esteemed Gods who had invented some things very usefull to humane life.

He wrote these Books; Of a Kingdom; The *Lacedæmonian* Commonwealth; of marriages of impiety; Thyestes; Of Love, *Protrepticks*, *Exercitations*; *Chryas*, 4. *Commentaries*; against *Plato's Laws* 7. * *Symposiack Dialogues*.

* *Athen. Deiph.*

ARISTO Son of *Miltiades*, a *Chian*, surnamed the *Siren*; *Laert.* when *Zeno* fell into a long sickness, he left him, and went (as *Diocles* saith) to *Polemo*: He was also a follower of *Perseus*, whom he flatter'd much, because of his favour with *Antigonus*; for hee was much given to pleasure even unto his end; Thus revolting from his Master *Zeno*, he asserted,

That the end consists in those mean things which are betwixt virtue and vice, that is, in indifference; not to be moved on either side, nor to imagine the least difference to be in these things, but that they are all alike; For a wise man is like a good Player, who whether he personate *Agamemnon* or *Thersides*, will act either part very well: Thus he took away the dignity which *Zeno* held to be in these mean things betwixt virtue and vice; holding that there is no difference in them. *cic. Acad. quæst. 4. Cic. de finib. 4.*

He took away *Physick* and *Logick*, affirming that one is above us, the other appertaines nothing to us; *Ethick* onely appertaines to us; he compared *Dialectick* reason to cobwebs, which though they seem artificiall, yet are of no use.

He introduced not on any virtues as *Zeno*, nor one called by severall names as the *Megarick* Philosophers, but affirmed they have a quodammodorative relation to one another.

Professing these tenets, and disputing in *Cunusarges*, he came to be called Author of a Sect; whence *Miltiades* and *Diphilus* were called *Aristonians*.

He was very perswasive, and wrought much upon the common people, whence *Timon* in *Sillis*,

One of *Aristo's* smooth perswasive race.

He defended eagerly this Paradox of the Stoicks, that a wise man

man doth not opinionate, but know, which *Perseus* opposing, caused of two like twins, first, one to give a depositum to him, then the other to come and redemand it, and by his doubting, if it were the same person, convinced him.

* Laert. vit.
Arcef.

He inveigh'd against *Arcefilaus*, [* calling him a corrupter of youth.] On a time, seeing a Monster like a Bull, but of both sexes, he said, *Alas! here is an argument for Arcefilaus against energy.* To an Academick who said, he comprehended nothing, *Do you not see (saith he) him who sitteth next you? which he denying, who struck you blinde, saith he, or took your light away?*

He wrote these Treatises, *Protrepticks* 2. of *Zeno's Doctrine*. *Scholastick Dialogues* 6. of *Wisdoms dissertations* 7. *Erotick dissertations*: *Commentaries upon vain-glory*: *Commentaries* 15. *Memorials* 3. *Chrias* 11. against *Oratours*: against *Alexinus his oppositions*: to the *Dialecticks* 3. to *Cleanthes Epistles* 4. But *Panætius* and *Socrates* affirm the *Epistles* only to be his, the rest to be *Aristo's* the *Peripatetic*.

The Sun striking hot upon his head (which was bald) occasion'd his death. There was another of the same name, a *Juliite*, a *Peripatetic*; another an *Athenian*, a *Musician*; a fourth a *Tragic Poet*; a fifth an *Alæan*, who writ the *Rhetoricall art*; a sixth of *Alexandria*, a *Peripatetic*.

Laert.

ERILLUS (or as *Cicero*, *Herillus*) was a *Carthaginian*: when he was a boy, he was loved and courted by many, which *Zeno*, by causing him to be shaved, diverted.

He held, that the end is science, which is to live so, as to refer all things to Science, joyned with life: That Science is a habit susceptible of phantasies, falling under reason.

Yet, sometimes he said, there is no end; but, that the end it selfe is changed by the things, and those which are joyned to the things, as *Brasse*, of which the *Statues of Alexander or Socrates* is made.

That *πᾶσι* the end, and *ὑποτάξις* differ; one is objected to unwise persons as well as wise, the other to wise only.

Those things which are betwixt vertue and vice are indifferents.

His Bookes are written in a short stile, consisting of few words, but very efficacious, wherein is contain'd what he held contrary to *Zeno*.

His writings these, of *Exercitation*, of *Passion*, of *Suspicion*, the *Law-giver*, *Majestic*, *Antiphon*, the *Master*, the *Preparative*, the *Directive*, *Hermes*, *Medea*, *Dialogues*, *morall Thefes*.

His Disciples were called *Herilians*, named by *Cicero* as a particular Sect amongst the *Socraticks*.

DIONYSIUS, son of *Theopantus*, an *Heraclæot*, from the change of his opinion firnamed *ὑποτακτικός*, the *retractor*. He was from

Laert.

from the beginning studiously addicted to learning, and writ Poems of all kinds; then betook himselfe to *Aratus*, being much pleased with him. Of Philosophers he first heard, as *Diocles* affirms, *Heraclides* his country-man; then *Alexinus*, and *Menedemus*; after these *Zeno*.

Revolting from *Zeno*, he addicted himselfe to the *Cyrenæans*; he went to common houses, and addicted himselfe to other pleasures.

He asserted the end to be pleasure, and that by reason of his own purblindnesse; for being much grieved thereat, he durst not affirm griefe to be one of the indifferents.

He died eighty years old, starved.

His writings are thus intitled, *Of apathy* 2. of *riches and savour and punishment*, of the use of men, of good fortune, of the Kings of the ancients, of things that are praised, of the customes of the Barbarians.

SPHERUS was of *Bosphorus*, he first heard *Zeno*; then *Cleanthes*, and having made a sufficient progresse in learning, went to *Alexandria* to *Ptolomy Philopater*, where there arising a dispute, whether a wise man doth opinionate, and *Sphærus* maintaining that he doth not, the King commanded some *Quinces*, *Athenæus* saith *Birds*, of wax to be set before him, wherewith *Sphærus* being cosen'd, the King cried out, that he assented to a false phantasy: *Sphærus* presently answered, that he assented not that they were *quinces*, but that it was probable they were *quinces*: but comprehensive phantasie differs from probable; * for that is never false, but in probable * *Athen.* matters sometimes a thing falleth out otherwise than we imagined. * *Mnesistratus* accusing him, that he denied *Ptolomy* to be King, * *Laert.* he answered, that he thought *Ptolomy*; or such a one was King.

His writings are these: *Of the world*, of the seed of Elements, of fortune, of leasls, against atomes and apparitions, of the organs of sense, upon *Heraclitus* five dissertations; of morall description, of office, of appetite, of passions 2. dissertations of a Kingdome; of the *Lacedemonian Common-wealth*, of *Lycurgus* and *Socrates* 3. of *Law*, of *Divination*, *Erotick Dialogues*, of the *Eretriack Philosophers*, of things like, of definitions, of habit, of contraries 3. of reason, of riches, of glory, of death, of the art of *Dialectick* 2. of *categoriems*, of *ambiguities*, *Epistles*.

CLEANTHES, whom *Zeno* compared to writing tables, that are so hard, they will not easily admit an impression; but having once received it, keep it long. He succeeded *Zeno*, of him therefore apart.

Philon, a *Theban*.

Callippus, a *Corinthian*.

Posidonius, an *Alexandrian*.

Athenodorus of *Soli*; there were two more of the same name, *Stoicks*.

Zeno, a *Sidonian*.

Last in the Catalogue of his Disciples must be remembered

C c c c c

an

* *Ethic. Serm.* 198. an Eretrian youth (mention'd by * *Stobaeus*) who heard *Zeno* till he came to be a man; then returning to *Eretria*, his Father asked him what he had learn'd all that time, he answered, he would shortly let him see, and did so; for, not long after his Father in anger did beat him, which he took quietly, saying, *This I have learn'd, to bear with the anger of a Father, and not to oppose it.* * * *

In the life of *Zeno* (for as much as he is author of that Sect) it will be requisite to give account of the Doctrine of the Stoicks in generall; wherein, if the terms seem harshly rendred, it will easily be forgiven by those, who consider, the Stoicks were no lesse particular in their words, then in their doctrines.

THE DOCTRINE OF THE STOICKS. The First PART.

CHAP. I.

OF PHILOSOPHY in generall, and particularly of DIALECTICK.

^a *Plat. de plac.*
Phil. 1. 1.

WISDOME is the Science of things divine and humane; *Philosophy* is the exercitation of convenient Art: *Convenient* is only and supream vertue. Of *Vertues* in the most generall fence there are three kinds, *Naturall*, *Morall*, *Rationall*; for which cause *Philosophy* likewise hath three parts, *Physick*, *Ethick*, *Logick*: *Physick*, when we enquire concerning the World, and the things in the world: *Ethick* is employ'd about humane life: *Logick* is that part which concerns reason, which is also called *Dialectick*. ^b Thus *Zeno* the Cirtican first divided it in his book of *Speech*, and *Chrysippus* in his first book of *Speech*, and in his first of *Physicks*; and *Apollodorus Ephillus* in his first book of *Introductions into Doctrines*; and *Eudromus* in his *morall Institutions*; and *Diogenes* the Babylonian, and *Possidonius*. These parts *Apollodorus* calleth *Places*; *Chrysippus* and *Eudromus* *Species*, others *genus's*.

That *Logick* is a part of *Philosophy* distinct from the rest, (where-

(wherein all the Stoicks agree) is proved by two arguments, the first this: Every thing, which useth another; if that, which the thing using, useth, be neither part, nor particle, nor part of part of any other, it must be part or particle of the thing using; as medicine useth the art of prescribing diet, which art being neither part nor particle of any other, is consequently a part or particle of Medicine; of part, as to the cure, of particle, as to the practise.

^d *Philop. in lib. Anal. prior.* *Philosophy* is conversant about *Logicks*. *Logick* therefore is either a part or particle of *Philosophy*; but, a particle it is not; for it is not a part either of the *Contemplative* or the *Active*. That which is a particle of any thing, ought to have the same matter and scope, with that whereof it is a part: *Logick* hath neither of these common with *Active Philosophy*; the matter whereof is humane things, and moderation of Appetite, the common scope, what in them is to be embraced or shunned: but, the matter of *Logick* is propositions, the scope, to demonstrate by a compoture of propositions, that which necessarily falls out upon the collection. Neither is *Logick* a part of the *Contemplative*, the matter whereof is things divine, the end, contemplation of them: now, if it be not a part, either of the *Contemplative* or the *Active*, it is not a particle of *Philosophy*, but equally separate from both these, and consequently it must be a part of it.

^e *Ammonius in Categor.* The second Argument is thus. No Art frameth its own Instruments, if therefore *Philosophy* make *Logicks*, it is not its Instrument, but part thereof.

^f *Sext. Empir. adv. Log. 1.* *Philosophy*, is by some compared to a field which produceth all manner of fruit; *Physick* to the soil and tall trees, *Ethick* to the mature pleasant fruit, *Logick* to the strong fence. Others liken it to an Egge; *Ethick* to the yolk, which some affirm to be the Chicken; *Physick* to the white, which is the nourishment of the Chicken; *Logick* to the outside or shell. *Possidonius*, (because the parts of *Philosophy* are inseparable from one another, but plants are distinct from the fruits, as walls from hedges) chuseth rather to compare *Philosophy* to a living creature, *Physick* to blood and flesh, *Logick*, to bones and nerves, *Ethick* to the soul. (Thus *Sextus Empiricus*, by whom, perhaps, *Laertius* is to be corrected, who saith, *They likened Ethick to the Flesh, Physick to the Soul*) Lastly, they compare *Philosophy* to a City, well fortified and govern'd according to Reason.

^g *Laert.* Some affirm, that none of these parts are distinct from the rest, but, all intermingled with one another, for which reason, they deliver them confusedly. The greater part place *Logick* first, *Ethick* next, *Physick* last; because the minde ought first to be fortified for the keeping of those things which are committed to it; so, as it be not easily expugnable. The *Dialectick* place is

C c c c c z

a

a fortification for the minde. Secondly, to describe the contemplation of manners, that they may be reformed; which is safely undertaken, when the Logickall power is first laid down. Lastly, to induce the contemplation of Nature, for that is more divine, and requireth a more profound attention. This method ^{h De plac. Phil.} *Pitarch* affirms to have been observed by *Chrysippus*, adding that of *Physick*, the last part, is that which treateth of God; for which reason they call the precepts of Religion *παρατάξεις*. It seemes therefore, that there is some mistake in *Laertius*, who of those who place Logick first, *Physick* next, and *Ethick* last, citeth *Zeno* in his Book of Speech, and *Chrysippus*, and *Archidemius*, and *Euclid*. But *Diogenes* the Ptolemaean (continueth he) beginneth with *Ethick*: *Apollodorus* puts *Ethick* in the second place; *Panetius* and *Possidonius* begin with *Physick*, as *Phonias*, companion of *Possidonius* affirms, in his first of *Possidonius's* dissertations.

^{i Laert.} Of Logick, *Cleanthes* assigneth six parts, *Dialectick*, *Rhetorick*, *Ethick*, *Politick*, *Physick*, *Theologic*: Some affirm, these are not parts of Logick, but of Philosophy it selfe: so *Zeno* of *Turists*. The Logickall part is by some divided into two Sciences, *Rhetorick* and *Dialectick*; some add the definitive part, some divide the definitive part into that which concernes invention of truth (by which the differences of Phantasies are directed) and that which concernes knowledge of truth; for things are comprehended by notions.

^{k Laert.} *Rhetorick* is the science of well speaking, by dilating upon the thing comprehended. *Dialectick* is the science of well speaking, (that is true and consentaneous) or well disputing by question and answer. It is defined by *Possidonius*, the science of true, false, and neuter.

^{l Laert.} *Rhetorick* is of three kinds, *deliberative*, *judiciall*, *demonstrative*: The parts of *Rhetorick* are *Invention*, *Stile*, *Disposition*, *Pronunciation*: *Rhetoricall Speech* is divided into *Proem*, *Narration*, *Confutation*, *Epilogue*.

^{m Laert.} *Dialectick* is necessary, and a virtue within its species, containing other vertues; *ἀποκρίσις*, a science whereby we are taught when to assent, and when not; *ἀντιστάσις*, a firm reason, whereby we resist appearances, and are not led away by them; *ἀντιστάσις*, a fortitude of reason, which keeps us from being transported with the adverse opinion; *ἀντιστάσις*, a habit directing phantasies to right reason.

^{n Laert.} *Dialectick* is a Science or certain comprehension, or a habit, not erring by reason in reception of phantasies; but, without *Dialectick*, a wise man cannot be infallible in reason; for by this, we discern the true, false, and probable, and distinguish the ambiguous.

CHAP.

CHAP. II.

Of the Instruments and rules of Judgment.

^a IN the first place, they put the discourse concerning phantasies and sense, as a Judicatory, whereby the truth of things is discerned. ^{a Laert.}

^b The Senses (according to *Zeno*, who made many alterations in ^{b Cic. Acad. 1.} *Dialectick*, and asserted many things of the Sences that were wholly new) are joyned by a certain kinde of extrinsecall impulsion, termed *Phantasy*. To these phantasies received by the senses, is added an assention of the minde, which is placed in us voluntarily. The phantasie, when seen, is comprehensible; when received and approved, comprehension, and, if so comprehended, as that it cannot be plucked away by reason, Science.

^c Judgment is a perspection which discerneth a thing. ^{c Galen. Diss. phil.}

^d That which judgeth is taken two waies: 1. By which we say, somethings are, others are not, these are true, those are false. 2. Of Essence only; and this is understood three waies, commonly, properly, and most properly. ^{d Sen. Empir. adv. log.} Commonly, for every measure of comprehension, in which sense, even those things which judge naturally, have this appellation, as sight, hearing, tast. Properly, for every artificiall measure of comprehension; thus a cubit, a ballance, a ruler, a pair of compasses, are called things that judges but sight, and hearing, and the other common instruments of sense, are not. Most properly, for every measure of comprehension of a thing, uncertain, and not evident. In which sense, those things which belong to the actions of life, are not said to be things judging, but the logical only, and those which dogmaticall Philosophers alledge for the invention of truth.

The Logickall is subdivided into that from which, that by which, and the application or habitude. From which, the man; by which, the sense; the third is the application of phantasie or sight. For as in the Staticks, there are three things which judge, the weigher, the ballance, and position of the ballance: The weigher is the judge from which, the ballance the judge by which, the position of the ballance, as it were a habitude. And again, as to discern right or oblique things is required, an Artificer, a Ruler, and the application thereof; in like manner in Philosophy are required those three things mentioned to the discernment of true and false: the man from whom the judgment is made, is like the weigher or artificer; to the ballance and ruler answer sense and cogitation, by which the judgment is made; to the habitude of the forenamed instruments, the application of phantasy, by which a man commeth to judge.

^e The Judge of truth, they affirm to be comprehensive phantasy, ^{e Laert.} that.

that is, proceeding from that which is: so *Chrysippus* in the 12th of his *Physicks*, and *Antipater*, and *Apollodorus*. But *Boethus* holds many judicatories, the *minde*, and *sence*, and *appetite*, and *science*; from whom *Chrysippus* dissenting in his first Book of *Reason*, affirmeth the Judicatories to be *Sense* and *Anticipation*. *Anticipation* is a naturall notion of Universalls. Others of the more antient Stoicks (as *Possidonius* saith in his Book of *Judgments*) asserth *right reason* to be the Judicatory.

CHAP. III.

Of Sense.

a St. Aug. Civit. a
den. 8. 7.

Dialectick is derived from corporeall senses; for, from thence, the soul conceiveth *notions* (*εἰδήσεις*) of those things which are explained by definition, and from thence is propagated and connexed the whole reason of Learning and Teaching.

b Laert.

^b *Sense* is a spirit, proceeding from the supream part of the Soul, and permeating to the Organs.

c Origen contr. a.
Cels. lib. 7.

^c Whatsoever things are comprehended, are manifestly comprehended by sense; all conceptions of the minde depend upon sense.

d Cic. Acad.
quæst. 1.

^d Comprehension made by the senses is true and faithfull, (according to *Zeno*) for as much as nature hath given it as a rule for science, and principle of her selfe.

e Cic. Acad.
quæst. 4.

^e Nothing is more clear then this *εἰσπνοή*, *evidence*; there cannot be any speech more perspicuous.

f Sext. Empir.
pyrrh. hyp. 2. 8.

^f Of Sensibles and Intelligibles, some are true, but, not directly sensible; but, by relation to those things which are next, as falling under Intelligence.

CHAP. IV.

Of Phantasy.

a Laert.

In the first place (saith ^a *Diocles* the Magnesian) they put the reason concerning Phantasy and Sense, as a judgment, whereby the truth of things is discerned. It is phantasy as to its genus, and likewise in as much as the reason of assent, comprehension, and intelligence (which is more excellent then the rest) consists not without Phantasy; for phantasy goeth first, then the minde endued with elocution, declareth by words what it suffers from the phantasy.

b Phil. plac.
Phil. 4. 12.

^b *Phantasy* is so called from *φῶς*, light; for as light sheweth it selfe, and with it selfe all those things which are contained within

within it; so phantasy sheweth it selfe, and that which maketh it.

^c *Phantasy* is an impression in the Soul: *Cleanthes* addes, an impression by depression and eminence, as that impression, which is *Pyrrh. hyp. lib. 2.* made in Wax by a Seal.

Chrysippus conceives this to be absurd; for 1. saith he, When the soule first apprehends a triangle and a square, it will follow, that the same body, at the same time, must have in it selfe severall figures, which is absurd. Again, whereas many phantasies are together consistent in us, the Soul must have divers figures, which is worse then the former. He therefore conceived, that *Zeno* used the word *Impression*, for *Alteration*, meaning thus: *Fantasy* is an alteration of the Soul, whereby it is no longer absurd, that the same body (many severall phantasies being at the same time consistent in us) should receive severall alterations. For, as the aire receiving at once innumerable different percussions, hath presently many alterations; so the supream part of the soule, receiving various phantasies, doth something which hath proportion and conformity thereto.

Some object that this exposition is not right; because, though every phantasy is an impression and alteration in the Soul; yet, every impression or alteration of the Soul is not phantasy: as when the finger smartes or itches, and the hand is rubbed, there is then an impression and alteration in the soul; but it is not phantasy, because it is not in the supream part of the soul.

They answer, That in saying, an impression in the Soul, is implied as in the Soul as fully, as if we should say, phantasy is an impression in the Soul as in the Soul; as when we say, the white in the eye, we imply, as in the eye; that is, the white is in a certain part of the eye, which all men have so by nature. So when we say, Phantasy is an impression in the Soul, we imply the impression to be made in the supream part thereof.

Others more elegantly answer, that the word Soul is taken two waies, either for the whole, or for the principall part: when we say, man consists of soul and body; or, that death is a separation of the soul from the body, we mean properly the supream part, wherein properly consists the motion and goods of the Soul. When *Zeno* therefore calleth Phantasy an impression in the Soul, he is not to be understood of the whole Soul, but, of part thereof; as if he should say, Phantasy is an alteration of the supream part of the Soul.

To this interpretation, some object thus: *Appetition*, *Assent*, and *Comprehension* are alterations in the supream part of the soul; but, these differ from phantasy, that being a certain kinde of perswasion and affection, whereas this is more operation then appetition, therefore the definition is not good, being competent to many other things.

They

They answer by recourse to *εὐνοίας* (*impliances*) that a definition is understood to be in all. As he who saith, Love is an application of the Soul towards procurement of Friendship, implyeth amongst young people; so when we say, that phantasy is an alteration in the supreme part of the soul, we imply by persuasion; for, alteration is not made by operation.

d Laert.

Of Phantasies there are many kinds, some are *sensible*, others *not-sensible*. *Sensible* are those which are received through one or more of the senses: *Not-sensible* are those which are received through the minde; as of incorporealls, and other things comprehended by reason. The sensible formed from things that are, are made with concession and assent. There are also apparitions of phantasies, proceeding from things which are.

Again, some are *rationall*, others *irrationall*; *rationall*, those of reasonable creatures; *irrationall*, those of unreasonable. The rationall are intelligence; the irrationall have no name.

Again, some are *artificiall*, others *in-artificiall*; for, an Image is considered by an Artift one way, by him that is not an artift another way.

e Sext. Empir.
Pyrrh. hyp. lib.
3.

Again, some are *probable*, some *improbable*: The *probable* are those which make an easie motion in the soul; as, It is now day, I discourse, and the like. The *improbable* are of a contrary nature, averting us from assent; as, it is day, the Sun is not above the earth; if it is dark, it is day. Both *probable* and *improbable* are those, which, by relation to other things, are sometimes such, as in doubtfull speeches, neither probable nor improbable are such, as these, The staires are even, the staires are odd.

Of probable and improbable Phantasies, some are *true*, some are *false*, some are *neither true nor false*. *True* are those, whose predication is true, as, It is day, 'tis light: *False*, whose predication is false; Both *true and false*, as happened to *Orestes* in his madness, meeting *Electra*; that he met something, it was true, for it was *Electra*; but, that it was a fury, was false. *Neither true nor false* are those which are taken from the Genus; for the Genus is not such as the Species in all respects: as, of men, some are Grecians, some are Barbarous; but, man in generall is not Grecian, for then all men must be Grecians, neither barbarous, for the same reason.

Of true Phantasies, some are *comprehensive*, others are *not-comprehensive*. *Not-comprehensive* are those which happen through sicknesse, or perturbation of minde; many being troubled with frenzie or melancholly, attract a true phantasy which is not comprehensive, even from that which extrinsically occurs casually, for which reason, they neither assert it often, nor assent unto it. *Comprehensive* phantasy is that which is impressed and signed by that which is, and conformable to that which is, so as it cannot be of that which is not.

To

To comprehensive phantasy three conditions are requisite: 1. That it arise from that which is; for many phantasies arise from that which is not, as in mad men. 2. That it be conformable to that which is; for some phantasies are from that which is, but represents the similitude of that which is not: as *Orestes* derived a phantasy from that which was, viz. from *Electra*; but not according to that which was; for he thought her to be one of the furies. Comprehensive phantasy must be conformable to that which is, and so impressed and signed, as that it may imprint artificially all the properties of the thing phancied, as Gravers touch all the parts of those things which they imitate, and the impression made by a Seal on Wax exactly and perfectly beareth all its characters. Lastly, that it be without impediment; for sometimes comprehensive phantasy is not creditable; by reason of outward circumstances; as when *Hercules* brought *Alceſtis* taken out of the Earth, to *Admetus*, *Admetus* drew from *Alceſtis* a comprehensive phantasy, but did not credit it; for, he consider'd, that she was dead, and therefore could not rise again, but, that sometimes Spirits appear in the shape of the deceased.

Phantasy, *Phantaston*, *Phantasticon*, and *Phantafme*; according to *Chrysippus*, differ thus: *Phantasy* is a passion made in the Soul, which sheweth it selfe, and that which made it; as, when with our eyes we see white, it is a passion engendred by sight in the Soul, and we may call this a passion, because the object thereof is a white thing which moveth us: the like of smelling and touching.

t Plur. plac.
Phil. 4. 12.

Phantaston is that which maketh phantasy; as the white and the cold, and whatsoever is able to move the Soul, that is *phantaston*.

Phantasticon is a frustaneous attraction, a passion in the Soul proceeding from nothing; as in those who fight with shadowes, or extend their hands in vain: for, to phantasy is objected *phantaston*, but *phantasticon* hath no object.

Phantafme is that, to which we are attracted by that frustaneous attraction, which happens in melancholy, or mad persons; as *Orestes* in the Tragedy, when he saith,

Bring hither, Mother, I implore,
These snake bloodie Maids no more,
Whose very lookes wound me all o're.

This he saith in his madness, for he saw nothing: wherefore *Electra* answers him,

Ab quiet in thy bed (unhappy) lie:
Thou seest not what thou thinkest before thy eye.

D d d d

CHAP.

CHAP. V.

Of True and Truth.

^a **T**HE (according to Zeno) is that which is impressed in the minde from that whence it is, in such manner, as it cannot be from that which is not: or, as others, ^b True is that which is, and is opposed to something: False is that which is not; yet, is opposed to something also.

^a St. Aug. contra Acad. lib. 2.
^b Sext. Empir. Pyrrh. hyp. 2. 8.

Truth and true differ three waies, by *Essence*, by *Constitution*, by *Power*. By *Essence*, for truth is a body; but, true is incorporeall, for it is a dicible ~~ἀκίνητος~~, and therefore incorporeall. On the contrary, Truth is a body, as being the enunciative Science of all true things. All Science is in some measure the supream part of the Soul, which supream part is a body: therefore truth in generall is corporeall.

By *Constitution*, True is conceived to be something uniforme and simple by nature; as, It is day, I discourse. Truth, as being a Science, consisteth of many things, by a kinde of conservation. Wherefore as a People is one thing, a Citizen another; a People is a multitude consisting of many Citizens; but, a Citizen is no more then one. In the same manner differeth truth from true. Truth resemblenth a People, true a Cittizen; for, truth consisteth of many things collected, true is simple.

By *Power*, for true doth not absolutely adhere to truth: A fool, a child, a mad-man, may speak something true, but, cannot have the Science of that which is true. Truth considers things with Science, infomuch that he who hath it is wise; for, he hath the Science of true things, and is never deceived, nor lyeth, although he speak false, because it proceedeth not from an ill, but, good affection.

CHAP. VI.

Of Comprehension.

^a Cic. Acad. quest. 1.
^b Cic. Acad. quest. 4.

^a **C**omprehension (*κατανύξις*) was first used in this sence by Zeno, by a metaphor taken from things apprehended by the hand; ^b which allusion he exprest by action. For, shewing his hand with the fingers stretched forth, he said, such was Phantasy: then bending them a little, said, such was Assent; then compressing them, and clutching his fist, such was Comprehension.

^c Galen. Hist. phil.

Comprehension is a firm and true knowledge, non-comprehension the contrary; for some things we only think that we see,

see, hear, or feel, as in dreams and frenzies; other things we not only think, but, truly do see, or hear, or feel. These latter, all (but the Academicks and Scepricks) conceive to fall under firm knowledge, the other, which we imagine in dreams or frenzy are false.

^d Whatsoever is understood, is comprehended by the minde, ^d Sext. Empir. one of these two waies, either by *evident incursion* (which *Laertius* calls by sense) or by *transition from evidence* (*Laertius*, collection by demonstration) of which latter there are three kinds, by *Assimilation*, by *Composition*, by *Analogy*.

By *incurrent evidence* is understood white and black, sweet and soure.

By *Transition*, from evidents: by *Assimilation* is understood *Socrates* by his Picture: by *Composition*, as of a horse and a man is made a Centaure; for putting together the limbes proper to both species, we comprehend by phantasy that which was neither horse nor man, but a Centaur compounded of both.

By *Analogy*, things are understood two waies; either by *augmentation*; or, when from common ordinary men, we by augmentation phanfy a Cyclops, who not like

*Men that with Ceres gifts are fed:
But, some tall hill creeds his head.*

Or by *Diminution*, as a Pigmeys. ^e Likewise the Center of the earth is understood by analogy from lesser Globes. ^e Laert.

To these kinds add, ^f Comprehension by *transference*, as eyes in the breast; by *contrariety*, as death; by *transference*, as dicibles and place; by *privation*, as a man without hands; just and good are understood naturally.

CHAP. VII.

Of Assent.

^a **T**hese things being enough known, which we have already explained, let us now speake a little of *Assent*, and approbation, termed *συγκατάθεσις*, not that is not a large place, but the grounds thereof have been already laid: For when we explained the power that was in the senses, we likewise declared, that many things were comprehended and perceived by the senses, which cannot be done without Assent. Moreover, seeing that betwixt an inanimate and an animate being, the greatest difference is, that the inanimate doth nothing, the animate doth something, we must either take away sense from it, or allow it assent, which is within our power. When we will not have a thing either to

^a Cic. Acad. quest. 4.

D d d d d 2

perceive

perceive or assent, we in a manner take away the soule from it; for as it is necessary, that the scale of ballance which is laden should tend downwards; so is it that the soule should yeeld to things that are perspicuous.

^b Ciciliv. d. Ra-
to.

^b Although assent cannot bee made unlesse it bee moved by Phantasie, yet when that phantasy hath an immediate cause, it hath not (according to *Chrysippus*) this principall reason, not that it can be made without any extrinsecall excitation (for it is necessary that assent be moved by phantasie) but it returnes to its Cylinder and Cone, which move not by impulsion, then of their owne nature, the Cylinder seemes to rowle, and the Cone to turne round. As therefore he who thrust the Cylinder gave it the beginning of motion, but did not give it volubility; so the objected phantasy imprinteth, and as it were sealeth in the soule its species, yet the assent is in our power, and that (as we said in a Cylinder) extrinsecally impelled, the motion is continued by its own power and nature.

^c Agell. 19. 9.
and from him
St. August. Ci-
vit. dei. 9. 4.

^c Phantasies, wherewith the mind of man is presently affected, are not voluntary or in our own power, but inferre themselves by a kind of violence, approbations (*συγκαταθέσεις*) by which these phantasies are knowne and judged, are voluntary, and made according to our arbitrement. So as upon any dreadfull noyse from heaven, or by the fall of any thing, or sudden newes of some danger or the like; it is necessary that the minde of a wise man bee a little moved, and contracted, and appalled, not through opinion perceived of any ill, but certaine rapid and inconsiderate motions, which praevert the office of the mind and reason. But presently the same wise man appoveth not *τας τιμωρας παυλαίας*, those dreadfull phantasies, that is, *συγκαταθέσθαι ἐπὶ τῶν τρομακτικῶν*, but rejects and refuses them, nor is there any thing in these which seemeth to him dreadfull. Thus differs the soules of wise and unwise men: The unwise, when phantasies appeare cruell and difficult at the first impulsion of the mind, thinke them to be truly such as they appeare, and receiving them as if they were justly to be feared, approve them by their assent, *καὶ ὁμοεπιθέσθαι*, (this word the Stoicks use vpon this occasion:) But a wise man suddenly changing colour and countenance, *συγκαταθέσθαι*, assents not, but retaineth the state and vigour of his judgment, which he alwaies had of these phantasies, as nothing dreadfull, but terrifying only with a false shew, and vain fear.

CHAP.

CHAP. VIII.

Of Notions.

^a From Sense, the rule of Science, Notions are imprinted in the Soul, by which, not only principles, but larger waids to reason are found out.

^b A man when he is born, hath the supream part of his Soul, like unto clean paper, upon which every notion is inscribed. The first manner of inscription is by the Senses; as for example: They who perceive a thing that is white, after it is taken away, retain the memory thereof; but, when they have conceived many remembrances of one species, then they say, they have experience, for experience is a multitude of similitudes.

^b Plur. de plac.
Phil. 4. 11.

Of Notions, some are *naturall*, which are in such manner as we have said, and without Art: Others *gained* by learning and industry: These are properly called *Notions*, the other *Anticipations*. The reason for which we are called *rationall*, is said to be perfected by anticipations in the first seven years.

Intelligence is the phantasme of the intellect of a rationall creature; for phantasm, when it lighteth upon a rationall Soul, is then called *ἰννομα*, Intelligence, a word taken from the Intellect. For, to other Creatures there happen not phantasmes, to the Gods only and to us these are incident. Those which belong to us, are Phantasmes, as to their genus, Notions, as to their species; as denaries and staters, when paid for transportation, are called Naula.

^c Common notions are planted in all men, (in which they all agree together) one is not repugnant to another; for, who holds not, that good is profitable, and ought to be chosen with utmost endeavours? Who holds not, that what is just, is fair and well-beseeming? Whence then proceed contentions and differences? to wit, from the application of first notions to singular things.

^d These Notions, and whatsoever is of this kinde, which right reason conformeth in us, being long examined, are true, and suitable to the natures of things.

^c Arrian. 1. 22.

^d Simp. in Epist.

CHAP. IX.

Of Science and Opinion:

^a That which is comprehended by Sense, Zeno call'd *Sense*; as *Cicero*. Acad. and if so comprehended, as not to be plucked away by reason, *Science*, otherwise *Ignorance*; from which proceedeth *Opinion*,

Opinion,

^b Sext. Emp.
adv. Logic. I.

Opinion, which is weak and common, to the false and unknown. These three are joyned together; Science, Opinion, and Comprehension, which borders upon the other two. Science is a firme, stable, immutable comprehension with reason: Opinion, an infirm, weak, assent: Comprehension, which commeth between both, is an assent to comprehensive phantasy. Comprehensive phantasy is true, in such manner, that it cannot be false. Therefore Science is in wise men only, Opinion in fooles, Comprehension is common to both, as being that by which truth is judged; ^c and is for this reason reckon'd by *Zeno*, neither amongst the right (ὑποθέματα) nor amongst the bad (ἀμαρτήματα) but betwixt science and ignorance, affirming, that this only is to be credited.

^c Cicero. Acad.
quæst. I.

CHAP. X.

Of Voice, Speech, and Words.

^a Sext. Emp.
adv. Log. cap.
de vero.

^a These three are joyned to one another; that which is signified, that which signifieth, and the contingent. That which signifieth is the voice, as *Dion*: That which is signified, is the thing it selfe declared by the voice; it is that which we apprehend, and is present in our cogitation. The contingent is the outward subject, as, *Dion* himselfe.

^b Laert.
^c Laert.

^b Dialectick being conversant about that which signifieth, and that which is signified, ^c is divided into two places: one, of Significats; the other of Voice. The place of significats is divided into phantasies, and subsistents on phantasy, dictables, axioms, &c.

In the other place, concerning Voice, is declared literall Voice, the parts of speech, the nature of Solecisms and Barbarisms, Poems, Ambiguities, Song, Musick, and (according to some) acfinitions and divisions.

^d Laert.

^d The phantasies of the minde preceede speech, (Of these therefore we have already treated) then the minde endued with the faculty of speaking, declareth by speech what it receiveth from the phantasy; For this reason, ^e the consideration of Dialectick, by the joynt consent of all, seemes as if it ought to be first taken from the place of voice.

^f Laert.

^f Voice is aire percussed, the proper sensible object of hearing, (as *Diogenes* the Babylonian, in his *Art of Voyce*.) The voice of a living sensitive creature, is aire percussed with appetite; the voice of man is articulate, proceeding from the minde: at his fourteenth year it is perfected.

^g Laert.

Speech (as ^g *Diogenes* saith) is a literate voice; as, It is day. Word is a significative voice, proceeding from the minde. Language is a speech according to the variety of Nations, whercof each

each useth its peculiar dialect; as the Attick saith, θανάτις, the Ionick θνήσκω. Voice and Speech differ, in that voice is a sound, but speech articulate only. Speech and Word differ; for word is always significative; but, speech sometimes signifieth nothing, as Blitri, which is no word. To speak and to pronounce differ: voices are pronounced, but things only are spoken: ^h for, to speak is to pronounce a significant voice of a thing that is said.

^h Sext. Emp.
adv. Log. cap.
de vero
ⁱ Varro de ling.
lat. lib. 5.

ⁱ Hence *Chrysippus* saith, that he who beginneth to speak and pronounce words, before he can put them in their right place, doth not speak, but thinketh that he speaks; as, the Image of a man is not a man: so in Crowes, Dawes, and Children, when they first begin to speak, the words which they say are not words. He only speaketh, who knoweth to put a word in the right place.

They (particularly ^k *Zeno*) took much pains in the invention and explanation of words, ^m wherein they distinguished very subtilly. Hence *Cicero* calleth the Stoicks Architects of words. *Ammonius*, the Grammarians, followers of the Stoicks.

ⁿ The Elements of speech are the 24 Letters. Letter is taken three waies: First, for the character of figure which is formed. Secondly, for the element or power: Thirdly, for the name, as A. Of the Elements, seven are Vowels α. ε. η. ο. υ. ι. ω. six Mutes, β. γ. δ. ζ. π. τ.

^o Of speech there are five parts, as *Diogenes* saith in his Book of Voice, and *Chrysippus* (at first they reckon'd but foure, separating the Articles from the Conjunctions, afterwards the latter Stoicks, dividing the Appellatives from the Nounes, made them five) Noun, Appellation, Verb, Conjunction, Article. (Antipater in his Book of Speech added the medium) Appellation (as *Diogenes* saith) is a part of speech signifying a common quality; as, Man, Horse. Noun a part of speech denoting a proper quality; as *Diogenes*, Socrates. Verbe (as *Diogenes* saith) a part of speech signifying a thing, which is predicated of one or more things, in-composed; or, as some say, an Element of speech without cases, whereby the parts of speech are connected; as, I write, I speak. Conjunction is a part of speech without cases, conjoyning the parts of speech. Article is an element of speech, having cases; distinguishing the kinds and numbers of Nounes; as, δ. ὁ, τὸ, οἱ, αἱ, τὰ.

^o Laert.
^p Dionys. Halic.

^q Every word, by reason of that which it signifieth, calleth foure necessary things into question, its origine, power, declination, ordination.

^q S. August. de
Dialect. cap. 6.

As concerning the first, which the Greeks call ἔτυμολογία, they conceived, that names were given by nature: the first pronounced voices, imitating the things themselves, from which the names were afterwards imposed, by which reason, they derive Etymologies, conceiving that there is not any word, for which there

there cannot be given a certain reason. They therefore studiously enquired whence words are deduced, much pains was taken, first, by *Zeno*, then by *Cleambes*, afterwards by *Chrysippus*, to give a reason of commentitious fables, and to explain the causes of words, why they are called so and so.

This beginning is to be sought, untill we arrive so far, as that the thing agree in some similitude with the sound of the word, as when we say, tinkling of brasse, the neighing of horses, the bleating of sheep, the gingling of chains: These words by their sound, expresse the things which are signified by them.

But, for as much as there are things which sound not, in these the similitude of touching hath the same power: As, they touch the sense smoothly or harshly, the smoothness or harshness of letters in like manner touch the hearing, and thereby occasioneth their names. As when we say *smooth*, it sounds smoothly: so, who will not judge *harshness* to be harsh by the very word? It is smooth to the ear when we say *pleasure*; harsh, when we say *crux*, a *cross*: the things themselves make good the sound of the words. *Honey*, as sweetly as the thing it self affects our tast, so sweetly doth the name touch our hearing: *Soure*, as harsh in both, *wool* and *Bryars*, as the words are to the hearing, the things are to the touch. These are conceived to be the infancy, as it were, of words, when the sense of the thing concords with the sense of the sound.

From hence proceeded the licence of naming, according to the similitude of the things among themselves: as when, for example, *crux*, a *cross*, is therefore so called, because the harshness of the word concords with the harshness of the pain which the cross affecteth. But, *Crura*, thighs, are so called, not from harshness of pain; but, because in length and hardness, they are, in respect of the other limbs, like unto the wood of a cross. Hence it comes to abuse, that the name usurped, not of a like thing, but, as it were near: for what likeness is there between the signification of little and minute, when as that may be little, which not only is nothing minute, but is somewhat grown; yet, by reason of a certain nearness, we say minute for little. But, this abuse of the word is in the power of the speaker; for, he may use the word little, and not minute. This example belongs to that which we will shew, when we call that a *fish-pond* which hath no fish in it, nor any thing like a fish: It is denominated from fishes, by reason of the water, wherein fishes live. So the word is used by translation, not from similitude, but a certain kinde of vicinity. And if any one should say, that men in swimming resemble fishes, and that from thence a fish-pond is so named, it were foolish to refuse it, since that neither is repugnant to the nature of the thing, and both are occult. But, this is to the purpose, which we cannot dilucidate by one example,

ample, how much the origine of the word, which is taken from vicinity, differs from that which is derived from similitude.

From hence there is a progression to the contrary. *Lucus* is thought to be so named, *quod minime luceat*; and *bellum*, *quod res bella non sit*; and *foedus*, *quod res foeda non sit*. But, if we derive *percus*, as some do, à *foedate*, it returns to that vicinity, when that which is made, is named from that by which it is made.

For this vicinity is very large, and divided into many parts, either by effience, as this word *procus* à *foedate*; from which likewise *foedus*: or by effect, as *puteus*, so named, because the effect thereof is *potatio*: or by that it containeth, as *urbs ab orbe*, because in a place which they liked, they first made a track about it with a plough, as *Virgil* saith of *Aeneas*,

——*Urlem designat Aratro.*

Or by that which is contained, as if *horreum* were derived from *hordeum*; or by abuse, as *hordeum* for wheat, or the whole from a part, as *muco*, which is the point for the whole sword; or a part from the whole, as *capillus quasi capitis pilus*. What need we go any further? whatsoever else can be reckoned, we may see the origin of the word contained, either in the similitude betwixt things and sounds, or in the similitude betwixt things themselves, or in vicinity, or contrariety, which origine we cannot pursue beyond similitude.

But this we cannot do alwaies, for there are innumerable words, the reasons of which ly hid. To the infancy, or rather stock and seed of such words, beyond which, no origine is to be sought, neither if a man do enquire can he finde any, they proceed in this manner: The syllables, in which *v* hath the place of consonant, as in these words, *center*, *vaser*, *velum*, *vinum*, *vomis*, *vulus*, have a thick, and as it were, a strong sound, which the very custome of speaking confirmeth, when from some words we take them away, lest they should burden the care; for which reason we say *amasti*, rather than *amavisti*, and *abit*, not *abivisti*, and innumerable of the same kinde. Therefore when we say *Vis*, the sound of the word having, as we said, a kinde of force, suiteth with the thing which it signifieth. Now from this vicinity, by that which they affect, that is, because they are violent, *vincula* seem to be named, and *vimen*, *quo aliquid vincitur*. Thence *vites*, because they claspe about those things by which they grow. Hence also by similitude, *Terence* calls a crooked old man *victum*. Hence the Earth, worn into winding paths by the feet of passengers, is called *via*; but if *via* be so named, *quasi vipedum trita*, the origine returns to the vicinity: But let us suppose it derived from the similitude it hath with *vitis*, or *vimen*, that is, from its winding, one asketh me why it is called *via*?

E e e e

1

I answer, from the windings and crookednesse thereof, which the antients called *vietum*; thence the rounds of a wheel *vietos*. He demands, how *vietum* comes to signifie winding? I answer, from the similitude of *vitis*, a Vine: He requires whence *vitis* is so named? I say, because it doth *vincere* those things which it comprehends. He questions whence *vincere* is derived? We say, à *vi*: He asks, whence *vis*? We give this reason, because the word in its robust and forcible sound agreeth to the thing which it signifieth. He hath nothing more to demand.

† Galen. de de-
cret. Hipp. &
Plat. lib. 2.

‡ In like manner, in this word *Ego*, as *Chrysippus* observes, in pronouncing the first syllable, we deposite the under-lip, as if it were to point to our selves, then by motion of the beard we point to our own breasts: of which ^u *Nigidius* hath given more instances, in his Grammaticall Commentaries.

u Agell. 10. 5.

x Laert.

The second question concerning words, is of their power, *μετ' σημαίνοντων*, of *significants*; whence ^x *Chrysippus* divided *Dialectic* into two parts, *μετ' σημαίνοντων* & *σημαίνουσιν*, of *significants and significats*. Here they enquire, how many waies every thing may be said, and how many waies a thing said may signifie.

y Laert.

Here is examined the ambiguity of words: ^y *Ambiguity* (or *amphiboly*) is a word signifying two or more things, naturally, and properly, according to the language of the Nation, in such manner, that many senses may be collected from the same words, as *κυμαεις πηλοκα*, which one way signifies, *the pot fell thrice*, another way, *the she-minstrell fell*.

z Agell. 9. 12.
y D. August. de
dialect.

^z Every word (according to *Chrysippus*) is by nature ambiguous, for the same may be taken two or more waies: ^y Neither is that any thing to the purpose which *Hortensius* calumniates in *Cicero*, thus, They affirm that they hear ambiguities acutely, explain them clearly. The same persons hold, that every word is ambiguous; how then can they explain the ambiguous by the ambiguous, that were to bring a candle not lighted into the dark. This is ingeniously and subtly said, but like that of *Scarola* to *Antonius*, you seem to the wise to speak acutely, to fooles truly: for what else doth *Hortensius* in that place, but by his ingenuity and facetiousnesse, as an intoxicating cup, bring darknesse upon the unlearned. For, when they say, every word is ambiguous, it is understood of single words. Ambiguities are explain'd by disputation; no man disputeth by single words, none therefore explaineth ambiguous words by ambiguous words. And yet seeing that every word is ambiguous, no man can explain the ambiguity of words, except by words, but those conjoyned and not ambiguous. As when we say, every Souldier hath two feet, it doth not follow, that a whole Regiment of Souldiers that have two feet, should have in all but two feet. So when I say, every word is ambiguous, I do not say, a sentence, nor a disputation, although they are woven of words. E-

very

very ambiguous word therefore may be explained by inambiguous disputation.

The third question is concerning *Declination*, *ἀναλογία* and *ἀνολογία*. ^a Some follow *Analogie*, others *Anomaly*: *Analogie* is a like declination of like, in Latine *proportio*. *Anomaly* is an inequality, following the customes of declinations. ^a *Chrysippus* wrote six bookes *περὶ τῆς ἀνολογίας*, shewing, that like things are noted with unlike words, and unlike things with like words. ^a *Varro. de ling. lat.*

The last question is concerning *Ordination*, *συντάξις*. ^b Upon this subject *Chrysippus* wrote two bookes (*Laertius* reckons more) whose scope is not Rhetoricall, but Dialectick, as will easily appear to the Reader: *Of the Syntax of Axiomes: of true and false Axiomes: of possible and impossible: of contingent, and transient, and ambiguous, and the like, which confer nothing to single speech, or pleasure, or grace to elocution.* ^b *Dionys. Halicarn. de compos. verb.*

^c There are five excellencies of speech, *Propriety, Perspicuity, Succinctnesse, Decorum, Elegance*. *Propriety* is a proper phrase, according to Art, not after the common expression. ^c *Laert.*

Perspicuity is, when that which is intended is delivered clearly.

Succinctnesse is, when that only is comprised which is necessary to the thing.

Decorum, is a conformity to the thing.

Elegance is an avoiding of vulgar phrase.

^d Amongst the faults of speech is *Barbarisme*, a phrase not in use with the best persons; and *Solæcisme*, a speech incoherently framed. ^d *Laert.*

CHAP. XI.

Of Definition and Division.

^a *Definition* (according to *Antipater* in his book of *Definitions*) ^a *Laert.* is speech by *Analysis* pronounced adequately; or (as *Chrysippus* in his book of *Definitions*) an answer to this Question, what a thing is.

^b Those definitions are vicious which include any of those things which are not in the things defined, or not in all, or not in some; so as if we should say, *A man is a rationally creature; or, a mortall grammaticall creature;* seeing that no man is immortall, and some men are not Grammarians, the definition is faulty. ^b *Sext. Empir. adv. Log.*

^c We must therefore, when we take those things which are common to the things we would define, and others prosecute them so far, untill it becomes proper, so as not to be transferrible to any other thing; as this. *An inheritance is riches, adde which by the death of some person falleth to another;* it is not yet a definition; ^c *Cicer. Topic.*

E e e e e 2

for

For riches may be held many other waies, as well as by Inheritance; adde oneword, by right of Law; now the thing will seeme disjoyned from community; so that the definition is thus explained. *Inheritance is riches, which by the death of some person falleth to another by right of law*: It is not yet enough, therefore adde, *neither bequeathed by will, nor detained by possession*, and it is perfect.

d Cic. Topic.

^d Of definition there are two kinds; one of things *which are*; the other of things *which are understood*. Those things *which are*, we call such as may be seen or touched, as a field, house, a wall, and the like. On the other side, we say those things *are not*, which cannot bee touched or shewn, as possession, guardianship, nation, kindred, which have not any body, yet there is some conformity in the understanding which we call notionall, whereby in argumentation they may be explained by definition. This latter kind is rather called Description, a speech, which by the exterior figure of the things bringeth us to the things themselves, or a Definition simply expressing the power of a definition.

c Cic. Topic.

^c Again, of definitions, some are of *partitions*, others of *divisions*. Of *partitions*, when the thing proposed is torne (as it were) into pieces, as if we should say the Civill Law is that which consisteth in Lawes, Senators, things judged, the authority of Lawyers, Edicts of Magistrates, manners and Equity.

The definition of *divisions* comprehendeth all species which are under the genus defined, thus. Abalienation is of that thing which is in our power, or a deliverance of it into the power of another, or a concession by Law, amongst whom those things may be done by civill right.

f Laert.

g. Sext. Empir.
adv. Math. 10. 2.

^f *Division* is a section of the genus into its immediate species; as, of *living creatures*, some are *rationall*, some *irrationall*. ^g This therefore is an ill division, of *men*, some are *Grecians*, some *Egyptians*, some *Persians*, some *Indians*; for the next species are not disparate, but opposite, we must therefore say thus; *Of men*, some are *Grecians*, some *Barbarians*, and again, by subdivision of *Barbarians*, some are *Egyptians*, some *Persians*, some *Indians*, which likewise is in the division of things that are. For those which are good and bad are different to us, those who are intermediate betwixt good and bad are indifferent to us. The division therefore ought not to be so, but rather thus: *Of things that are*, some are *indifferent*, others *different*, of the *different*, some are *good*, some are *ill*; For this division is like unto that which saith, of men, some are *Grecians*, others *Barbarians*; of *Barbarians*, some are *Egyptians*, some *Persians*, some *Indians*; the other is likewise; Of men, some *Græcians*, some *Egyptians*, some *Persians*, some *Indians*.

h Sext. Empir.
adv. Moral. 10.

Hence it followeth, that ^h perfect division hath an universall power; for he who divideth thus; Of men, some are *Grecians*, others *Barbarians*, saith as much as this, if there are any men, they are either *Grecians* or *Barbarians*, for if there be any man, who

who is neither *Greek* nor *Barbarian*, the division must necessarily be ill, the universall false. Wherefore when we say, of things that are, some are good, some ill, some intermediate, it is as much (according to *Chrysippus*) as this universall: if there be any things that are, they are either good, or ill, or indifferent. But this universall is false, if any thing false be subjected to it: For, if two things be subjected, one good, the other ill; or, one good, the other indifferent, in this expression of those things which are, one kinde is good, that is true, but this, these are good, is false, for they are not good, for one is good, the other ill. And again, these are ill, is false, for they are not ill, but only one of them. The like in indifferents; for, it is false that these are indifferents, as that these are good or ill.

ⁱ There are three forms of division, *anti-division*, *sub-division*, ⁱ *Laert.* *partition*. *Anti-division* is a distribution of the genus into species by the contrary; as for example, by negation, as of things that are, some are good, others not good.

Sub-division is division upon a division: as, of things that are, some are good, others not good; of the not-good, some are ill, others indifferent.

Partition, is a distribution of the genus into places (according to *Crinis*) as of goods, some belong to the Soule, others to the Body.

CHAP. XII.

Of Genus, Species, &c.

^a *GENUS* is a comprehension of many Notions referred to ^a *Laert.* *Gone*, as, a living creature, for this includes all living creatures. Notion is a phantasie of the minde, not any thing existent or qualitative, but, as it were, something existent, and qualitative; as the notion of a horse, no horse being present.

Species is that which is contained under the Genus; as, under living creature is contained man.

Most generall, is that which is a Genus, but hath no Genus: *Most speciall*, that which is a Species, but hath no Species.

To this place of Voice belong likewise, as we said, the consideration of *Poem* and *Poesy*. *Poem* (according to *Possidonius*, in his *introduction to Speech*) is a speech in meter or rithme, not prose, as *ῥααυρισμ*, and *ὁβὸς ἀνδρῶν*, *Poesy* is a significant Poem, with designe, containing the imitation of things divine and human.

CHAP.

CHAP. XIII.

Of Things.

^a Laert.
^b Philop. in A-
nalyt. prior.

^c Sext. Empir.
adv. Log.

^d Alexand. A-
phrod. in Top. 4.
^e Senec. Epist.
19.

^f Simplic. in
Categ.

^g Simplic. ibid.

Notions, words, and things, as we have said, are conjoyned together. From notions we came to words, from words we come now to the things themselves: By Notions Things are perceived. ^a Those are said to be *Things* which are dicible. ^b The Stoicks by a new name call things *πυκνάρονα*, *Contingents*, because we desire that things might befall us, and that we might obtain them. ^c *Contingents* therefore is the subject it selfe, beyond the notion or word, as *Dion*.

^d They comprehend all things under one common Genus, *νῦν, somewhat*; ^e placing this Genus above all, the reason this: In nature somethings are, somethings are not. For, those things which are not, but only incur in the minde, as Centaurs, Gyants, and whatsoever else is formed by false cogitation, hath some image, although it hath no substance. Even Negatives are in being. *Somewhat* therefore is more generall then *Ens*, which is understood only of Corporealls.

^f Things are subdivided into foure Genus's, *Subjects*, and *qualitatives*, & *quodammodotatives in themselves*, and *quodammodotatives as to others*. ^g Thus the Stoicks treating more strictly and subtilly of these things, contract the Predicaments into a lesser number, taking some of those things which they diminished, but with some alteration.

CHAP. XIV.

Of Subjects.

^a Simplic. in
Categ.

^b Simplic. ibide

^a There is not any thing besides *τὸ ὑποκείμενον*, *Subject*: The differences concerning this are nonsubsistent.

^b *Subject* is two-fold; one, which is called the *first subject*, such is matter, expert of all qualities, which *Aristotle* calleth a body potentially. The other, that which is *affected with quality*, as *Brasse*, and *Socrates*, with those things which are in them, or predicated by them.

CHAP.

CHAP. XV.

Of Qualitatives.

Qualitatives have a subsistence, and are separate from their subjects. For qualities (as all other accidents) are bodies, ^{a Dexipp. in cat. leg. 2. 22.} seeing that according to *Zeno*, nothing can be effected by that which is incorporeall, nor can that which is incorporeall effect any thing; whatsoever effecteth is a body. Effective quality therefore is a body. Matter is expert of quality, but qualities are not expert of matter.

^b Quality is the habit of that which is qualitative. Qualitative ^{b Simplic. in cat. leg. 2. 22.} is taken three waies: First, for whatsoever hath difference, whether it be motion or habit; and whether hardly or easily separable. In this sence, not only he who is wise, but he who stretcheth out his hand are qualitative. The second signification includes not motions but habits only, which they define qualitative, that is, which hath a difference endued with habit, as a wise man, or an armed man. Of these, some are adæquate, to the measure of their pronounciation and consideration; others not adæquate. These they omit, those which are adæquate, equall, and permanent, they call qualitative; as, a Grammarian, and a wise man; neither of these exceeds, or falls short of his quality. Likewise a lover of meat, and a lover of wine, being in act such, as a glutton, and a drunkard, because they make use of those parts which serve to this end, are so called: so that if any man be a glutton, he is consequently a lover of meat; but, if he be a lover of meat, he is not therefore immediately a glutton; for, being destitute of those parts which he useth in eating, he wanteth the act, but not the habit. Quality is adæquated to qualitative in this last sence.

All qualities are either causes, and then they are called ^{c Bursius in dial. Cic. 4. 3.} forms; or effects, and then they are generally called ^{d Simplic. in Categ.} habits, which word *Antipater* extends as large, as the common accident, both of things corporeall and incorporeall, or, somewhat. Of *habitualls* there are foure kinds, *μνησκά*, that is, *ὑπομνησκά*, when they reside in the minde; *τινισκά*, that is, *ὑπὸ τινος*, when they fall from the minde into the voice; *κατηγορήματα*, when by the motion of the minde, they are prædicated of any thing; *ἀμφοβήματα*, or, *ἀμφοβήματα*, when they happen to subjects.

Habits are only things united, but those which are conjoynted by contiguity, as a Ship; or by distance, as an Army; in these there can be no habit, nor one thing spirituall above all, nor one reason, whereby they may come to subsist within one habit.

It is common to quality of corporeall things to be the difference of their substance, not taken severally, but contracted into one notion and property of the minde; nor by title or strength

reduced to form, but by its own tality, according to which the generation of the qualitative subsists.

Ibid.

Power (a species of quality) is that which hath and giveth the faculty of exercising many accidents; as prudence giveth the faculty of walking prudently, and discoursing prudently: or, according to some, *Power* is that which giveth the faculty of exercising many accidents, and which ruleth and governeth the acts subjected unto it. What *Aristotle* called naturall *Power*, they name *Aptitude*.

Ibid.

Ibid.

Habits are intended and remitted, dispositions cannot be intended or remitted. Thus the straightnesse of a wand, although it may easily be discomposed and bent, is a disposition, for straightnesse cannot be intended or remitted. Likewise the virtues are dispositions, not in respect of their firmnesse and constancy, but because they cannot admit of degrees of more and lesse: but, Arts must either have firmnesse, or not be dispositions. Thus *habitude* is taken in the latitude of the species, *disposition* in the chief perfection of the species, and in that which is the most it can be, whether it be easily alter'd (as the straightnesse of a wand) or not.

CHAP. XVI.

Of *Quodammodotatives*.

^a *Plotin. x. 30.*

THE third kinde of things are *τὰ πῶς ἔχοντα*, *Quodammodotatives*.^a They differ from *Qualitatives*, because matter is otherwise affected by habits, otherwise by *Quodammodotatives*, in this or that manner. Moreover *Qualitatives* are *Quodammodotatives* as to matter, and conversant therein; but properly, *quodammodotatives* are conversant in *qualitatives*.^b Again, as *habitualls* may be said to extend further then habits, so *quodammodotatives* are larger then *qualitatives*: for *quodammodotatives* extend even to those things which are *quodammodotatives* as to others, and include them; but *qualitatives* consist only in those which make a difference.

^b *Simplic. in Categ.*

^c *Simplic. ibid.*

^c This place *Boethius* conceives to have the power of habit. Habit chiefly and universally is taken three waies: First, to be to it selfe, and according to it selfe: Secondly, in respect to another: Thirdly, of another to it. That which is considered as to it selfe, pertaines to *quodammodotatives*; as, *armed*, for it is a habit of ones selfe to ones selfe. That which is to another, pertaines to relation; for, a Father, or a right hand, are said, according to a habit, not of themselves to themselves, but of them to another. But that which is of another to us, as of an armed man, being the habit of another to us, pertaines to habit.

To this head they reduce *quantitatives* and *quantity*, and their species,

species, place, time, and some species (according to Aristotle) of quality, figure and form; as also action, passion, site, habit.

CHAP. XVII.

Of Quodammodotatives as to others.

THE last genus of things is *περὶ τὴν ὁμοειδέτητα*, quodammodotatives as to others. ^{a Simple, in Categ.} Of these there are two kinds, *Relatives*, and quodammodotative-*Relatives*. The *Relatives* are opposed and distinguished from those which are by themselves, and absolute. The quodammodotative-relatives are opposed to those which have a difference, as for example, Sweet and Sowre, and whatsoever is of the like kinde, are relatives; but quodammodotative-relatives, are as the right side, father, and the like; for, they have a difference, in that they are characteriz'd by differences, according to some species. As therefore there is one notion of those which are by themselves, and absolute, another of those which are considered with difference: so some things are relatives; others quodammodotative-relatives. The consequence of conjunctions in these is contrary; for, with those which are by themselves, coexist those which have a difference; for, those which are by themselves have some differences, as white and black. But, those which are by themselves, coexist not with those which have a difference. Sweet and bitter have differences, whereby they are characterized; yet, they are not absolute, but relatives. But, those which are quodammodotative-relatives, being contrary to those which have differences, are likewise relatives. For, the right side, and a Father, besides that they are quodammodotative, are likewise relatives: but, sweet and bitter being relatives, have a difference, whereby they are contrary, being quodammodotative relatives. Those which are quodammodotative relatives, it is impossible should be by themselves, and absolute, or by difference; for they depend solely upon relative habit. Relatives therefore are not by themselves, for they are not absolute; yet, are they according to difference, because they are distinguished by some character. To expresse this more clearly, Relatives are those, which by their proper character respect another; quodammodotative-relatives are those which use to happen to another, but not without mutation and alteration of those things which are about them; yet, with respect of something externall. If therefore any thing with difference respect another, it is only relative, as, habit, science, and sence: but, if it respect another, not out of inherent difference, but in pure habit, it is quodammodotative-relative. For, a Father, and right side, to their consistence, require some externall things, for as

Fffff

much

much as there being no mutation made in them, he is no longer a Father, his Son being dead, and the right side is no longer so, after he is risen, in respect of whom it was said to be such; but, sweet and bitter will not alter, unlesse their power be likewise changed. If therefore quodammodotative are changed in habit to another, although they receive no passion in themselves, it is manifest they have their being in the habit alone; not in difference.

^a Laert. vit.
Aristonis.
^b Simple. in
Categ.

^a This genus was first introduced by *Aristo*, ^b who defined quodammodotative relatives to be those, whose being is the same with their quodammodotative being to one another: And so also *Andronicus* defines them.

CHAP. XVIII.

Of Dicibles.

TO the place concerning things and significats, belongeth that concerning *Dicibles*, *ὑποκείμενα*, to which true and false is common. ^a *Dicible* is that which consisteth according to rationall phantasy. ^b *Rational phantasy* is that, by which what is comprehended by phantasy, may be expressed by speech. Every thing that may be said, ought to be said, for from thence is derived the denomination.

^a Laert.
^b Sext. Empir.
adv. log.

^c Ammon. in
proem. Arist.
^d *ὑποκείμενα*
^e *ὑποκείμενα* in dial.
Cic. 5. 1.

^c *Dicible* is a mean betwixt notion and thing. *Dicibles* are notions, that is, *νοήματα*, but not meerly and simply notions, ^d which in as much as they are the principles of science, and are intelligences, are called *πρῶτα*, and *ὑποκείμενα*; but, in as much as they reside in the minde, are called *ὑποκείμενα*, and are genus's and species, in which manner, being ready for expression, they are called dicibles, and pertain to the enunciative faculty of the soule. For, whatsoever is said, if it be so considered as it is said of something, they are *Categorems*; if so, as it breaketh forth into voice, and with voice, they are words, if retained in the minde, ready to break forth, they are dicibles. *Dicible* therefore is a word, and yet signifies not a word, but that which is understood in the word, and is contained in the minde.

^e Laert.

^e Of *Dicibles* there are two kinds, the *defective*, and the *perfect*. The *defective* are those which an imperfect enunciation, not compleating the sentence, but requiring something to follow; as writeth, for we ask, who? To this kinde belongeth *Categorems*, which are prædicated of other things.

The *perfect* are such as have a perfect enunciation: Of these there are two kinds: The first peculiarly called *perfect*, which though they compleat the sentence, yet, signifie neither true nor false. Of these there are many kinds, as *Interrogation*, *percontati-*
on,

on, imperative, adjurative, optative, imprecative, or execrative, substitutive, hypotheticall, compellative, like to, or transcending an axiome, and dubitative.

Interrogation is that which is a perfect sentence, but requireth an answer, as, *Is it day?* for this is neither true nor false; so that *it is day*, is an axiom, *is it day?* an interrogation.

Percontation is a thing for which we cannot answer significantly, as in Interrogation, yes: but as thus, *he dwelleth in such a place.*

Imperative is a thing, in speaking whereof, wee command, as,

Go thou to the Inachian flood.

^f *Adjurative*, as witness thou Earth.

Optative, which he we speak wishing, as,

^f Ammon. in
lib. *metaph.*

*Great Jove who dost in Ida reign,
The Victory let Ajax gain.*

Imprecative, or execrative, as,

*As on the ground this wine I poure,
So may the Earth his blood devour.*

Substitutive, or expositive, as, let this be a right line.

Hypotheticall, as, supposing the Earth to be the Centre of the Globe of the Sun.

Compellative is a thing in speaking which we call another, as, ^{Laert.}

Atrides, Agamemnon, King of men.

Like to, or transcending an axiom, is that which hath an axiomaticall manner of speaking; but because it superabounds in some particle or affection, it is not ranked amongst axioms, as,

*How beautilous is thy Virgin-Train!
How like to Priam's Son, that swaine!*

Dubitative is a thing different from an axiom, which, whosoever speaks, maketh a doubt, as,

Then are not life and grief of kin? all these are neither true nor false.

The other kind of perfect dicibles which compleat the Sentence, affirmeth or denyeth, and is either true or false. It is called *axiom*.

^a Laert.

^a **C**ategoreme is that which is prædicated of another, or a thing construed with one or more, or (as *Apollodorus*) a defective dicible, construed with the right case, to make an axiom.

^b Ammon. in Arist. *Metaph.*

^b Whatsoever is prædicated of another, is prædicated of the name of the case; and both these are either *perfect*, as that which is prædicated, and together with the subject sufficient to make an Axiom. Or they are *defective*, and require some addition, to make thereof a perfect prædicate.

If that which is prædicated of a name, make an axiom, it is a Categorem, or *συμβάμα*, a congruity, as *walketh*, for example, *Socrates walketh*.

But if it be prædicated of the case, (whereby transitions are made from one person to another, wherein it is necessary, that some oblique case, be likewise pronounced with the right, they are called *ὑποσυμβάματα*, as an addition to the *συμβάμα*, (or as ^c *Priscian* renders it, *lesse then congruities*) as, *Cicero saved his Country*.

^c Lib. 3.

Again, if that which is prædicated of some noun, require a case of some other noun to be added to make up the axiom, so as the construction bee made of two oblique cases, they are *ὑποσυμβάματα*, incongruities, or, according to *Ammonius*, *lesse then συμβάματα*, as, *it pleases me to come to thee*; whether the nouns onely or the words require it.

^d Laert.

^d Again, of Categoremes, there are four kinds, *right*, *supine*, *neuter*, and *reciprocally active and passive*. *Right* are those which have a motion tending to another, and are construed with one of the oblique cases, for the making of a Categorem, as *heareth*, *seeth*, *discourseth*.

Supine are those which are consider'd from habit to an agent, and is construed with a passive particle, as, *I am heard*, *I am seen*.

Neuter, as those which are neither way, as *to be wise*, *to walk*. *Reciprocally, active and passive* are those, which seem supines but are not, for they are acts, as *κοιμᾶται*, for therein is included *ἐκινήσμενος*.

The *right* (or nominative) case, is so called by the Stoicks, whom the Grammarians follow, because it falleth directly from the notion which is in the mind. *Oblique cases* are the Genitive, Dative and Accusative.

^a **A**xiom is that which is either true or false, or a thing perfect ^a *Laert.* by it selfe, negative, or affirmative, as far as it extends; or, (according to *Chrysippus*; in his dialectick definitions) Axiom is that which affirmeth or denyeth as far as it extends; as, *Dion walketh*. It is called Axiom *ἀξίωμα*, because assent is either given to it or not: for he who saith, it is day, assenteth thereunto. If it be day, the axiom is true, if it be not, false.

^b Of Axioms, the first and most proper difference is of the ^b *Laert.* simple and not simple (thus divided by *Chrysippus*, and *Archidemus* and *Athenodorus*, and *Antipater*, and *Crisis*.)

^c Simple axioms are those which consist neither of one axiom ^c *Laert. Sext. Empir. adu. Log. cap. de vero.* twice taken, nor of different axioms, neither by one or more conjunctions; as, *It is day*, *'tis at night*, *Socrates disputes*. ^d Of simple ^d *Laert.* axioms there are many kinds, *Apophatick*, or negative, *assertick*, or universally negative; *stereick*, or privative; *categorick*, or prædicative; *categorickick*, or indicative; *indefinit* and *mediate*.

^e Negative axioms are those, in which a negative particle is ^e *Laert. Apul. mei opp.* proposed; as, *If this is, that is not*. But if the negation be of the latter part of the Axiom, the other part not being negative, then the axiom is not negative, but *prædicative*; as, *It happeneth to some pleasure not to be good*. This therefore declareth what happeneth to the thing, and therefore is prædicative. ^f A species of negative ^f *Boet. in Cic. Top.* axiom, is the *supernegative*, when, between the parts connected and copulated by two affirmations, a præposition with a negation is interposed, and that very negation denyed; as, *If it is day, it is not light*. Of the same kinde are all those, wherein negation is proposed to negation; as, *It is not both day, and not light*.

^g Universally negative axioms are those, which consist of an u- ^g *Laert.* niversal negative particle, and a Categorem; as, *no man walketh*.

^h Privative are those which consist of a privative particle, and ^h *Laert.* an axiom in power, as, *he is inhuman*.

ⁱ Prædicative are those, which consist of a right case and a Ca- ⁱ *Laert.* tegorem; as, *Dion walketh*.

^k Indicative, or ^k *Laert. Sext. Empir.* definitive is that which consists of a demonstrative right case, and a Categorem; as, *this man walketh*.

^m Indefinit is that, which consists of one or more indefinit par- ^m *Laert. Sext. Empir.* ticles; as, *a certain man walketh*, *he is moved*.

ⁿ Intermediate are of this kinde, *a man sitteth*, or *a man walketh*; ⁿ *Sext. Empir.* *a certain man walketh* is indefinite, for it determines no single person; *that man sitteth* is definite, *Socrates sitteth* is intermediate; for it is not indefinite, because it determines the species, nor definite,

finite, because it is not pronounced with demonstration, but it is intermediate betwixt both.

o Sext. Emp. ° An indefinite axiom, as, *some one sitteth*, is true, when the thing definite is true; as, *he sitteth*; but, if none of the singulars do sit, the indefinite axiom is not true, that *some one sitteth*.

CHAP. XXI.

Of not-simple Axioms.

a Laert. Sext. Emp. adv. Log. de vero. ^a Not-simple axioms are those, which are in a manner double, consisting of one axiom diversified, or of axioms: of one axiom diversified; as, *if it be day, it is day*: of axioms, as, *if it be day, 'tis light*.

b Sext. Emp. adv. Log. cap. de vero. ^b In not-simple axioms, that which immediately followeth the conjunction *if*, or *whereas*, is called the *Antecedent*, the first, or the beginning; the rest is called the *ending*, or *Consequence*, or *second*. Notwithstanding that the axiom be pronounced by inversion; as, *It is light, if it be day*; for in this, the ending or consequence, is, *it is light*; although it be spoken first; the antecedent, *it is day*, although it be put in the second place; for it immediately followeth the conjunction *if*.

c Laert. The Lawes and rules of Consequents are these: 1. ° From true followeth true; as, if it be day, it followeth that it is light. 2. From false followeth false; as, if this be false that it is night, this is likewise false, it is dark. 3. From false followeth true, as from this, the Earth flyeth, followeth, the Earth is. 4. From true doth not follow false; for from this, the Earth is, it followeth not, that the earth flies.

d Laert. ^d Of not-simple propositions there are many kinds, *Connex*, *Adnex*, *Conjunct*, *Causall*, *Declarative of the more*, and *Declarative of the lesse*.

e Laert. ^e *Connex* (according to *Chrysippus* in his *Dialectick*, and *Diogenes* in his *Dialectick Art*) is that which consists of the connective conjunction, *if*; which conjunction declareth, that the consequent is second to the first; as, *if it be day, it is light*. Of a diversified axiom, and the conjunction *if*, consisteth this *connex*, *If it be day, it is day*, these are properly right axioms. Of different axioms, and the conjunction *whereas*, this, *if it is day, 'tis light*.

f Philop. in Anal. prior. ^f *Connex* axioms are called also *tropicall*, because they turn from the antecedent to the consequent.

f Laert. The rules of *connex* axioms are these: ° That is a *true* *connex*, wherein the contrary of the consequent is repugnant to the antecedent, as, *if it is day, 'tis light*; for, that *it is not light*, the contrary to the consequent, is repugnant to, *it is day*, the antecedent. A *false* *connex* is that wherein the contrary to the consequent

quent, is not repugnant to the Antecedent; as this, *if it is day, Dion walks*; for, that *Dion walketh not*, is not repugnant to, *it is day*.

g Laert. ^g *Adnex* (which some reckon as a species of the *connex*) according to *Crinis*, in his *Dialectick*, is an axiom connected by the conjunction *whereas*, beginning with an axiom, and ending with an axiom; as, *whereas it is day, it is light*, the conjunction sheweth, that the second is a consequent of the first, and that the first is subsistent.

The rules of *adnex* axioms are these: ° That is a *true* *adnex*, ^{h Laert.} which beginneth from true, endeth in that which is consequent; as, *whereas it is day, the Sun is over the earth*. False is that, which beginneth from false, or endeth not consequently; as, *whereas it is day, Dion walketh*, if this be said when it is not day.

i Laert. ⁱ A *conjunct* axiom is that, which is knit together by Conjunctions copulative; as, *it is both day, and it is light*. The rules thereof are these: ° That is a *right* conjunction wherein all things are true; as, *it is day, and it is light*. That is *false*, which hath something false. An axiom which hath neither conjunction nor disjunction, is to be taken in the sense of the speaker; for conjunction is sometimes taken for disjunction; as, to me, and my heir.

A *disjunct* axiom is that which is disjoyned, by a disjunctive conjunction; as, *either it is day, or it is night*. This conjunction sheweth, that one of the axioms is false.

All things that are disjoyned, are repugnant to one another, ^{Agell. 16. 8.} and their opposites likewise are repugnant. Of all things that are disjoyned, one must be true, the rest false, otherwise nothing at all is true, or all, or more then one are true, either those which are disjunct, will not be repugnant, or those which are opposite to them will not be contrary to one another, then the disjunct will be false, and is called *ανεπαρκύγιον*, as this is, in which the opposites are not contrary; either thou runnest, or walkest, or standest, for they are repugnant to one another, but their opposites are not repugnant, because not to walk, and not to stand, and not to run, are not contrary in themselves; for, those things are said to be contrary, which cannot be true together. But you may at the same time neither walk, nor run, nor stand. Every disjunction therefore is not only true, but necessary; for if of contraries there could be a false conjunction, no disjunction could be true.

A *Causall* axiom is that which is connected by this conjunction, because, as because it is day, 'tis light; for the first is, as it were cause of the second. The rules thereof are these: ° A *causall* conjunction is *true*, when beginning from true, it endeth in the consequent, and cannot have the antecedent for its consequent; as because it is day, 'tis light; but this axiom, it is light, doth not follow from the other, it is day.

A false causall is that which either beginneth from false, or endeth in that which is not consequent, or whose antecedent may be the consequent, as, because it is night, *Dion* walkes.

An Axiom declarative of the more, is that which is construed with this conjunction, more, as *it is more day then night*. Declarative of the less, is contrary to the former, as, *it is less day then night*.

CHAP. XXII.

Of contrary Axioms.

Laert.

Contrary Axioms are those which are repugnant to one another, according to truth and falsehood, whereof one affirmeth, the other denyeth, as, *it is day, it is not day*. Only Negatives are contrary, ἀντιθέται, and opposite, and repugnant, for onely in contraries one proposition is true, the other false. The other three kinds of contraries alledged by *Aristotle*, are pronounced without a conjunction. Whatsoever is pronounced without a conjunction, is neither true nor false, for true and false belongeth to axiom. Axiom is a speech which consisteth in the conjunction of some thing, whereas of *Aristotle's* other three kinds of contraries, none are conjunct but simple, as black and white, double and single, sight and blindness.

Adverse are (as likewise defined by *Aristotle*) those which in the same kind are most distant. Nothing that is pronounced by negation is adverse, (ἐναντίον) to another, for then the adverse to Vertue will be not Vertue, and to Vice not Vice, and under not Vertue will be included many other things beside vice, even, a stone, a horse, and whatsoever is beside Vertue; under not vice, will be found Vertue and all other things. Thus all things would be adverse to one, and the same the adverse to Vertue and Vice. Moreover if Vertue were not adverse to Vice, but to not-vice, the intermediate will be adverse both to good and bad, which is absurd.

* Simplic.

The rules of contraries are these. 1. * Contrariety is principally in acts, habits, and the like. 2. Categorems and qualitatives are called as it were contrary. Prudently and imprudently in some manner lead to things contrary, but contraries absolutely are in things; and prudence is so immediately contrary to imprudence, not this to that:

Contraries are either *disjunctive* or *subdisjunctive*, *disjunctive* as when wee say, *it is either day or night*. *Subdisjunctive* are of two kinds, either *in whole*, betwixt universalls, as *every living creature either doth or suffereth*, *no living Creature either doth or suffereth*; or *in part*, betwixt particulars; as *he either sitteth or walketh*; *he neither sitteth nor walketh*.

The

The rules of contraries are these; of Disjunctives one being asserted, the other is necessarily taken away; one being taken away, the other is necessarily asserted.

Of subdisjunctives in whole, both cannot be true, both may be false; both cannot be affirmative, both cannot be negative.

Of subdisjunctives in part, both may be true, because they are taken in part.

CHAP. XXIII.

Of Possible and Impossible, Necessary and Unnecessary, Probable, Paradoxall and Reasonable axioms.

Moreover of axioms some are possible, others impossible; some necessary, others not unnecessary. A possible Axiom is that which is susceptible of a true predication, without obstruction from those things, which, though external, are yet contingent with the thing it self; as *Diocles lives*. Impossible is that which can never be susceptible of truth, externalls oppugning it, as, *the Earth flies*. Necessary is that which is so true, as that it cannot any way receive a false predication, or, may receive it, but those things which are extrinsicall, will not permit that it be true, as *Vertue profiteeth*. Not-necessary is that which may be either true or false, exterior things not obstructing it, as *Dion walkes*.

^b These future repugnants and their parts are according to the same manner, as the present and the past. For, if it be true that the thing either shall be or shall not be, it must be either true or false, because futures are determined according to these; as, if a Navy is built to morrow, it is true to say that it shall be built, but if it be not, it is false to say that it shall be built, because it will not be, therefore it will either be or not be, and consequently one of the two is false.

Concerning possibles and necessities, there is great difference betwixt *Diodorus* and *Chrysippus*. ^c *Diodorus* holds that only to be possible which either is, or will hereafter be. That which neither is, nor ever shall be is impossible. As *for me to be at Corinth* is possible, if I ever were there, or ever shall be there, but if I never was there, nor ever shall be there, it is impossible. That *a Boy shall be a Grammarian* is not possible, unless he hereafter he come to be one.

^d On the contrary, *Chrysippus* held, that those things which neither are nor ever shall be, are yet possible to be, as, *to break a gemme*, though it never come to be broken. ^e Moreover that from possibles an impossible may follow, as in this Axiom, which is a true connexion: *If Dion be dead, He (pointing to Dion) is dead*: The

Ggggg

an-

^b Simplic. in lib. Arist. de opposit.

^c Johan. Grammat. in Arist. de opposit.

^d Cic. de fac.

^e Alexand. Aphrod. in anal. prior.

antecedent, if *Dion be dead* is possible, because it may at some time be true that he shall be dead; but this Axiom, *he is dead*, is impossible: for *Dion* being dead, the Axiom likewise is abolished, that *he is dead*, seeing he is no longer that man, capable of being demonstrated by the pronoun, *He*, for, *he*, is a demonstration of a living creature. If therefore *Dion* being not yet dead, this word, *He*, may be said of him, being dead, it cannot be said, *he is dead*. So that in this place, *he is dead*, is impossible. For it were not impossible, if, some time after the death of *Dion*, of whom it was before predicated in the connexion whilst he lived, it might be again predicated, *he is dead*; but because that cannot be, it is impossible, that, *he is dead*, should be predicated of him.

d Epist. 11.
19.

To conclude, ^d some held with *Diodorus*, that whatsoever is past, is true of necessity. That to impossible there followeth not a possible, and that what cannot be done, neither is nor shall be true. Others (as *Cleambes* and *Antipater*) that something is possible that neither is nor shall be; that to possible followeth not impossible, and that which is past, is not true of necessity. Others, that something is possible which is not true; that whatsoever is past, is true of necessity, and that to possible followeth also impossible.

e Laert.

Furthermore of Axioms, some are ^e *probable*; some *paradoxall*, some *reasonable*. A *probable* Axiom is that which persuadeth us by a specious shew to assent unto it; as, *whatsoever bringeth forth another is a mother*; which is false, for the hen is not the mother of the egge.

f Laert.

g Cic. Parad.

h Epist. 1. 25

^f *Paradoxall* Axioms are those which seem true onely to the wife, ^g contrary to the opinion of all others. ^h These are likewise in other Arts, besides Philosophy; for what is stranger then to prick the eyes for the recovery of sight? If we say this to one ignorant of Chirurgery, will he not laugh at it? It is not therefore strange, that such things as are true in Philosophy should seem paradoxes to the unlearned.

i Laert.

ⁱ A *reasonable* Axiom, is that which hath many conditions requisite to the truth thereof, as, *I shall live to morrow*.

CHAP. XXIV.

Of Reciprocall Axioms.

Hitherto of the contrariety and repugnance of Axioms. Now of their consent and agreement, whereby one followeth and is correspondent to another, either according to truth or falsehood, by *μεταστροφis*, *reciprocation*.

Of Reciprocation there are three kinds: the first *ἀναστροφis*, *perversion*

perversion, a migration into false; the second *ἀντιστροφis*, *conversion*, a migration into true; the third *ἰσοσυναπὴ*, *equipollence*, into the same.

CHAP. XXV.

Of Signes.

TO the place of Axioms appertain likewise Signes. ^a *Signe* is a *Sext. Emp. hypot. 2. 1.* an axiom antecedent, in a true connexion, and having power to detect the consequent.

^b *Signe* is taken two waies: Commonly, for whatsoever falleth under any sense, and signifieth something that proceedeth from it: and Properly, for that which declareth a thing, which is not manifest. ^b *Sext. adv. log. cap. de signo.*

Things which are certain require no signe, for they are comprehended of themselves; neither those which are wholly uncertain, for they can no way be comprehended; but, those only, which are uncertain in time, or by nature, may be comprehended by signes, but not by the same. Things that are uncertain in time, are comprehended by commemorative signes; things uncertain by nature, are comprehended by demonstrative. ^{Sext. Empir. ibid. de Pyrrh. hyp. 2. 10. Galen. Hist. Philos.}

Of signes therefore, some are *demonstrative*, others *communicative*. A *communicative* signe is that which is so near to the thing, that together with the signe the thing it selfe appeareth, into the knowledge whereof the signe bringeth us, as smoke, which when we see, we know it proceeds from fire. A *demonstrative* signe is that, which not being observed before with an evident signe, leads us by that to the knowledge of the thing; as when a female hath milk, we presently know that she hath brought forth.

CHAP. XXVI.

Of Reasons or Arguments.

Dialectick is the discipline of speech, concluded by reason, *Reason*, *λογος*, sometimes called also *Argument*, and *Interrogation*, is, according to ^a *Crimis*, that which consists of one or more suppositions, and an assumption, and an inference; as, ^a *Laert.*

If it be day, it is light. } *Sumption.*
But it is day: } *Assumption.*
Therefore it is light. } *Inference.*

^b Alexand. A-^b The Reason of the Stoicks differs from the *Syllogismes* of Aristotle in three respects: ^b First, a Syllogisme, according to Aristotle, cannot have lesse then two propositions; a reason may have but ones as, *Thou livest, therefore thou breathest*: which kinde Antipater calls *μονολήματα*. Secondly, in Syllogismes, something besides that which is granted in the premises; but in Reasons, the conclusion may be the same with both, or either of the sumptions. The first are called *διαφορευτικοί*, as,

*If it is day, it is day.
But it is day:
Therefore it is day.*

^c Alex. Aphrod. in anal. pr.

^c The second are called *ἀδιαφορως παρατιθέμενοι*, as,
*It is either day, or not day.
But, it is not day,
Therefore it is not day.*

^d Alex. Aphrod. in anal. prior.

^d Lastly, in Syllogismes, the conclusion must necessarily follow, by reason of the premises, whereas there are three kinds of reasons which have not this property: The first, *μονολήματα*, already mentioned: The second *ἐμμεθόδως παρατιθέμενοι*, not methodically *conclusive reasons*; as

*The first is greater then the second.
The second is greater then the third:
Therefore the first is greater then the third.*

This concludes necessarily, but not Syllogistically, unless this proposition be put in the first place: *What is greater then another, is greater also then that which is lesse then that other*. Of the same kinde is that Theorem in the first of Euclid's Elements, *This line is equall to that, therefore this line is likewise equall to that*, which is true indeed; but to conclude syllogistically, requires this universal proposition, *Those which are equall to a third, are equall to one another*.

The third kinde of reasons, from which Syllogism differeth by this property, are ^e *περισπαστικοί λόγοι*, redundant reasons, and those of two kinds: The first are such as have a superfluous sumption; as,

*Every just thing is honest,
Every honest thing is good,
Every good thing is expetible in it self;
Therefore every just thing is good.*

^f The

The second are those in which the proper conclusion is not infer'd, but something consequent, or accident, as that argument of Epicure:

*whatsoever is dissolved hath not sence,
whatsoever hath not sence pertaineth not to us:
Therefore death pertaineth not to us.*

Whereas to conclude syllogistically, we should say, *Therefore whatsoever is dissolved pertaineth to us*.

In a reason or argument, the *sumption* *λήμμα*, and the *assumption* *πρόθεσις*, (termed by Aristotle *παρατιθέναι*) are axioms received by consent of the adversary, for construction of that which is called Inference *ἐκφορά* (by Aristotle *συμπέρασμα*, conclusion) because it is infer'd from the rest.

Of *sumption* and *assumption* according to Chrysippus, there are four differences: The first *Scientifick*: The second *Exercitative*, or (as Aristotle calls it) *Dialectick*: The third *Probable* and *Rhetoricall*: The fourth *Sophistick*.

CHAP. XXVII.

Of conclusive Reasons.

^a OF Reasons there are two kinds, *conclusive*, and *not-conclusive*. ^a Laert. ^b Sext. Empir. *Conclusive* reasons are those, in which the *Sumptions* being granted, from the concession thereof, the *Inference* seemeth to follow.

Conclusive reasons, in respect of their matter, are of two kinds, *true* and *false*. *True* are those, which from true sumptions collect a true inference. *Not-true* the contrary.

The Lawes and rules of true and false reasons, are these:
1. Truth is consequent to truth: as, If it is day, it is light.
2. False is consequent to false: as, If it be false that it is night, it is likewise false that it is dark.
3. False is consequent to true: as, Earth, if it flies is earth.
4. False is not consequent to true: for, because it is earth, it is not therefore consequent that it flies.

Again, of true reasons, some are *demonstrative*, others *not-demonstrative*. A *demonstrative* reason is that, which by things that are certain, or perspicuous, collecteth that which is uncertain and lesse perspicuous: as, *If sweat issue through the skin, we may understand pores; but sweat issues through the skin, therefore we may understand pores*.

Not-demonstrative are contrary: as, *If it is day, it is light; but it is day, therefore it is light*. Herein the inference, *it is light*, is certain.

CHAP.

Of Syllogistick Conclusive Reasons, or Syllogisms.

CONCLUSIVE reasons, as to their form likewise, are of two kinds; *Syllogistically conclusive*, and *not Syllogistically conclusive*.
 a *Syllogistically-conclusive* Reasons (or Syllogismes) are those which either cannot be more concluded, or whereof one or more of the sumptions are reduced to those which cannot be concluded again; as, if *Dion* walks, he is moved.

Syllogismes (by which the Stoicks understand only the tropicall, or hypotheticall,) are of three kinds, *connex*, *disjunct*, *conjunct*.

b A *connex* Syllogism is, when two are so connected in themselves, that one is the antecedent, the other the consequent, in such manner, as, if the antecedent be asserted, the consequent followeth, and the consequent being taken away, the antecedent is likewise taken away, as, if it be day, it is not night, this antecedent is true, therefore it followeth, it is night. This kind of Syllogisme pertains to the first and second moods. In the first it is called from Position of the antecedent, to Position of the consequent; in the second, from negation of the antecedent, to negation of the consequent. The Lawes concerning the truth, or falshood of these Syllogismes are the same with those of *connex* axioms.

Of *connex* Syllogismes there are two kinds; *connex in themselves*, as, if it is light, it is light; but it is light, therefore it is light; and *connex by others*; as, if it is day, it is light, but it is day, therefore it is light.

c A *conjunct* Syllogisme is, e when we deny something conjunct, and to these adde another negation, and of these take the first, that what remains be taken away, as, f it cannot be that a Legacy is money, and money not a Legacy; but a Legacy is money, therefore money is a Legacy.

e A *disjunct* Syllogism is that in which there cannot be more than one thing true, or, that in which if one be, the other is not, or, if one be not, the other is, as, *It is either day or night, but it not night, therefore it is day*; for one being asserted, the other is taken away, and so on the contrary. f The evidence of this Syllogisme *Chrysippus* conceives to be so great, that even dogs have knowledge thereof. For coming to a place where there are three waies, if by the sent they find that the Beast hath not gone in two of them, they run directly to the third without senting, as if they argued thus, the Beast went either this way, or that way, or that way, but neither this way nor that way, therefore that way: The Laws of disjunct Syllogismes are the same as those of disjunct Axioms.

CHAP.

Of Moods.

a Syllogistick, conclusive Reasons are disposed into Moods. Of a *Laert.* Moods there are two kinds, the first *simple*, properly called a Mood, *πρῶτον*, defined a kind of figure of the Reason, as, thus, *πρῶτον*

If the first is, the second is,
 But the first is,
 Therefore the second is.

(It is observable by the way, that the Stoicks for letters used numbers.) The other *compounded*, called *ὑποκείμενον*, as being consistent of both reason and Mood, as,

If *Plato* liveth, *Plato* breatheth,
 But the first,
 Therefore the second.

This is used in a long Syntax, that it be not necessary to speak a long assumption, or a long inference, but they abbreviate them thus, but the first, therefore the second.

Of Moods or Tropes there are two kinds, one of *indemonstrables*, so termed, not that they cannot be demonstrated, but because they conclude so evidently, that they need not be reprov'd; the other of *demonstrables*.

Of *Indemonstrable* Moods, there are (according to *Chrysippus*) five, according to * others more or lesse.

The first, wherein every reason consists of a *connex*, and an antecedent from which beginneth the *connex*, and the consequent is inferred, as,

If the first, then the second,
 But the first,
 Therefore the second.

The second *indemonstrable* is, which, by the consequent of the *connex*, and the contrary of the consequent, hath a conclusion contrary to the antecedent, as,

If it is day, 'tis light,
 But it is night,
 Therefore, it is not day.

The

The third is, that which by a negative complication, and one of those which are in the complication, infers the contrary to that which remains, as,

*Plato is not both dead and alive,
But Plato is dead,
Therefore Plato is not alive.*

The fourth is that which by a disjunctive, and one of those which is in the disjunctive, concludeth the contrary to that which remains, as,

*Either it is the first or second,
But it is the first,
Therefore it is not the second.*

The fifth is that wherein the whole reason is connected by a disjunctive, and one of those which are in the disjunctive of the contrary, inferreth the rest, as,

*Either it is night, or it is day,
But it is not night.
Therefore it is day.*

CHAP. XXXI.

Of not-Syllogistick-conclusive Reasons.

^a Laert.

Reasons not-syllogistically-conclusive (which are likewise especially called (as their genus) conclusive in opposition to Syllogismes) are those which conclude not by way of Syllogisme, as,

*It is false, that it is both night and day,
But it is day,
Therefore it is not night.*

And this of Chrysippus.

*Whatsoever is good is laudable,
Whatsoever is laudable is honest,
Therefore whatsoever is good is honest.*

These not-syllogistick, or categorick-conclusives, are frequently used by the Stoicks (as by Zeno in Cicero) but immethodically, not

not reduced to Mood and figure. Those they applied onely to tropicall reasons; as in which consisteth the sole way and order of inference. The Categorical are not Syllogismes, because in them something is ever omitted, and therefore they are *ἀκρίβητος*, immethodically conclusive; as in that argument of Chrysippus last mentioned, two assumptions, and an inference are omitted, for it ought to be thus,

*If it be good, it is laudable,
But it is good,
Therefore it is laudable.*

And again,

*If it be laudable, it is honest,
But it is laudable,
Therefore it is honest.*

Hence are derived those reasons which are called *ἐμβλαπτικές*, and *ἐμπαράδειγμα*, adjicient and adject, consisting of propositions continually assumed without conclusions. *Adject* are those whose conclusion is omitted; *Adjicient*, those whose demonstrative proposition is omitted, as,

*The first of every second,
The second of every third,
The third of every fourth,
Therefore the first of every fourth.*

In this adject, the conclusion is omitted, which is, therefore the first of every third

CHAP. XXXI.

Of not-conclusive Reasons.

Not-conclusive Reasons are those, whose opposite to the inference is repugnant to the connexion of the assumptions. ^a Laert. ^b Sext. Empir. ^c adv. Logic. They are of four kinds. 1. By incoherence. 2. By redundancy. 3. By being in an ill figure. 4. By defect. By incoherence, when the propositions have no conjunction or communion with one another, nor with the inference, as,

*If it is day, it is light,
But corn is sold,
Therefore it is light.*

H h h h h

For

For neither, *it is day*, hath any communion with, *Corn is sold*, nor both of them together, with, *it is light*; but each dependeth upon something else.

By redundance, when something is assumed to the proposition extrinsecall and superfluous, as,

*If it is day, it is light,
But it is day, and Vertue profiteth,
Therefore it is light.*

For *Vertue profiteth* is superfluously assumed with the other proposition, the inference depending upon the other two.

By being in an ill figure, as, this is a right figure,

*If the first, the second,
But the first is,
Therefore the second.*

But this,

*If the first, the second,
But not the second, ---*

Is not conclusive, not that in this figure, there cannot be reason which may collect truth from truth, for that it may do as thus,

*If there are four, six are eight,
But three are not four,
Therefore six are not eight.*

But because there may be some ill reasons in it, as this,

*If it be day, 'tis light,
But it is not day,
Therefore it is not light.*

By defect, when there want one of the collective propositions, as,

*Riches are either ill or good,
But riches are not good;
Therefore they are ill.*

For in the disjunct there wanteth this, or indifferent, so that to be perfect the sumption should be thus, Riches are ill, or good, or indifferent.

CHAP.

CHAP. XXXII.

Of fallacious Reasons or Sophismes.

BY Dialectick are discerned true and false reasons: the latter are *Sophismes*, proper to *Sophists*, who dispute for vain-glory, or gain; as true reasons are to *Logicians*, whose end is only to finde out truth.

Of fallacious reasons there are many kinds; the *Quiescent* reason, or *Sorites*, the *Lying*, the *Inexplicable*, the *Sluggish*, the *Dominative*, the *Vailed*, *Elestra*, the *Horned*, the *Crocodilite*, the *Reciprocall*, the *Nullity*, the *Defective*, the *Mower*, the *Bald*, the *Occult*, the *Negative*.

^a *Sorites*, named from *σός*, *a heap*, is, ^b when from things evidently true, by short mutations, the dispute is brought to things evidently false: ^c as, *Are not two few? are not three so likewise? and four, and so on to ten? But, two are a few, therefore ten.* ^d It is called also *σώζεις*, the *quiescent* reason, ^e because the way to withstand it is by stopping, and withholding the assent.

The *lying* reason, *ψευδής λόγος*, is a captious argument, not to be dissolved. Of this, see the life of *Eubulides*.

^f The *inexplicable* reason, *ἀπόρητος λόγος*, so called, from the intricate nature thereof, not to be dissolved, wherefore it seems to be the same with the lying, and perhaps the genus to most of those which follow.

The *sluggish* reason, *ἀργός λόγος*, is manifested by this example: ^g *If it be decreed that you shall recover of this sickness, you shall recover whether you take Physick or not. Again, if it be decreed you shall not recover, you shall not recover, whether you take Physick or not: Therefore it is to no purpose to take Physick.* This argument is justly termed sluggish, saith *Cicero*, because by the same reason, all action may be taken away from life.

The *Dominative* reason, *κυβερνητικὸς λόγος*; of this already in the life of *Diodorus*.

The *vailed* reason, *ἐκκεκρυμμένος λόγος*: Of this, and *Elestra*, and the *Horned* reason, *κεκρινός λόγος*, in the life of *Eubulides*.

The *Crocodilite*, so named from this Egyptian fable: ^h A woman sitting by the side of *Nilus*, a Crocodile snatched away her child, promising to restore him, if she would answer truly to what he asked; which was, *Whether he meant to restore him or not.* She answered, *Not to restore him*, and challeng'd his promise, as having said the truth. He replied, that *if he should let her have him, she had not told true.*

The *reciprocall* reasons, *εναλλάκτες*, such was that of ⁱ *Protagoras* the Sophist, against *Euathlus*, a rich young man, his disciple, who promised him a great summe of money for teaching him,

H h h h h 2

where-

whereof halfe he paid in hand, the other halfe was to be paid the first that he should plead before the Judges, and carry the cause. Having learned long, and attained a great perfection in Rhetorick, he forbore to plead in publick, that he might defraud *Protagoras*. *Protagoras* sues him, and the cause comming to hearing, begins thus: Know, foolish young man, that which way soever the Cause goes, whether for thee or against thee, thou must pay what I demand. If against thee, it will be given me by judgment; if for thee, thou must pay it according to our agreement. *Evathlus* answers: I might have been intrapped by your subtilty, if I did not plead my selfe, but had employ'd some other to plead for me. Now I rejoyce doubly in the victory, that I shall be too hard for you, not only in cause, but in argument. Know therefore, my most wise Master, that which way soever the cause go, either with me, or against me, I will not pay what you demand. If it go with me, the judgment will acquit me; if against me, you are to have nothing by our agreement. The Judges not able to determine it, dismiss them both.

* Ouyß.

^k The nullity, *εὐνη*, used by *Ulysses*, who called himselfe *εὐνη*, no body, when he hurt *Polypheme*, whence it came to be so named.

The *descriptive* reason, *ἡλπίστει λόγος*, mentioned by *Laertius* in *Zenone*: The *mover*, *ὁρεῖσθαι λόγος*, by *Lucian*: The *bold*, *φειλάει λόγος*, by *Laertius* in *Eubulide*: The *occult*, *διὰ ἀνδάναι λόγος*, by *Laertius* in *Eubulide*: The *negative*, *ἀπορροῦσαι λόγος*, by *Laertius* in *Chrysippus*, and by *Epictetus*. But of these enough.

CHAP. XXXIII.

Of Method.

^a *Cic. Offic. 2.* **T**HERE are two kinds of disputation: ^a One, when the truth it selfe is subtilly polished in the dispute: The other, when every expression is accommodated to the vulgar opinion; for, we must use popular and usuall words, when we speak of popular opinions, which *Panætius* in the like manner hath done.

^b *Cic. de fin. 3.* ^b The first way was peculiar to the Stoicks, short, acute, and spinous, called likewise Logick, most worthy of Philosophy; for this useth definitions, divisions, and the lights which they afford, as likewise similitudes, dissimilitudes, and the nice acute distinction of them.

The vulgar way of dispute is likewise two-fold: One by continued oration: The other by question and answer; the first called ^c *Analytick*, or ^d *Rhetoricall*; the other ^e *Topick*, or ^f *Dialecticall*. ^g Though the first be delightfull, yet the latter is more commodious, when we insist on particulars, and understand what every man granteth, what every man denyeth, what we would have concluded from concessions, and brought to an end. For, when

^c *Senec. Epist. 14. 90.*
^d *Cic. de fin. 2.*
^e *Senec. Ep. 14. 90.*
^f *Cic. de fin. 2.*
^g *Cic. ibid.*

when a speech is *particellon* like a *Torrent*, withough it beate many things along with it; yet we can hold nothing, we cannot stop the rapid course of an oration. ^h The other, concluding as *Zeno* used, more shortly and narrowly, byeth more *opinio* to reprehension. As a River in its course, cannot at all, or very hardly be corrupted, but water shut up easily: So by a fluid oration, the faults of the opposer are carried quite away; in a narrow speech, they are not easily defended.

^h *Cic. de nat. deor. 2.*

But each of these methods hath a severall use; the first is proper for exposition of Arts and Sciences; the other for disputation.

THE SECOND PART.

CHAP. I.

ETHICK, and the parts thereof.

^a **T**HE Morall part of Philosophy, is divided into these places; Of appetite, Of good and ill, Of passions, Of virtue, of the End; Of the first estimation, of Actions, Offices, exhortations and dehortations. ^a *Laert.*

Thus distinguisheth *Chrysippus*, *Archidemus*, *Zeno of Tarsis*, *Apollodorus*, *Diogenes* (the *Babylonians*) *Antipater* and *Tossidonius*. But *Zeno* the *Cittiean*, and *Cleanthes*, as being more ancient, were lesse accurate in their manner of treating upon these things.

CHAP. II.

Of Appetite.

THE consideration of Ethick, beginneth properly from Appetite. ^a *Appetite* is moved by Phantasie of an Office, for it is the impulsion of the soul to something. ^a *Stob. eclog. Ethic.*

Appetite in rationall and irrational Creatures is different; ^b is not rationall appetite, but a species of rationall appetite. Rational appetite is defined an impulsion of the intellect to the doing of something. ^c *Appetite* is a species of practick appetite, being an impulsion of the intellect to something future. Hence appetite is taken four waies, for rationall and irrational inclination, and for rationall and irrational aversion. To these may be added the habit

habit of Appetition; which is likewise called appetite, the Origin of all appetitive acts.

Of practick appetite there are many species; of which are

1. *πρόσθεν*, a Designation,
2. *ἐμπροσθεν*, an appetite before appetite.
3. *προαίρεσις*, an action before action.
4. *ἐνδεσμός*, an appetite to something now existent.
5. *λογισμός*, a will by ratiocination,
6. *προαίρεσις*, a Will before Will.
7. *σύνεσις*, an appetite joined with reason.
8. *θέλωσις*, a spontaneous Will.

CHAP. III.

Of first naturall Appetite.

^a *Laert.* **T**HE first appetite of a living creature is to preserve it self, this being from the beginning proper to it by nature, as *Chrysippus* in his first Book of Ends, who affirms that the care of our selves, and conscioufnesse thereof, is the first property of all living Creatures. For, Nature producing a living Creature, intended either to alienate it from it self, or to commend unto its own care; but the first is not likely; it followeth therefore, that Nature commendeth to every thing the preservation of it selfe, whereby it repulseth whatsoever is hurtfull, and pursueth what is convenient.

^b *Cic. de fin. 3.* **A**s soon therefore as a living Creature cometh into the World, it is conciliated to it self; commended to the conservation of it self and its own state, and to the election of such things as may preserve its state, but alienated from destruction, and from all such things as may destroy it. This is manifest in as much as before the accession of pleasure or grief, young creatures desire those things which conduce to their wellfare, and refuse the contrary, which would not be, if they did not love their own state, and fear destruction. Neither could they desire any thing without having some sense of themselves, whereby they love themselves, and what belongs to them. Hence it is manifest, that the principle of this love is derived from themselves.

^c *Laert.* ^d *Cic. fin. 3.* **W**hereas some must hold the first appetite of a living creature to be that of pleasure, that is false. ^e *Laert.* The greater part of Stoicks conceive that Pleasure is not to be placed amongst the naturall principles of love to our selves, for if nature had so ordered it, many dishonest things would have followed. Pleasure is an after-accession, when as Nature enquiring by it self into it self, receiveth those things which are agreeable to its constitution, after

ter which manner living creatures are exhilarated, and plants sprout forth. Nature hath thus far made no difference betwixt plants and living creatures, that whereas plants are ordered without appetite or sense, there is in living creatures, something according to the nature of plants: But, there being over and above in living creatures, an innate appetite, whereby they go to those things that are proper for them, the naturall part in them is governed by the appetitive.

^f *Cic. fin. 3.* That we naturally love those things which are first proposed unto us by nature, may be argued from hence, in that there is no man, if both were put to his choice, but had rather have all his limbs able and sound, rather then uselesse and imperfect. These comprehensions we conceive fit to be acquired for their own sake, because they have in themselves something, as it were, complex, including Truth. This is discernable in young ones, whom we see delighted, though it nothing concerns them, if they themselves finde out any thing by reason. Even the Arts we conceive to be assumed for themselves, as well because in these there is something worthy assumption, as because they consist of knowledge, and contain somethings constituted by reason and power.

CHAP. IV.

Of Appetites consequent to the first.

^a *Cic. de fin. 3.* **T**HUS according to the first innate principles of Nature, those things which are according to nature being expetible in themselves, their contraries avoidable in themselves, the first office is to conserve it selfe in the state of nature, the next, to obtain those things which are according to nature.

Here beginneth good to be first understood, for it is the first conciliation of man to things according to nature. This Good, as soon as man receiveth intelligence or notion thereof, and seeth the order and concord of Offices, he esteemeth far above those things which he formerly loved, and by ratiocination knowledge collecteth, that herein is placed the chief good of man, laudable and expetible in it selfe. To this chiefe good, which consisteth in homologie or convenience, all honest actions having reference, honesty it selfe, which is reckoned amongst the good, though it rise after ward, is notwithstanding alone expetible in its own power and dignity. But, of those which are the first objects of nature, none is expetible in it selfe.

Now whereas offices proceed from the first naturall objects, they must necessarily be referred to the same; so as all Offices tend to the fulfilling of the first naturall appetites; yet, not so, as

as if therein consisted the ultimate good. Honest action is in the first conciliation of nature, for it is consequent, and ariseth as we said afterward; yet, it is according to nature, and much more allactive then all that go before it.

And seeing that all offices proceed from the first naturall appetites, even wisdom it selfe must be derived from thence likewise. But as it often happens, that he who is recommended to another, more esteemeth him to whom he is recommended, then the person which recommended him: so it is not strange, that we being recommended to wisdom by the first naturall appetite, afterwards more esteeme that wisdom, then those things whereby we arrived at it. And as our limbs are given to us for a certain reason of living, so the appetition of the soul is given, not for every kinde of life, but for one certain form of living; so likewise reason and perfect reason. For, as action is proper to a Player, motion to a Dancer; yet, not any, but one certain kinde: so the life that is to be acted, is in one certain kinde, not in any, which kinde we call convenient and consentaneous. Wisdom is not like the art of a Pilot, or a Physician; but rather to that Action we mentioned, and to Dancing, that the extreame, that is, the effectiō of the Art be in the Art it selfe, and not extrinsecall. There is another similitude betwixt Wisdom and these Arts, for in them are those things which are done rightly; yet, are not all the parts whereof they consist contained therein. Things done rightly, or Rectitudes, contain all numbers of vertue; for, only wisdom is wholly converted into it selfe, which is not in other Arts. But, improperly is the Art of a Pilot and a Physician, compared with the ultimate of Wisdom: For, wisdom includeth Fortitude and Justice, and judgeth all things that happen to man to be below it, which happeneth not in other Arts: but, none can hold these vertues which we last mentioned, unlesse he affirm, there is nothing that is different, but honest and dishonest.

CHAP. V.

Of Good and Ill.

^a Stob. **H**itherto of Appetites, we come next to their Objects. ^a Things (according to Zeno) are whatsoever participate of Essence. Of things, some are good, some ill, some indifferent.

^b Cic. de fin. 3. ^c Sext. Empir. ^d Pyrrh. g. 20. ^b Good is severall waies defined by the Stoicks, but their definitions tend all to one end. ^c Good is profit, or that which differeth not from profit. Profit is vertue, and vertuous action; not different from profit is a vertuous man, and a friend. For vertue being a quodammodotative Hegemonick, and vertuous action

on being an operation according to vertue, is plainly profit. A vertuous man and a friend is not different from profit; for profit is a part of Vertuous, as being the Hegemoniack thereof. Now the wholes are neither the same with their parts, for a man is not a hand, nor different from their parts, for they subsist not without parts; wherefore the whole is not different from its parts, and consequently, a vertuous man being the whole, in respect of his Hegemoniack, which is profit, is not different from profit.

^e Good is by some defined that which is expetible in it selfe; by others, that which assisteth to felicity, or compleateth it: by ^e Diogenes, that which is absolute by nature; [or, that which is perfect, according to the nature of a rationall creature.] ^f The consequent thereof is a beneficent motion, or state absolute in nature. ^e Cic. de finib. 3. ^f Laert.

Whereas things are known, either by use, or conjunction, or similitude, or collation, by this fourth kinde is the knowledge of good; for when from those things which are according to nature, the minde ascendeth by collation of reason, then it attaineth the notion of good.

^h Good is known and named, not by accession, increase, or comparison with other things, but by its proper power. For as Honey, though it be most sweet, yet, in its proper kinde of tast, not comparative to any other, we perceive it to be sweet: So this good of which we speak, is that which is most to be esteemed, but that estimation consisteth in the kinde, not the magnitude. For, estimation being neither amongst the good nor ill, whatsoever you apply it to, it will remain in its kinde. Different therefore is the proper estimation of vertue, which consisteth in the kinde, not in increase. ^h Cic. de finib. 3.

ⁱ To Good belongeth all vertue, as Prudence, Justice, Temperance, Fortitude, and whatsoever participates of those, as vertuous actions and persons. ^k Accessions hereto are joy, cheerfulness, and the like. ⁱ Laert. ^{Stob.} ^k Laert.

^l Ills are the contrary vices, as Imprudence, Injustice, Intemperance, Pusillanimity, and whatsoever participates of vice, as vicious actions and persons. ^m The accessions hereunto are discontent, affliction, and the like. ^l Laert. ^{Stob.} ^m Laert.

ⁿ Of Goods, some, as we have said, are Vertues, others not-vertues, as, Joy, Hope, and the like. In like manner of Ills, some are Vices, as those already mentioned; others not-vices, as Griefe and Fear. ⁿ Stob.

Again, ^o of Goods, some are continuall in all the vertuous, and at all times; such is all vertue, sounde sense, wise appetition, and the like. Others are intermissive, as joy, hope, and prudent counsell, which are not in all the wise, nor at all times.

In like manner of Ills, some are continuall in all, and alwaies in

in the imprudent, as all vice, and imprudent sence, and imprudent appetite: Others intermissive, as griefe, fear, and imprudent answer, which are not alwaies in the wicked, nor at all times.

^p Laert. Stob. ^q Sext. Empir. ^r Pyrrh. hyp. 3. 21. ^s Again, of *Good* there are three kinds: The first from which profit commeth, as from its first cause, such is virtue: The second, by which profit commeth, as virtue, and vertuous action: The third that which may profit, as virtue, and vertuous actions, and a vertuous man, and a friend, and the Gods, and good Demons.

^t Thus the second signification includeth the first, and the third, both the first and second.

^u In like manner of *Ills*, there are three kinds: First, that from which hurt originally proceedeth, as vice: Secondly, that by which hurt commeth, as vicious actions: Lastly, and most largely, whatsoever is able to hurt.

^v Again, of *Goods*, some are *in the Soul*, as virtue, and vertuous actions: some *without the Soul*, as a true friend, a good Country, and the like: some *neither* within nor without the soul: as good and vertuous men.

^w In like manner of *Ills*, some are *within* the Soul, as vices, and vicious actions; some *without* the Soul, as, imprudent friends, enemies, and the like; some *neither* within nor without the Soul, as wicked men, and all that participate of vice.

^x Of *goods within the Soul*, some are *habits*, some *affections*, some *neither* habits nor affections. The *virtues* themselves are affections, their *studies* habits, not affections, their *ills* neither habits nor affections.

^y In like manner of *Ills*, some are *affections*, as vices; some *habits* only, as infirmities of minde, and the like; some *neither* habits nor affections, as vicious actions.

^z Again, of *Goods*, some are *finall*, some *efficient*, some *both* finall and efficient. A friend, and the benefits arising from him, are *efficient* goods. Fortitude, magnanimity, liberty, delectation, joy, tranquillity, and all vertuous actions are finall goods. Both efficient and finall (as all virtues) as they perfect felicity, they are efficient, as they constitute it as parts thereof, finall.

^a In like manner of *Ills*, some are finall, some efficient, some both. A friend, and the damages incurred by him, are efficient. Fear, baseness, servitude, stupidity, frowardnesse, griefe, and all vicious actions, are finall: participant of (are vices) as they procure misfortune they are efficient, as they constitute it as parts thereof, finall.

^b Again, of goods, some are *expetible in themselves*, not desired for the sake of any other: Others are *preparatory* to some other, called *effectively* expetible. The expetible in themselves are (according to *Diogenes*) of two kinds: 1. Ultimately expetible, as Beatitude. 2. Those which have in them the cause of being expetible, as every good hath.

Again, of goods some are *necessary to Beatitude*, as all Vertues and their Acts, others *not-necessary*, as Joy, delectation, and study. In like manner of *Ills*, some are necessary to Infelicity, as all the Vices and their Acts, others not-necessary thereunto, as, all passions and infirmities of the soul, and the like.

^c Again, of goods, some consist in motion, as Joy, delectation and the like; some in affection, as quiet imperturbation; Of those which consist in affection, some are likewise in habit, as the Vertues; others in affection only as the former. Neither consist the Vertues only in habits, but other Acts likewise, changed by a Vertuous man, in a manner, into Vertue. Of these goods which are in habit, are those we call studies, as love of Learning, and the like. For these arts by their affinity with Vertue lead directly to our chief end.

^d Again, of goods some are *absolute*, as Science, others *relative*, as honour, benevolence, friendship, and the like.

^e Science is a certain infallible comprehension by reason. It is taken three waies. First, for a System of Sciences conjoined together in a good man; Secondly, for a System of artificiall Sciences, having a certainty. Lastly, for a demonstrative infallible habit of phantasies by reason.

^f Friendship, is a community of life and consent of studies. The kinds thereof are six.

1. *γνωσιωτάτη* a friendship amongst known persons,
2. *συνθεσία*, amongst Familiars.
3. *ἐταρεία*, amongst those of the same age.
4. *ξενία*, towards strangers.
5. *συγγενική*, amongst kindred.
6. *ἔρωτικὴ*, from Love.

^g Again of goods, some are *simple*, as knowledge, others *mixt*, as, *εὐπαιδεία*, a good use of Children conformable to nature, *εὐχρησία*, a good use of old age conformable to nature, *εὐχρησία*, a good use of life conformable to Nature.

Exemption from grief, *ἀλυσία*, and *conservation of order*, *εὐταξία* are the same with, as the mind is with prudence, and communion with goodnesse; yet are otherwise referred, which is observable likewise in the other Vertues. Hence are the same distinctions applicable to ill.

^h Every good is *beneficiall*, *opportune*, *conducibile*, *usefull*, *commendable*, *fair*, *helpfull*, *eligible*, *iust*.

Beneficiall, *συμφορὴν*, as conferring that whereby we receive benefit.

Opportune, *ἰσχύς*, as comprising that whereof we stand in need. *Conducibile*, *ὑποτακτική*, as, resolving into it self the means, as the gaine acquired by traffick exceeds the charge.

Usefull, *χρήσιμον*, as conducing to our profit.

Commendable, *εὐχρηστον*, from the use.

Iiiii 2

Fair,

Fair, *καλόν*, as proportioned to the necessities of the receiver.

Helpfull, *ωφέλιμον*, as it relieves us.

Eligible, *ἀξιόζων*, as being in reason to be preferred.

Just, *δικαίον*, as being conformable to Law.

i Stob.

On the contrary, every ill is unbeneficiall, importune, inconducible, unusefull, uncommendable, foul, unhelpful, avoidable, and unjust.

k Laert.

" Perfect good, is called *καλόν*, *fair*, because it is absolute in all numbers required of Nature, and perfectly proportionate.

l Laert.

" Of *fair*, (or *honest*) there are four species, *just*, *valiant*, *temperate*, *knowing*; in these are honest actions consummated.

m Laert.

" Likewise of *αἰσχρόν*, *foul* (or *dishonest*) are four species, *unjust*, *cowardly*, *dissolute*, *foolish*.

n Laert.

" *Honest*, is called *καλόν*, *fair*, first, because it renders those who are endued therewith worthy of praise; Secondly, because it is most suitable to its proper work; Thirdly, because it is an ornament; we say, a wise man is only good and fair.

o Laert.

" Only that which is good is fair or honest: so *Hecato* in his third Book of Good; and *Crysippus* of Fair. This is Virtue, and what participates thereof, which is all one, as to say, that, whatsoever is good is honest likewise, and reciprocally whatsoever is honest is good.

p Cic. de fin. 3.

" That what is honest only is good, is proved thus. Whatsoever is good is laudable, whatsoever is laudable is honest; therefore whatsoever is good is honest. Again, there is no good which is not expetible, nothing expetible which is not pleasurable and amiable, therefore approvable, therefore laudable, therefore honest. Again, no man can glory in a life that is miserable or not happy, therefore to glory is proper to the happy, but to glory relateth onely to that which is honest, therefore honest life is happy. And as he who is laudable, hath some eminent mark of renown & glory, for which he is justly stiled happy, the same may be said of the life of such a man, whence if a happy life consist in honesty, only that which is honest is to be esteemed good. Moreover, what man can be termed constant, firm, magnanimous, unlesse wee grant that paine is not an ill? For, hee who reckoneth death amongst the Ills cannot but fear it; so no man in any thing can neglect and contemn that which he accounteth ill. This being granted, the next assumption is this, he who is magnanimous and valiant, despiseth, as if they were nothing, all things that can arrive to man, whence it followeth, that nothing is ill which is not dishonest, and this sublime, excellent magnanimous person, accounting all humane things below him, considereth in himself and his own life past and future, knowing that no ill can happen to a wise man. Whereby wee see that what is honest only is good, which is to live happily and honestly.

On

" On the other side, nothing is good, but what is honest; for, q Cic. ibid. who is, or ever was so fervently covetous, and of such disordinate affections, that the same things, for the attainment whereof he would perpetrate any wickedness, he had not much attained unto (setting aside all punishment) without all that wicked means? What advantage or fruit do we aim at, in desiring to know those things which are hidden from us; how they are moved, and by what causes agitated in heaven? Who is so savage, so obdurate to naturall studies, that he abhorres things worthy knowledge, receives them without pleasure or some benefit, and values them at nothing? Who is there, that when he heareth of the actions, speeches, counsels of magnanimous persons, eminent in all vertue, is not affected with thy pleasure? Who is there, that being instituted in an honest family, and ingenuously educated, is not offended at dishonesty, though it bring no hurt to him? Who is there, that looks without trouble upon such as live impurely and flagitiously? Who doth not hate fordid, vain, light, frivolous persons? If dishonesty were not in it selfe avoidable, why should men, when they are in the dark, or in a Wildernesse, abstain from any thing that is evil; but, that the very deformity and dishonesty thereof deterrs them? Nothing therefore is more clear, then that honest things are expetible in themselves, and dishonest things avoidable in themselves.

Hence it followeth, that what is honest, is more estimable then those mean things which accrue by it. And when we say, that folly, temerity, injustice, and intemperance are avoidable, in respect of those things which are consequent to them, it contradicts not the former assertion, that what is dishonest only is ill, because they relate not to the hurt of the body, but, to dishonest actions which proceed from vice:

" All good is equall, and every good is highly expetible, and admits neither increase, nor decrease. Here cometh in a great controversy betwixt the Stoicks and the Peripateticks, which though *Carneades* affirm to be only verball, *Cicero* holdeth to be more in things then words. f Laert. Cic. de fin. 3.

" The Peripateticks hold, that all goods are requisite to happy life; the Stoicks, that whatsoever is worthy estimation, comprehendeth happy life. Those holding pain to be an ill, it followes, that a wise man cannot be happy upon the rack. These, who account not pains amongst the ill, hold, that a wise man continueth happy in the midst of torments: For, if some bear those pains with greater courage for their Country, or some lighter cause, opinion, not nature increaseth or diminisheth the power of the pain. Again, the Peripateticks asserting three kinds of good, affirm a man to be so much the more happy, the fuller he is of externall corporeall goods; or, in the Stoicks expression, he

he who hath most corporeall estimables, is most happy, for as much as by them, Beatitude is compleated. On the contrary, the Stoicks hold, that those goods which they call of nature, make not by their frequency a life more happy, or are more expetible, or more estimable: For then wisdome being expetible, and health expetible, both together would be more expetible then wisdome alone; whereas either being worthy estimation, both are not more worthy of estimation then wisdome alone. For the Stoicks, who hold health to be estimable, but place it not amongst the goods, hold likewise, that no estimation is to be preferred before vertue. From this, the Peripateticks dissent, asserting, that an honest action without pain, is more expetible, then the same action with pain; the Stoicks otherwise. For, as a Taper is darkened by the light of the Sun, and as a drop of water is lost in the vastnesse of the Aegean Sea, and as in the riches of *Cræsus* the accession of one farthing, and one step in the way between this and *India*; so in that end of all good which the Stoicks assert, all the estimation of corporeall things must necessarily be obscured, overwhelmed, and perished, by the splendour and magnitude of vertue. And as opportunity *ἰσχυρία*, is not made any thing greater by production of time, for whatsoever is opportune hath its measure; so right affection, *κατάθεσις*, and the good it selfe placed in it, that it be conformable to nature, admitteth no accession of encrease. For as that opportunity, to those of which we speak, are not made greater by production of time, for which reason the Stoicks conceive, that a happy life is not more to be desired, if it be long, then if it be short; and they use this simile: As it is the praise of a shoe to fit the foot, neither are many shoes preferred before two, nor the greater before the lesse: So in those things, whose good is confined to opportunity and convenience, neither are the more to be preferred before the fewer, nor the longer before the shorter. Nor do they argue acutely, who say, if long health be more to be esteemed then short, then likewise a long use of wisdome, more then a short; they understand not, that the estimation of health is judged by space, that of vertue by opportunity; as if they should say likewise, a good death, or a good labour to a woman in travell, is better long then short: So that they see not, that some things are more esteemed for their shortnesse, others for their length.

CHAP.

CHAP. VI.

Of Eupathies.

^a As soon as any object is presented to us, which seemeth good, ^{a Cic. Tusc. quest. lib. 4.} Nature [as we said] drives us on to the acquisition thereof, which, being done constantly and prudently, is called Will; imprudently and excessively, Desire.

^b Moreover, while we are so moved, that we are in some good, that happeneth also two waies, when the Soul is moved quietly and constantly according to reason, this is called Joy; when vainly and excessively, Pleasure. ^{b Cic. ibid.}

^c In like manner, as we desire good things by nature, so by nature we decline the ill: This declination, if done according to reason, is called Caution, if without reason, Fear. ^{c Cic. ibid.} Caution is only in a wise man, of fear he is not capable. ^{d Cic. ibid. Laert.}

Hence it appeareth, that there are three kinds of good affections of the minde, called ^e Eupathies, or ^f Constancies; Joy, ^{g Laert. f Cic.} Caution, Will.

1. ^h Joy is contrary to pleasure, as being a rationall elevation of the minde. ^{g Laert.}

2. Caution is contrary to fear, as being a rationall declination of ill.

3. Will is contrary to desire, as being a rationall appetite.

These are the primarie Eupathies; and as under the primary passions are comprehended many subordinate passions; so are there secondary Eupathies subordinate to those.

Under Joy are 1. Delectation: 2. Cheerfulness: 3. Aequanimity.

Under Caution, 1. Respect: 2. Cleer nesse.

Under Will are, 1. Benevolence: 2. Salutation: 3. Charity.

Notwithstanding that Eupathies and passions are contrary; ^{cic. Tusc. quest.} yet are there but three Eupathies, though there are foure ^d passions; for, there is no Eupathie contrary to Grief.

CHAP. VII.

Of Passions.

^a From falsities proceedeth a perversitie of Intellect, hence ^{a Laert.} spring up severall passions, and causes of disorder.

^b Zeno defineth passion, a praternaturall motion of the Soul, ^{b Laert. c Cic. Tusc. quest. 4.} (or as ^c Cicero renders it, a commotion of the Soul, at variance from right reason, against Nature.) Others more briefly, a more vehement appetite. More vehement they call that, which recedeth from the constancy of Nature, ^d and is contrary to nature; wherefore all passion is an excessive stupide desire. ^e The

h Cic.

i Cic.

k Stob.

l Laert. Cic.

m Stob.

n Laert.

o Laert.

p Cic. Stob.

q Cic. Stob.

r Stob. Cic. Stob. are confounded by Laertius.

s Stob.

t Laert.

u Cic.

v Laert.

w Stob.

x Laert.

y Laert. Cic.

z Stob.

a Cic.

b Stob.

c Stob.

d Stob.

e Stob.

f Stob.

g Stob.

h Laert. Cic.

i Laert.

k Stob.

h *Conturbatio*, a fear, which disperseth all our thoughts.i *Formido*, a permanent fear.k The Passions subordinate to desire, are generally two, *Anger* and *Love*.l *Anger* is a desire of taking revenge upon those by whom wee conceive our selves wronged.

m The species thereof are,

n *ἔμψος*, or as *Cicero*, *ἔμψος exandescencia*, anger beginning.o *ἔκδος*, anger encreasing.p *ἔμψος*, *odium*, anger inveterate.q *ἔκδος*, *inimicitia*, anger watching the occasion of revenge.r *ἔμψος*, anger breaking forth into action.s *ἔμψος*, a desire, whereby we wish ill to another, with continual progression.t *Malice*, *Discordia*, a bitter anger, with utmost hatred, conceived in the Heart.u *Φιλονομία*, a desire conversant in difference of opinions.* *Love* is an impulsion of good wil for apparent beauty, whereby it is distinguished from the love of the vertuous, which is a voluntary susception of labour for true beauty. The species of Love are,z *ἔκδος*, *indigentia*, an (inexpleble) desire, of that which wee want, and being separated from it, in vain incline to it.a *ἔκδος*, *desiderium*, a desire to see that which is not present. Theyb distinguish these two thus; Desire is of those things which are said, or prædicated of any thing which they call *Categoremes*, as to have riches, to take honours; Indigence is of the things themselves, as of honours, of money.c *ἔμψος*, desire of conversation of that which is absent.d *ἔμψος*, desire of Pleasure.e *Φιλοπλοία*, desire of Riches.f *ἔμψος*, desire of glory.g In all these passions there is opinion. h Opinion is a weak assent. i Hence passions, (as *Chrysippus* in his Book of *passions* affirms) are Judgements; for Avarice is an opinion, or false judgement that money is good; drunkenness, and intemperance, are the like. k Opinion is likewise sudden from the contractive motion of an unreasonable elation of mind, unreasonable and præternatural, in as much as it is not obedient to reason. For every passion is violent, wherefore oftentimes, though we see in those that are transported by passion, the inconvenience thereof; yet notwithstanding the same persons that condemn it, are carried away by it, as by a head-strong horse, and therefore properly may use that saying:

Against my Judgement Nature forceth me, Meaning by judgement the knowledge of right things for man is carried beyond nature by passion, to transgress naturall reason and right. All

¹ All those who are led by passion, are diverted from reason, ¹ Stob. but in another manner then those who are deceived. For the deceived, as for example, They who think Atomes to be the principles of all things, when they come to know that they are not, change their judgment: but, those that are in passion, although that they are taught not to grieve, or fear, or give way to any passion in the Soule; yet, they do not put them off, but are led on by their passions, untill they come to be subject to their tyrannicall sway.

CHAP. VIII.

Of Sicknesse and Infirmities.

^a THE fountain of all passions is Intemperance, which is a ^a Cic. *Tijc.* total defection from the minde, and from right reason, ² *quæst. 4.* so averse from the prescription of reason, that the appetites of the Soule can by no means be ruled, or contained. As therefore Temperance allayeth appetites, and causeth them to obey right reason, and preserveth the considerate judgments of the minde; so Intemperance, the enemy thereto, enflameth, troubleth, and excith the state of the Soule. Thus griefes, and fears, and the rest of the passions, all arise from this. For, as when the blood is corrupt, or flegme, or choler aboundeth, sicknesses and infirmities arise in the body: so the disorder of ill opinions, and their repugnance to one another, devesteth the Soule of health, and troubleth it with diseases.

^b By passions the minde becommeth indisposed, and as it were ^b Laert. Stob. sick. *Sicknesse* of minde, *νόσος*, is an opinion and desire of that ^c Cic. which seemeth greatly experible; but, is not such, as love of women, of wine, of money. These *νόσους*, have likewise their contraries in the other extreame, as hatred of women, of wine, of men.

^c This sickness of minde happening with imbecillity, is called ^c Laert. Stob. *ἁπλοῦς*, *infirmitas*. For, as in the body there are infirmities, as Gouts, Convulsions, and the like; so are there infirmities in the minde, as love of glory, love of pleasure. And as in bodies, there is a propensity to some particular diseases; so in the minde, there is a propensity *ἐνθυμία*, or, *ἐνθυμία*, to some particular passions, as *ἐνθυμία*, propensity to envy, *ἐνθυμία*, propensity to unmercifulnesse, and the like.

^d In this place, much pains hath been taken by the Stoicks, ^d Cic. *Tijc.* chiefly by *Chrysippus*, to compare the sicknesses of the minde with ² *quæst. 4.* those of the body.

Passion (for as much as opinions are inconstantly and turbulently

K k k k 2

lently tossed up and down) is alwaies in motion, and when this fervour and concitation of the minde is inveterate, and, as it were, settled in the veines and marrow, then ariseth sicknesse and infirmity, and those averſions which are contrary to thoſe infirmities and diſeaſes. Theſe differ only intentionally, but really are the ſame, ariſing from deſire and pleaſure; for, when mony is deſired, and reaſon not immediately apply'd, as a Socratick medicine, to cure that deſire, the evil ſpreadeth through the veines, and cleaveth to the bowells, and becommeth ſickneſſe and infirmity, which when they grow inveterate, cannot be plucked away. The name of this ſickneſſe is avarice. In like manner ariſe other ſickneſſes, as, deſire of glory, deſire of women, φιλογυναικία, and the reſt of ſickneſſes and infirmities. Their contraries ariſe from fear, as, hatred of women, μισογυναικία, hatred of mankind, inhospitallity, all which are infirmities of the minde, ariſing from fear of thoſe things which they ſlie and ſhun.

Infirmity of minde is defined, a vehement opinion, inherent, and wholly implanted in us, of a thing not to be deſired, as if it were exceedingly to be deſired. That which ariſeth from averſion, is defined a vehement opinion, inherent, and throughly implanted in us, of a thing that ought not to be ſhun'd, as if it ought to be ſhunned. This opinion is a judging our ſelves to know what we have not.

Under *Infirmity* are theſe ſpecies, *Love of mony, of honour, of women, of curious meats*, and the like. Love of mony, Avarice, is a vehement opinion, inherent, and throughly implanted in us, as if it were exceedingly to be deſired. In the like manner are all the reſt defined.

Averſions are defined thus, Inhospitallity is a vehement opinion, inherent, and throughly implanted in us, that gueſts ought to be ſhunned. In like manner is defined hatred of womenkinde, ſuch as was that of *Hippolitus*; and of mankinde, as that of *Timon*.

As ſome are more prone to one ſickneſſe then to another; ſo are ſome more inclinable to fear, others, to other paſſions; in ſome is anxiety, whereby they are anxious; in others choleric, which differeth from anger; for it is one thing to be choleric, another to be angry, as anxiety differs from griefe; for all are not anxious who are ſometimes grieved, nor are all that are anxious grieved alwaies: as there is a difference betwixt ebriety and ebriofity, and it is one thing to be a lover, another to be amorous.

This propenſity of ſeverall perſons to ſeverall ſickneſſes, is called, from an analogy to the body, *Infirmity*, whereby is underſtood a propenſity to be ſick: but in good things, becauſe ſome are more apt to ſome goods then to others, it is ſtilled *Facility*, in ill things *Proclivity*, implying a lapſion; in neuters it hath the former name.

As

As there is ſickneſſe, infirmity, and defect in the body, ſo in the minde. Sickneſſe is the corruption of the whole body. *Infirmity* is ſickneſſe with ſome weakneſſe. Defect is, when the parts of the body diſagree with one another, whence ariſeth pravity, diſtortion, deformity of the limbs; ſo that thoſe two, ſickneſſe and infirmity, ariſe from the confuſion and trouble of the health of the whole body; defect is ſeen in perfect health. But, in the minde, ſickneſſe is not diſtinguiſh'd from infirmity, but by cogitation only.

Vitioſity is a habit or affection, inconstant in it ſelfe, and oft differing in the whole courſe of life; ſo that in one by corruption of opinions, is bred ſickneſſe and infirmity; in the other, inconstantcy and repugnance. For, every vice hath not diſagreeing parts, as of them who are not far from wiſdome, that affection is different from it ſelfe, as being unwiſe, but not diſtorted nor depraved.

Sickneſſes and infirmities are parts of vitioſity; but, whether paſſions are parts thereof alſo, it is a queſtion. For vices are permanent affections, paſſions are moving affections, ſo that they cannot be parts of permanent affections.

And as in all things the Soul reſembleth the Body, ſo in good likewiſe. In the body, the chiefest are beauty, ſtrength, health, foundneſſe, agility; ſo likewiſe in the minde. And as the good temper of the body is, when thoſe things whereof we conſiſt agree well among themſelves: ſo the health of the Soule is, when the judgments, and opinions thereof agree. This is the vertue of the Soul, which ſome affirm to be Temperance; others, a Soule obedient to the precepts of Temperance, and obſequious thereunto, not having any ſpeciouſneſſe of her own. But, whether one or other, it is only in a wiſeman; yet, there is one kinde of health of the ſoul, which is common alſo to the unwiſe, when by the care of Phyſicians, the diſtemper of the minde is removed.

And as there is in the body an apt figure of the limbs, together with a ſweetneſſe of colour, which is called Beauty; ſo in the ſoule, equality, and conſtancy of opinions, and judgments following vertue, with a certain firmneſſe and ſtability; or, including the very power of vertue, is called Beauty.

Likewiſe, correſpondent to the powers, nerves, and efficacy of the body, in the ſame termes are named the powers of the Soul. Agility of body is called quickneſſe, the ſame commendation is aſcribed to wit, in reſpect, that the Soul overrunneth many things in a ſhort time.

Only there is this difference betwixt Soules and bodies: Strong ſoules cannot be aſſaulted by diſeaſes, ſtrong bodies may; but, the offenſions of bodies may happen without any fault, thoſe of the Soule cannot, all whoſe ſickneſſes and paſſions proceed from contempt of reaſon, and therefore are ill men only;

for,

d Stob.

The subordinate vices to these are correspondent to the secondary virtues, as, ἀρεταί, βεβαιότης, ἡσυχία, which are defined answerably to their opposite virtues.

c Stob.

These virtues are perfect, and consist in contemplation; but, there are other virtues, which are not arts, but faculties; consisting in exercise, as, health of the Soul, integrity and strength thereof, and pulchritude. For, as the health of the body is a good temperature of hot, cold, dry, and moist; so the health of the soul is a good temperature of the doctrines in the soul. And as the strength of the body consisteth in a tension of the nerves; so the strength of the soul in a proper extension thereof to judgment and action. And as the beauty of the body is a symmetry of all the parts to one another, and to the whole: so the beauty of the soul is the symmetry of the reason and parts thereof, to the whole, and to one another.

f Stob.

g Plat. repugn. Stoic.

h Plat. repugn. Stoic.

All those virtues which are Sciences and Arts, have common theorems, and the same end, wherefore they are (as Zeno saith) inseparable, connexed to one another, as Chrysippus, Apollodorus and Hecaton affirm. He who hath one, hath all (saith Chrysippus) and he who doth according to one, doth according to all. He who hath virtue, is not only contemplative, but also practick of those things which are to be done. Things which are to be done are either expetible, tolerable, distributable, or retainable; so that whosoever doth one thing wisely, doth another justly, another constantly, another temperately; and so is both wise, magnanimous, just, and temperate.

i Stob.

Notwithstanding, these virtues differ from one another by their heads: For, the heads of prudence are, to contemplate and do well, that which is to be done in the first place, and in the second, to contemplate what things are to be avoided, as obstructive to that which is to be done. The proper head of temperance is to compose our own appetites in the first place, and to consider them; in the second, those under the subordinate virtues, as being obstructive and divertive of appetites. The heads of Fortitude are, in the first place, to consider all that we are to undergo; in the second, other subordinate virtues. The heads of justice are in the first place, to consider what every one deserves, in the second, the rest. For all virtues consider the things that belong to all, and the subordinate to one another. Whence Panetius saith, it is in virtue as in many Archers, who shoot at one mark distinguished by divers colours: every one aims at the mark, but one proposes to himselfe the white line, another the black, and so of the rest. For, as these place their ultimat end in hitting the mark, but every one proposes to himselfe a severall manner of hitting: so all virtues have Beatitude, which is placed conformably to nature for their end, but severall persons pursue it severall waies.

As

As virtues are inseparable, so are they the same substanti- ally with the supream part of the soul, in which respect all virtue is said to be a body, for the Intellect and Soul are a body, for the soul is a warm spirit innate in us. Therefore our soul is a living creature, for it hath life and sence, especially the supream part thereof, called the Intellect. Wherefore all virtue is a living creature, because it is essentially the Intellect. And therefore *ἡ ἀρετή ἐστὶν ζῷον*, for that expression is consequent to this assertion.

Between virtue and vice there is no medium (contrary to the Peripateticks, who assert a mean progression betwixt virtue and vice) for all men have a naturall appetite to good: and as a stick is either straight or crooked, so man must be either just or unjust; but cannot be either more or lesse just or unjust.

That virtue may be learned, is asserted by Chrysippus, in his first book of the End, and by Cleanthes, and Possidonius in his Exhortations, and Hecaton, because men of bad are made good.

That it may be lost is likewise affirmed by Chrysippus, deny'd by Cleanthes. The first saith, it may be lost by drunkenness or madness: the other, that it cannot be lost, by reason of the firm comprehensions of the soul.

Virtue is in it selfe virtue, and not for hope or fear of any externall thing. It is expetible in it selfe, for which reason, when we do any thing amisse, we are ashamed, as knowing that only to be good, which is honest.

In virtue consisteth Felicity, for the end of vertue is to live convenient to nature. Every virtue is able to make a man live convenient to nature: for, man hath naturall inclinations for the finding out of Offices, for the compoſure of Appetites, for tolerance and distribution. Virtue therefore is selfe-sufficient to Beatitude, as Zeno, Chrysippus, and Hecaton assert. For if, saith he, magnanimity, as conceiving all things to be below it selfe, is selfe-sufficient, and that be a part of vertue, vertue it selfe, which despiseth all things that obstruct her, must also be selfe-sufficient to Beatitude. But Panetius and Possidonius deny, that vertue is selfe-sufficient, affirming, that it requireth the assistance of health, strength, and necessities; yet, they hold, that vertue is alwaies used, as Cleanthes affirms, for it cannot be lost, and is alwaies practised by a perfect minde which is good.

Justice is not by nature, but by prescription, as law and right reason: Thus Chrysippus in his book of honest.

Virtue hath many attributes, it is called

1. ἀγαθή, a good, because it leadeth us to right life.
2. ἀπερίσπαστος, because it is approved without any controversy, as being most excellent.
3. ἀκαταμάχητος, because it is worthy of much study.
4. ἡσυχία, because it may justly be praised.

L I I I I

5. ἡσυχία,

5. *καλόν*, because it inviteth those who desire it.
 6. *συμφέρον*, because it conduceth to goodnesse of life.
 7. *χρήσιμον*, because it is usefull.
 8. *ορετόν*, because it is rightly expetible.
 9. *ἀνεγκλιόν*, because being present it profiteth, being absent, it it doth not.
 10. *λυσιστάλεις*, because it hath an use that exceeds the labour.
 11. *αὐτάρκεις*, because it is alone sufficient to him that hath it.
 12. *ἀνενδίδει*, because it takes away all want.
 13. *ἀποχρῆν*, because it is common in use, and extendeth to all the uses of life.

CHAP. X.

Of the End.

^a Stob. ^a The end is that, for whose sake all offices are done, but it self is not done for the sake of any: or that to which all things done conveniently in life are referred, it selfe is referred to nothing.

^b Stob. ^b The end is taken three waies: First, for the finall good, which consisteth in rationall conversation: Secondly, for the scope, which is convenient life, in relation thereto: Lastly, for the ultimate of expetibles, unto which all the rest are referred.

^c Stob. ^c Scope and end differ; for scope is the proposed body, which they who pursue Beatitude aim at. Felicity is proposed as the scope, but the end is the attainment of that felicity. If a man throw a spear or an arrow at any thing, he must do all things that he may take his aim aright, and yet so, as to do all things whereby he may hit: So when we say, it is the ultimate end of man to obtain the principles of nature, we imply in like manner, he must do all things necessary to taking aim, and all things likewise to the hitting of the mark; but, this is the last, the chiefe good in life, that as to be selected, not desired.

Reason being given to rationall creatures, for the most perfect direction, to live according to reason, is in them to live according to nature, that being the Artificer of Appetite. Hence ^e Stob. ^e Zeno first (in his discourse of human nature) affirms, that the end is, to live conformably, that is, to live according to one reason concordantly, as on the contrary, savage Beasts that are alwaies at difference, live miserably.

^f Stob. ^f The followers of Zeno, conceiving his expression not full enough, enlarged it. First, *Cleanthes* his successor, added, *to nature*, making it up thus, *The End is to live conformably to Nature, which is to live according to vertue*: for nature leads us to vertue. Thus

Thus *Cleanthes* in his book of *Pleasure*, and *Possidonius*, and *Hecaton* in his book of *Ends*.

^g *Chrysippus*, to make the expression of *Cleanthes* more clear, ^g *Stob.* expounds it thus, *To live according to expert knowledge of things which happen naturally*: For our natures are parts of the Universe, our end therefore is to live conformably to nature, which *Chrysippus*, in his first book of *Ends*, expounds, both our own proper human nature, and likewise the common nature of the Universe. But *Cleanthes* allowes only common nature to be followed, and not the particular. To live according to this knowledge, is all one, as to live according to vertue, not doing any thing forbidden by our common Law. Right Reason, which is current amongst all, being the very same that is in God, the Governour of all. The vertue therefore, and beatitude of a happy man, is, when all things are ordered according to the correspondence of a mans Genius, with the will of him who governs the Universe.

^h *Diogenes* defineth the end, *A good use of reason, in the election* ^h *Stob.* and refusall of naturall things, choosing those that are according to nature, and refusing those that are repugnant to nature. So likewise *Antipater*.

Archidemus defineth it, *To live, performing compleatly all offices, choosing of those things which are according to nature, the greatest and most principall, and not to be able to transgresse them.*

Panaetius, to live according to the appetites given us by nature.

Possidonius, to live contemplating the truth and order of the Universe.

ⁱ Thus by living according to nature, the Stoicks understand ⁱ *Cic. de fin. 4.* three things: First, to live according to the knowledge of those things which happen by nature. This is *Zeno's* end, to live convenient to nature. Secondly, to live, preserving all, or the greater part of mean offices. This exposition differeth from the former; for that is a Rectitude, proper only to a wise man, this is the office of a progressive, not perfect person, which may likewise be to the foolish. The third is, to live in enjoyment of all, or the greater part of those things which are according to nature. This is not constituted in our action, for it consisteth of that kinde of life which enjoyeth vertue, and of those things which are according to nature, and are not in our power.

^k The chiefe good therefore, is to live suitably to the know- ^k *Cic. de fin. 2.* ledge of those things which arrive by nature, elective of those which are according to nature, and rejective of those which are contrary to nature. ^l This is to live conveniently and conforma- ^l *Phil. Jud. mel. antis.* bly to nature, when the soul entring into the path of vertue, walketh by the steps and guidance of right reason, and followeth God. That which in other arts is artificiall, is here epigenematick and consequent.

m Stob.

^m This end is Beatitude. *Beatitude*, by *Zeno*, is defined a good course of life, which definition is used likewise by *Cleanthes* and *Chrysippus*, and all their followers, who affirm Beatitude to be nothing but happy life.

n Stob.

o Cic.

Fair and *good*, and *Virtue*, and that which *participates* of *Virtue* are equivalent termes, whence it followes that ⁿ Beatitude is all one with living according to *Virtue*. ^o And as *Good*, and *Virtue* admit no degrees of increase or diminution, neither doth the ultimate end of all good and *Virtue* increase or diminish. For, as they who are drowned, are no more able to breath, though they are nearer the top of the water then they who are in the bottom; nor a little whelp, the time of whose sight approacheth, see any more then one that is newly litter'd; so he, who hath made some little progresse in *Virtue*, is no lesse in misery then he who hath made none.

CHAP. XI.

Of Indifferents.

a Cic. de finib. 3.

^a Of things as we have said, some are good, some ill, some indifferent. ^a To deny this difference of things, would be to confound all life, as *Aristo* doth, neither could there be any function or act of wisdom, since that, if amongst those things which appertain to life there were no difference, no election were requisite.

b Laert.

Good and ill, as we said, are these things which are honest or dishonest. Of these hitherto. Betwixt both these, there are some things which conferre nothing to happy or unhappy life, called Indifferents. ^b To profit is a motion or state proceeding from *Virtue*; To hurt is a motion or state proceeding from *Vice*; but Indifferents neither profit nor hurt, such are life; health, pleasure, Beauty, Strength, riches, honour, Nobility, and their contraries; death, sickness, grief, deformity, imbecillity, poverty, dishonour, meanness and the like. Thus *Hecaton* in his seventh Book of *Ends*, and *Apollodorus* in his *Ethicks*, and *Chrysippus*. These therefore are not goods, but indifferents. For, as the property of Heat is to warm, not to cool, so is it of good to profit, not to hurt. But health and wealth doe not hurt more then they profit, therefore health and wealth are not goods. Again, that which we may use ill as well as well, is not good; but health and wealth may be used ill as well as well, therefore health and wealth are not goods. Yet *Possidonius* reckons these amongst goods. But *Hecaton* in his 19th of Good, and *Chrysippus* of Pleasure, will not allow Pleasure a good: For pleasures are dishonest, but nothing dishonest is good.

^c Moreo-

^c Moreover, Riches, as *Diogenes* conceiveth, have not only this power that they guide to Pleasure and good health, but that they comprise them. They do not the same in *Virtue* nor in other arts, whereto many may be a guide, but it cannot contain them. Thus if Pleasure or health were good, riches likewise should be numbred amongst the good, but if wisdom be good, it followeth not that riches likewise be good, nor that any thing which is not reckoned amongst the good, not that which is good can be contained by any thing which is not amongst the good. And also for this reason, because Sciences and comprehensions of things, by which Arts are produced, move appetite; but riches are not reckoned among the good, it followeth that no Art can be contained in Riches, and much lesse any *Virtue*, for *Virtue* requireth far more study and exercise then Art, and compriseth the firmesse, stability, and constancy of all life, which Art doth not.

^d Things are said to be indifferent in three respects; First, if they move neither appetite nor aversion, as, if the starres be of even number, or to have even or uneven hairs on our head, to stretch out the finger this way or that way, to take up straw and the like. Secondly, things are said to be indifferent which move appetite and aversion equally, not one more then the other; as in two pieces of Silver of equall value, no way different, which to him who comes to make choice of either, are indifferent. There is an appetite to the election of one, but not more of this then of that. The third kind of indifferents are those which are neither good nor ill, expetible nor avoidable, conducing neither to happiness nor unhappiness. In this sense all things are called indifferent, which are betwixt *Virtue* and *Vice*, as health, wealth, strength, glory, and the like; for we may be happy without these, though their use hath some relation to happiness, their abuse to unhappiness. In this sense whatsoever we may sometimes use well, other times ill, is indifferent, which kind appertaineth chiefly to *Ethick*.

^e Again, of Indifferents some are *Naturall*, and move appetite, as health, strength, soundness of sense and the like; some *Præternaturall* which move aversion, as sickness, infirmity, and the like; some *Neuter*, which move neither appetite nor aversion, as the constitution of the soul and body, one capable of receiving Phantasies, the other wounds.

^f Of naturall and præternaturall indifferents, some are *primary*, others by *participation*. *Primary* naturall Indifferents are motions or affections convenient with reason, as health and strength. *Participant* are those by which that motion or affection is communicated, as a healthfull body, sound sense. *Præternaturall* Indifferents are the contrary to these.

CHAP.

a Laert.
b Stob.

Estimation *αἴμα*, is a certain concurrence with convenient life, which concernes all good. ^b Estimation is two-fold; one, a mediate power or use concurring with life according to nature; such we call health or wealth, as far as they conduce to life, according to nature. The other is the valuation of the Estimator, imposed by him who is skilfull in such things.

c Stob.

^c Again, *Estimation* is taken three waies: First, for absolute donation: Secondly, for return of approbation: Thirdly, as *Antipater* calls it, *Elective*, by which, when some things are proposed, we rather choose these then those; as health before sickness, life before death, and riches before poverty. In like manner, disestimation is taken three waies, the termes only changed to the contrary. *Donation* according to *Diogenes*, is a judgment, that a thing is according to nature, or conferreth use thereto. *Approbation* is in in man, not in things. *Electio* only in the good, not the indifferent.

d Laert. Stob.
Sext. Empir.
Pyrrh. hyp. 3.
24.

^d Hence followeth another distinction of indifferents, whereof some are *preferred*, some *rejected*, some *neither preferred nor rejected*. *Preferred* are those, which though they are indifferents, have nevertheless a sufficient reason why they are to be had in estimation, as health, soundness of sense, exemption from griefe, glory, and the like. *Rejected* are those, which are not worthy any estimation, as poverty, sickness, and the like. *Neuter* are those, which are neither preferred nor rejected, as to extend or contract the finger.

^c These termes preferred, *προηγμενον*, and rejected, *ἀπορροημενον*, were invented by *Zeno*, upon this ground: ^e As when we speak of the Court, no man saith, the King himselfe is preferred to dignity, but those who are in some honour, next and second to him in rank: so when we speak of life, we call not those things which are in the first place, the preferred or promoted, but those which are in the second: and so likewise in the rejected. Now forasmuch as good hath the first place, it followes, that what is preferred, is neither good nor ill. [No good is reckoned amongst the preferred, because that hath the greatest estimation; but the preferred having the second estimation, approacheth somewhat to the nature of good. It is called preferred, not that it conduceth to Beatitude, but in respect of the rejected.] We define it thus: *an Indifferent with mean estimation*; for it could not be, that nothing should be left in mean things, that is according to, or contrary to nature, neither being left, that nothing should be placed in them, which is sufficiently estimable, this being granted,

ted that there is not something preferred. Rightly therefore this distinction is made; and may more fully be explained by this simile. As if we should suppose our ultimate end, to be so to cast the dy that it may chance right, the dy that shall be so cast as to fall right, must have some thing proposed and preferred towards its end; and on the other side the contrary, yet the proposition of the dy, nothing conduceth to that end, to those which are preferred, relate indeed to the end, but nothing pertain to the power and nature thereof.

^f Of the *preferred* some are *in the Soul*, as ingenuity, art, progression and the like; some *in the body*, as life, health, strength, ability, soundness, beauty; some *externall*, as riches, honour, nobility and the like.

^g In like manner of the *rejected*, some are *in the Soul*, as hebetude, ignorance; some *in the body*, as death, sickness, infirmity, maim, deformity. Some *externall*, as poverty, dishonour and meanness.

Likewise of the *Neuter*, some are *in the Soul*, as imagination, assent; some *in the body*, as whiteness, blackness, some *externall*, which having no estimation or use, are of little value.

Those which are preferred in the Soul, conduce more to living according to Nature, and are of more worth then those of the body, or the externall, as to have a good disposition of mind, is better then to have a good disposition of body.

^h Again, of the *preferred*, some are preferred *for themselves*, as ingenuity, countenance, state, notion, and the like; some *for others*, because they effect something, as Riches, and Nobility; some *both for themselves and others*, as health, strength, soundness, ability: for themselves, as being according to Nature; for others as affording no small benefit.

ⁱ As concerning *Reputation*, *ῥεputation*, *Chrysippus* and *Diogenes* affirm, that being separated from utility, we should not so much as stretch out our finger for it. But those who followed them, not able to withstand *Carneades*, affirmed Reputation to be preferred for it selfe, and that it was proper for an ingenuous man freely educated, to desire to be well spoken of by his Parents, kintred, and good men, and that for the thing it self, not for the use thereof, adding, that as we provide for Children, though to be born after our death; so we must provide for future reputation after death, even for its own sake separated from all use.

^k In like manner of the *rejected*, some are rejected *for themselves*, some *for others*, some *both for themselves and others*; which appears by the rule of Contraries.

CHAP. XIII.

Of Actions and Offices.

OF those *Actions* which proceed from appetite, some are *Offices*, some *præter-offices*, some *neuter*.

b Laert. Cic. de
finib. 3.

Office is that which is preferred, and hath a good reason for the doing thereof, as being convenient to life; or, as others, *Office* is whatsoever reason requireth to be done, as, to honour our Brethren, Parents, Country, to relieve our friends. *Zeno* first gave it this name, *ὁ νόμος*, *Office*, *ἐκ φύσεως νόμος*. It is an action conformable to the dictates of nature, and extends even to plants, and irrationall living creatures, for offices may even be observed in those.

Præter-office is an action, which reason requireth that we do not, as, to neglect our Parents, to contemn our Brethren, to disagree with our Friends, to despise our Country, and the like.

Neuter are those actions which reason neither requireth nor forbiddeth, as the taking up of a straw.

b Stob.

Of *Offices*, some are *perfect*, called *κατασκευαστά*, *Rectitudes*, actions done according to vertue; as, to do wisely, to do justly: Others *not-rectitudes*, actions which have not a perfect office, but a mediate; as, to marry, to go an Embassy, to discourse, and the like.

Of *rectitudes*, some are *in things requisite*, others *not*: Of the first kinde are, to be wise, temperate, and the like: of the second, those which are not requisite to the being such. In like manner are *præter-offices* divided.

Again, of *Offices* some are *ordinary*, as, to have a care of our selves, of our limbs, and the like: Some *extraordinary*, as, to maim our selves, throw away our goods. Accordingly is it of *præter-offices*.

Again, of *Offices*, some are *continuall*, as, to live vertuously: some *intermittent*, as, to question, answer, walk, and the like. Accordingly it is of *præter-offices*.

c Cic de fin. 3.

Office is a mean thing, placed neither amongst the good, nor their contraries; for, there is something in this approvable, so as a right reason may be given for it, as done approvably. That which is so done is office. And forasmuch as in those things which are neither virtues nor vices, there is something which may be of use, it is not to be taken away. Again, it is manifest, that a wise man doth something in these mean things; he therefore, when he doth it, judgeth that it is his office so to do; but, a wise-man is never deceived in judgment, therefore there is an office in mean things. Again, we see there is something which we call a thing rightly done, or a Rectitude, but that is a perfect office; there-

therefore there is an inchoat office; as, if it be a Rectitude *justly* to restore a depositum, to restore a depositum must be a simple office. The addition of *justly* makes it a rectitude, the simple restitution without the additionall terme, is an office.

And since it is not to be doubted, but that in mean things, some are to be performed, others rejected, whatsoever is done in that manner, is comprehended in common office; whence it is manifest, that all men by nature loving themselves, as well the foolish as the wise, will take those things which are according to nature, and reject the contrary. This is therefore one common office of the wise and unwise, conversant in mean things.

All offices proceeding from these, it is justly said, that to these are referred all our thoughts, even the forsaking of life, or continuing in it. In whom most things are according to nature; the office of that person is to remain in life, in whom there are, or are foreseen to be more things contrary to nature, his office is to forsake life, although he be happy, and of a fool to continue in life, although he be miserable; for that good, and that ill, as we have often said, are things that follow afterwards. The first principles of naturall appetite, fall under the judgement and election of a wise man, and is as it were the matter subjected to wisdom. Thus the reason of continuing in life, or forsaking it, is to be measured by all those things we mentioned. For, neither are they who enjoy vertue, obliged to continue in life, nor they who live without vertue to die, and it is often the office of a wise man, to part with his life, even when he is most happy, if it may be done opportunely, which is to live conveniently to nature. This they hold, that to live happily, depends on opportunity; for wisdom commandeth, that a wise man, if it be required, should part with his life. Wherefore vice not having power to bring a cause of voluntary death, it is manifest, that the office even of foolles, who are likewise wretched, is to continue in life, if they are in the greater part of those things, which we hold to be according to nature. And forasmuch as going out of life and continuing in it be alike miserable, neither doth continuance make his life more to be avoided. We say not therefore without cause, that they who enjoy most naturalls, should continue in life.

Hitherto it appertaines to know, that the love of Parents towards their Children is the effect of nature, from which beginning, we may track all mankind, as proceeding from thence. First, by the figure and parts of the body, which declare, that nature carefully provided for procreation. Neither can these two agree, that nature orders procreation, and takes no care that those which are procreated should be loved: For even in beasts the power of nature may be seen, whose care when we behold in bringing up of their young, we think we hear the

M m m m m

very

very voice of nature her selfe. Wherefore as it is manifest, that we abhor pain by nature, so it is likewise apparent, that we are driven by nature to love those we have begotten.

Hence ariseth a common naturall commendation of men amongst men, that it behooveth a man not to seem alienate from man, for this very reason, because he is man. For, as among the parts of the body, some are made only for themselves, as the eyes and ears; others assist towards the use of the other parts, as the thighes and hands: so though some huge beasts are born only for themselves; yet, that shell fish which is called *patula prima*, and the *pinnoleres*, so named from keeping its shell, which shutteth it selfe up so close, as if it taught others to look to themselves: as also Ants, Bees, Storks, do something for the sake of others. Much neerer is the conjunction of mankind, so that we are inclined by nature to Conventions, Counsellis, Cities.

c Cic. offic. 1.

Whatsoever is produced upon the earth, is created for the use of man; but, men are generated for men that they may profit one another. In this we ought to follow nature our leader, and to bring forth common benefit to the publick, by mutuall offices, by giving, by receiving, by arts, by endeavours, and by faculties, to unite the society of man with man.

f Cic. de fin. 3.

The world is governed by the power of God; it is as it were, a common City of men and Gods, and each of us is a part of the world, whence it followeth by nature, that we should prefer the common benefit before our own. For as Lawes prefer the safety of the generall before that of any particular; so a good and wise man conformable to Law, not ignorant of civill office, taketh more care for the benefit of the generall, then of any particular, or of his own. Nor is he who betraies his Country more to be condemned, then he who deferts the common benefit or safety. Whence it followeth, that he is to be commended who undergoeth death for the Common-wealth, and teacheth us, that our Country is dearer to us then our selves. And because that speech is esteemed inhuman and wicked of those who affirm, they care not when they are dead if all the earth were set on fire; it is certainly true, that we are likewise to provide for those who shall hereafter be, even for their own sake. From this affection of the soul, whence proceed Wills and commendations of dying persons, as also, forasmuch as no man will live solitary in a desert, even with the greatest abundance or plenty, it is easily understood, that we are born for conjunction, congregation, or naturall community, we are impelled by nature to benefit others the most that we can. All these are offices, chiefly by teaching and communicating the reasons of prudence, so that it is not easie to finde one, who wil not communicate to some other what he knoweth himselfe.

selfe. Thus we are not only inclined to learn, but also to teach. And as it is given to Bulls by Nature, to fight even with Lyons, for their heifers with great force & impetuosity, so they who abound in wealth, and are able to do it (as is related of *Hercules* and *Bacchus*) are incited by nature to preserve mankind. Likewise, when *Jupiter* is stil'd *Optimus* and *Maximus*, *Salutaris*, *hospitalis*, *Stator*, we hereby expresse that the safety of mankind is under his tuition. But we cannot expect, if we our selves are vile, abject, and neglected amongst our selves, that we should be dear to the immortall Gods, and loved of them. As therefore wee make use of our limbs, before that we have learnt for what cause of utility we have them, so are we conjoined and confociated amongst our selves by Nature to civill community, which if it were otherwise, neither would there be any room for Justice or goodnesse.

Yet though there are mutuall Chains betwixt man and man, man hath no common right with beasts, [by reason of our diff- g Laert. militude, as both *Chrysippus* and *Possidonius* affirm] for all other things saith *Chrysippus*, were made for men and the Gods, but they for community and society one with another, so that men may make use of Beasts for their benefit without doing any wrong.

Moreover, since the nature of man is such, that there is a certain civill right betwixt him and all mankind, he who preserveth that right, is just, who transgresseth it, unjust. But as in a Theater, though it be common, that room which a man possesseth, is justly said to be his place; so this civill right in a City and the World doth not repugne to the propriety of particular persons.

In order to the conservation of all society, conjunction, and dearness betwixt man and man, emoluments and detriments *οφελήματα* and *βλάμματα*, which benefit or hurt must be common amongst them, and not only common but equall. Convenients and Inconvenients, *ευχρησμήματα* and *δυσχρησμήματα*, must be common, but not equall. Those which benefit or hurt, are either good or ill, and therefore must necessarily be equall; convenient and inconvenient are ranked amongst the preferred and rejected, and therefore cannot be equall: Emoluments and detriments are common, but rectitudes and sins not common.

Herein Friendship is requisite, as being one of those things which benefit. Some affirm, that a good man ought to be as much concern'd for his friend as for himself; others, that every man ought to be most concern'd for himself. Yet these latter confesse, that it is contrary to Justice, whereunto we are born, to take away any thing from another, and assume it to our selves.

Neither can friendship be contracted, nor Justice performed

M m m m m 2 for

for private respects and advantages, for then these advantages might overthrow and pervert them. But neither could Justice or friendship be at all, unlesse they were expetible in themselves. Justice is by Nature; it is contrary to a wife man, not only to do an injury, but even to hurt. Neither can it be right to injure those who are our friends, or have deserved well of us; Equity cannot be separated from Utility; whatsoever is equall and just, is likewise honest, and reciprocally; whatsoever is honest, is equal and just.

^h Cic. off. lib.
1. and again.
lib. 3.

^h *Panæti*us, who discoursed most accurately of Offices, proposeth three kinds wherein men use to deliberate or consult of Offices. First, when they doubt, whether that of which the question is, be honest or dishonest. Secondly, whether it be profitable or unprofitable. Thirdly, if that which hath the shew of honesty be repugnant to that which seems profitable.

ⁱ Laert.
^k Sext. Empir.
Pyrrh. hypot. 3.
25.

Next the Gods, we are to reverence our Parents and Brethren. As concerning the buriall of Parents, *Chrysippus* saith, it ought to be done in the most simple manner. For the body, as the Nails, teeth, or hair, thereof nothing pertaineth to us, and therefore ought not to be used with any curiosity or respect. Flesh, if it bee usefull, ought to be converted into aliment (though it were a part of our own body, as the foot) as is proper to it; if uselesse, put under ground, or thrown into some remote place, without more respect then wee have of our nailes or haire when cut off.

^l Cic. de off.
lib. 3.

Concerning the Office of the Buyer, and the Seller, *Diogenes* the Babylonian, and *Antipater* his Disciple differ. *Antipater* holds that all must be laid open, that the Buyer be not ignorant of any thing that the Seller knoweth; *Diogenes* that the Seller as far as is appointed by civill Law, ought only to tell the faults, and to conceal the rest, for as much as he in selling desireth to sell to his best advantage.

Hecaton in his sixth Book of Offices, is full of these questions, as whether a good man in a dearth may give over house-keeping. He disputes it on both sides, but concludes that the office is directed rather by profit then humanity.

He questioneth, whether if we see a Ship be to be disburthen'd by the casting out of something, we should rather cast over-board a horse of great price, or a slave worth little. In this case, private interest leads one way, humanity another.

If a fool in a shipwreck catch hold of a plank, may a wise man wrest it from him if he can? He saith, hee may not, for it is injurious. What may the Master of the Shippe? May not he take his own? No; no more then he may throw a Passenger out of the Ship, because it is his own, into the Sea. For untill they come to the place to which they are bound, the Ship is not the Masters, but the Passengers.

What if two Shipwreck'd persons light upon one plank, and both pluck at it, should one give it over to the other? yes; but to him, who, it is more expedient, should live, either for his own sake or the Common-wealth. But what if these be alike in both? There will be no contention, but either as it were by lot, or mication with the fingers (*giuoco della mora*) one will give place to the other.

What if a Father rob Temples, undermine the publick treasury, should the Son reveal it to the Magistrates? It were a great wickednesse. On the contrary, he ought to defend his Father, if he be called into question. But is not our Country before all Offices? yes, but it is for the good of our Country to have Citizens pious to their Parents.

What if a Father should aim at possession of the Tyranny, on endeavour to betray his Country, shall the Son keep his Counsell? He shall beseech him not to do it. If that prevail not, he shall accuse him, yea, threaten; and lastly, if the matter shall tend to the destruction of the Country, he shall preferre the safety of the Country before that of his Father.

If a wise man receive Counterfeit money for good, if afterwards hee know it to be counterfeit money, may he pay it where he owes anything for good? *Diogenes* saith he may, *Antipater*, that he may not.

If a man sell Wine that will not last, and know it to be such, ought hee to declare it or no? *Diogenes* thinks he is not obliged, *Antipater* conceives a good man must. These are as it were cases of Controversie amongst the Stoicks.

CHAP. XIV.

Of Præteroffices.

As every perfect Office in a rational Creature is a Rectitude, a *Stob.* and alwaies compleat in all numbers; so every *Præter-office* in a rationall creature is a sin. A sin is that which is done contrary to right reason, or in which something of Office is omitted by a rationall Creature. A good deed is the command of the Law. Sin the prohibition of the Law. Hence it is that the Law forbiddeth fools and mad men many things, but prescribeth them nothing, because they are not capable of doing any thing well. All sinns are impiety, as being a resisting of the will of the Gods. The Gods love Vertue and its works; they hate vice and its works. Every sin therefore displeaseth them, and consequently is impiety.

All sinns are equall (so *Chrysippus* in the first of his *morall questions*, and *Persæus*, and *Zeno*) though not alike, for they flow from one fountain, as it were of vice, and the judgment is the same.

same in all, but by the externall object by which that judgment is made, they are rendred unlike. That they are equall is evident from this: If there be not one truth more truth then another, nor one falshood more falshood then another, neither is one deceit more deceit then another, nor one sin more sin then another. He who is distant from *Canobus* a hundred furlongs, and he who is distant but one furlong, are both alike not at *Canobus*: so he who sins more, and he who lesse, are both alike not in the right way.

Yet, though sins are equall, there are some differences in them, forasmuch as some proceed from an obdurat incurable affection, others from an affection not obdurat nor incurable. And though every lie is equally a lie, yet all men do not lie equally; but, every sin is equally sin, for every sin consisteth in lying. Thus *Chrysippus*, *Persæus*, and *Zeno*: But *Heraclides* of *Tarhis*, friend to *Antipater*, and *Athenodorus* hold, that sins are unequal.

CHAP. XV.

Of wise or vertuous Persons. Paradoxes.

There are (according to *Zeno*) two kinds of men, the wise or vertuous, and the vicious. The wise make use of vertue through the whole course of their life, the vicious of vice.

^a Of the wise there are two sorts, one in perfection consummate; the other in progression, procedent; ^b Of the first are these following paradoxes to be understood; ^c not that the Stoicks positively affirm there ever was such a one in nature (for ^e *Zeno*, *Cleanthes*, and *Chrysippus* were great and venerable persons, yet, did not attain the height of human nature) but, that such a one might possibly be.

^d *A wise man is void of passion*, for he cannot fall. There is another kinde of person void of passion likewise, a wicked man that is obdurate and inflexible.

^e *A wise man is void of pride*, honour and dishonour are alike to him. There is another kinde of person void of pride, a wicked man, equally inclinable to dishonour as to honour.

^f *A wise man is austere*, for he neither speaketh for complaisance, nor admitteth any thing spoken in that kinde. There is another sort of austere persons, which resemble foure wine, not fit for drinking, but for medicines only.

^g *A wise man is sincere*, for he taketh care, that he be not thought better then he is, by reason of some specious show, and withall to expresse whatsoever good he hath, without any Rhetoricall gloss.

^h *A wise man is not pragmaticall*; for he declines the doing of any thing that is beyond his office.

ⁱ *A wise man is never drunk*, although he drink wine; for he never sinneth, but doth all things according to Vertue.

^k *A wise man is never mad*, yet sometimes strange phantasies may occur to him through melancholy or delirium, not according to the reason of eligibles, but praternaturall.

^l *A wise man is never grieved*, for grief, according to *Apollodorus*, is an irrational contraction of the Soul.

^m *A wise man is divine*: for he hath God with himself; but a wicked man is an Atheist. An Atheist is taken two waies, for him who is an Enemy to the Gods, and for him who believeth there are no Gods: which all wicked men do not. ⁿ A wicked man is an impious, because he doth all things according to Vice, as the good according to Vertue; and he who hath one vice hath all. He is an Enemy to the Gods, for enmity is the discord of life, as amity is the concord. The wicked differs from the Gods in his course of life, and therefore is an Enemy to them, for they account all their Enemies who are contrary to them. The wicked are contrary to the good, God is good, therefore the wicked are Enemies to God.

^o *A wise man is religious*, for he is skillfull in all divine rites. Religion is the Science of divine worship. He sacrificeth to the Gods, and is pure, detesting all sin, holy and just in Divine things.

^p *A wise man only is a Priest*, skillfull in Sacrifices, business of the Temple, expiations, and other things proper to the Gods.

^q *A wise man only is a Prophet*, endued with the Science of those signs which are communicated by Gods or Demons which belong to humane life. In him therefore are all kinds of vaticination, as well by dreams, birds, and other things.

^r *A wise man reverenceth and loveth his Parents and Brethren*, next the Gods. He hath likewise an innate love of his Children, which the vicious hath not.

^s *A wise man ought to apply himself to some office in the Commonwealth* (according to *Chrysippus*) unless otherwise diverted; For he will encourage Vertue, and suppress Vice, especially in those Commonwealths which are far from perfection. He ought to make Laws, instruct men, prescribe rules. To which is opposite, the study of popularity, specious deceit, prescription of things unprofitable, which are not competent to a wise man.

^t *A wise man ought to marry* (as *Zeno* in his Common-wealth) that he may have Children.

^u *A wise man doth not opinione or think; but believe or know*, for he never assents to any falsity. Ignorance is an infirm assent; he thinks all firmly. There are two kinds of opinion, one an assent

assent to things not comprehended, the other a weak believe. Neither of these are in a wise man, for he never assented without comprehension, and then always firmly, for nothing is hidden from him, otherwise he might have a false opinion. Therefore he is never diffident. Faith is proper to a wise man, for it is a firm exultation. A Science is a firm habit, therefore a wicked man doth neither know nor believe.

^z Laert. Cic. de
finib. lib. 3.
^a Stob.

^a A wise man must imitate the Cynicks: for Cynicisme is the nearest way for vertue, as Apollodorus in his Ethick: ^a Others say, a wise man ought to continue in that Sect, if he have been thereof; but if he have not, not to enter into it.

^b Laert.

^b A wise man may upon occasion eat mans flesh. Of this already amongst the Offices.

^c Laert. Cic.
Paradox.

^c A wise man only is free, the wicked are slaves; for liberty is the power of doing according to our own judgment. Servitude is a privation of the power of doing according to our own judgment. There is another kinde of servitude which consisteth in subjection, a third in being possess'd and subjected, to which is opposed vicious domination.

^d Laert.

^d A wise man only is a King: For Monarchy is a principality subordinate to none, which only consists in the wise, as Chrysippus in his treatise, *That Zeno used words properly*. For (saith he) a Prince must know both good and bad, which none of the wicked knoweth. ^e Dominion and the kinds thereof, Monarchy, Magistracy, Generalship, Admiralty, and the like, are only proper to a wise man; therefore the wise only command, though not actually, yet potentially.

^e Stob.

^f Laert.

^f A wise man only is proper to be a Magistrate, Judge, and Orator; but not any of the wicked.

^g Laert.

^h Laert.

ⁱ Stob.

^g A wise man is void of sin, for he cannot fall into error.

^h A wise man is innocent, and uninjurious, for he cannot hurt either himselfe or others, nor receive, nor do any injury: For, injury is a hurtfull injustice, which is not competent to a wise man, although he may be unjustly assaulted: for he having within himselfe all good and vertue, is not capable of vice or harme.

^k Laert. Stob.

^k A wise man is not mercifull, nor pardons any, remitting nothing of the punishments inflicted by Law, as knowing them to be proportioned to, not exceeding the offence, and that whoever sinneth, sinneth out of his own wickednesse. A wise man therefore is not benign, for he who is benign, mitigates the rigour of Justice, and conceives the punishments inflicted by Law to be greater then they ought: But, a wise man knoweth the Law to be good, or a right reason, commanding what is to be done, and what not.

^l Laert.

^l A wise man nothing wonders at those things which seem Paradoxall, as Charon's Cave, the ebbing and flowing of the Sea, and hot springs, and ebullitions of fire.

^m A wise man will not live in a desert, for he is communicative^m by nature, and practick, and will undertake exercise to strengthen his body.

ⁿ A wise man will pray, requesting good things of the Gods, as ⁿ Laert. Possidonius affirmes, in his first of Offices, and Hecaton in his thirteenth of Paradoxes.

^o A wise man only is a friend: Friendship is only amongst the^o wife, for in them only is an unanimity as to things that concern life and community, so as our friends may make use of them as freely, as we our selves. Unanimity is the Science of common good. A friend is experible in himselfe. Plenty of friends is a good: but, amongst the wicked, there is no friendship; for friendship being reall and not fained, it is impossible it should consist without faith and constancy. But, in the wicked, there is infidelity, and inconstancy, and hostility, and therefore not friendship, but some externall connexions, whereby necessity or opinion ties them together.

^p A wise man doth all things well, as we say, all Pipes play the^p Ismenian tune well. ^q He doth all things wisely, temperately, prudently, modestly, and according to the other vertues, throughout the whole course of his life. A wicked man doth all amisse, sinning in the whole course of his life, inconstant by nature, often grieved by his own ill actions, wretched and troubled, for as much as he is vexed at the thing done, so much is he angry at himselfe for being the Author of it.

^r A wise man loveth^r those, whose beauty expresse their inward vertue. Thus Zeno, Chrysippus, and Apollodorus affirm. For love is an impulsion of benevolence, raised from beauty, which love is not of conjunction, but of friendship. For this reason, Zeno, though he were in love with Thrasontides, a young woman that was in his power, yet, suppress'd his affection because she was averse from him. This Chrysippus calls the love of friendship, it is no way discommendable, for beauty is the flower of vertue.

^s A wise man upon occasion will die voluntarily for his Country and friends; or, in case he be seized by some excessive pain, losse of his senses, or incurable diseases.

^t A wise man is wise, for he compasseth that which is proposed, for he is every way augmented; ^u for he hath attained the just height of wisdom; ^v for he is invincible, and insuperable. The wicked are the contrary.

^x A wise man profiteth the wise, and is mutually profited by all the wise, though not friends or acquaintance, for betwixt them there is a concord and community of goods, and he who benefiteth another, benefiteth likewise himselfe. A wicked man neither conferreth nor receiveth benefits; for one is to move towards vertue, the other is to be moved towards vertue.

N n n n n

Y A

y Stob.

A wise man is a good Oeconomist, skilfull to acquire wealth. Oeconomist is a habit active, and contemplative in the bulesse of a family, Oeconomy is the ordering of expences, works, and possessions; the Science of acquisition is a reason whereby wealth is attained, which some account in indifferents, others in good. But no wicked man is a good Oeconomist, since only a wise man knoweth from whence, how, and how far gain may be acquired.

z Stob.

A wise man only is perfect, for he wanteth no vertue; a wicked man is imperfect, for he hath no vertue. Therefore the wise are alwaies happy, the wicked miserable; which happiness, according to *Chrysippus*, differs nothing from that of God, nor is lesse expetible. The wicked partake of no good, because vertue and that which partakes thereof is good, and those things which are convenient and requisite are proper only to the wise, as the contraries to the wicked.

a Stob.

A wise man is only rich; for good is true riches, and ill true poverty: a wicked man is poor, not having the means to become rich.

b Stob.

A wise man is only obedient; the wicked can neither obey nor command.

c Stob.

A wise man only is honourable; for honour is the reward of vertue, the wicked wanting this, are justly dishonourable.

d Stob.

A wise man only is ingenuous and noble, according to some of the Stoicks; but, others deny it, referring these not to nature, but institution only; according to the proverb, Custom is a second Nature. So that ingenuity is an habit of nature or institution apt to vertue; Nobility is a habit of descent or institution, apt to vertue.

e Stob.

A wise man is pleasing, persuasive, opportune, and sincere; for he is expert in every thing, affable in conversation, and helpfull to the publick: The wicked are the contrary.

f Stob.

A wise man is the best Physician, for he hath considered his constitution, and those things which are requisite for his health.

g Stob.

A wise man may lawfully part with his life, the wicked cannot, because in their life they never acquire vertue, nor eschew vice. But life and death are limited by offices, and their contraries.

h Stob.

A wise man will accept of Empire, and cohabit with Princes; but not unlesse he perceive it may be done without danger, and to much advantage.

i Stob.

A wise man never lyeth; for he who speaketh a falsehood is not properly said to lie, unlesse it be with intent to deceive. A lie may be used many waies without assent, as in War against enemies, or in the like necessity.

k Stob.

A wise man neither deceiveth, nor is deceived, for he never sinneth, he useth not his sight, hearing, or any other sense ill: He is not suspicious, nor repenteth, for both these are proper to fallacious assent.

fallacious assent. He can no way be chang'd or erre, or opinionate.

A wise man only (though not all wise men) *is happy in Children*, *in old age, in death*. ^{1 Stob.}

A wise man doth nothing contrary to his appetite, for all such things are done with a privation, and nothing adverse unforeseen happeneth to him. But in the primitive time, there was some wise man that did not desire or will any thing, because that those things which were then present, were not sufficient to be required by him. ^{m Stob.}

A wise man is meek, for meeknesse is a habit whereby things are done meekly, not breaking forth into Anger. ^{n Stob.}

A wise man is peacefull and modest. Modesty is the Science of decent motion; tranquillity the order of natural motions. The contrary to these are seen in the wicked.

A wise man is free from all Calumny; he calumniates none, and is not calumniated by any; for Calumny is a lying imputation of tainted friends, to which the wise are not liable, for they are true friends; the wicked are, for they are feigned. ^{o Stob.}

A wise man delayeth nothing, for delay is an omission of Office through slothfulness, of which *Hesiod*,

*Nothing deserve a year, a month, a day,
He fights against himself that doth delay.*

A wise man can only incite, and be incited to Vertue, a fool cannot, for he neglecteth precepts, and goeth no further then the words, not proceeding to Action. A wicked man is not desirous to hear or learn, as not being capable by reason of his imprudence of what is rightly said; whence it followeth, that he can neither be incited nor incite to Vertue. He that is capable to be incited, or to incite, must be prepared by Philosophy, which is not comperible to a wicked man; for he who diligently heareth Philosophy, is not prepared to Philosophy, but he who expresseth their doctrine in their life and actions. This no wicked man can do, for he is prepossessed by Vice. If he should be incited, Vice would pull him back; but none that is vicious incited to Vertue, as none sick to health. ^{p Stob.}

Every wicked man is an exile, wanting Law and Country, for both these are good. That a City or Country is good, *Cleantes* proveth thus. If there be a habitation, where those who fly for succour, find justice, it is good, but a City is such a habitation, therefore a City is good. A City is taken three waies, for a habitation, for a convention of men, and for both. In the two latter significations it is called good.

Every wicked man is rustick, for rusticity is ignorance of Laws and civill manners. A wicked man refuseth to live according to Law, and is hurtfull as a savage Beast. ^{q Stob.}

N n n n 2

A

x Stob.

* *A wicked man is tyrannical, cruell, violent, and injurious, whensoever he gets an occasion.*

y Stob.

* *A wicked man is ungratefull, not obliging nor requiting; for he doth nothing by Friendship.*

z Stob.

* *A wicked man is not perseverant, for perseverance is the Science of obtaining our purpose, not being deterred by labour.*

a Stob.

* *A wicked man is not capable of the right of donation. Donation is the good bestowing of estimation, but nothing that is good is comperible to the wicked.*

b Stob.

* *Every wicked man is delighted with his wickednesse, which wee may perceive not so much by his discourse, as actions, which shoves that he is carried on to wickednesse.*

THE THIRD PART.

CHAP. I.

PHYSICK, and the parts thereof.

a Laert.

* **P**HYSICK is divided into these places; *Of Bodies, Of Principles, Of Elements, Of Gods, of Place, Of Vacuum*: thus especially; but generally into three places; *Of the world, Of Elements, Antilogick of Causes.*

That concerning the *World* is divided into two parts; whereof one, Contemplation, is common also to the Mathematicks, concerning fixed stars and Planets; as whether the Sun be of the same magnitude as he appears to be, and whether the Moon be so likewise; of their periods and the like; The other contemplation proper only to Physick, to enquire into the essence of these; whether the Sun and Stars consist of matter and form; whether generate or ingenerate, whether animate or inanimate, whether corruptible or incorruptible, whether govern'd by Providence or the like.

The place concerning *Causes* is likewise twofold; whereof one, Contemplation, is common also to medicinall disquisitions, whereby they enquire concerning the principall part of the soul, and those things which are produced in the Soul & seed, and the like. The other is likewise usurped by the Mathematicks, as, in what manner we see, what is the cause of the visuall phantasie;

How

How are made Clouds, Thunder, Rainbows, Halos, Comets and the like.

CHAP. II.

Of Bodies.

* **N**aturall Philosophy brancheth into two parts, of Corporealls and Incorporealls.

* **A** body is that which doeth or suffereth. It is the sense with essence or substance, and finite: whatsoever is, is a body, for whatsoever is, either doth or suffereth.

* Principles are Bodies void of form.

* Elements are bodies endued with form.

* Causes are incorporeall, because they are spirits.

* Qualities are Corporeall, for they are spirits, and acerial intentions, which affect the parts of all things, generated with form and figure.

* Vertues, Vices, Arts, Memory, Phantasies, Affections, Appetitions, Assents, are bodies, existing in the Supream part of the Soul.

* The Soul is a Body, because it maketh us to be living Creatures.

* Night and day are bodies.

* Voice is a body, for it maketh that which is heard; in a word, whatsoever is, is a body and a subject, (for the Stoicks take away intellectuall substances, affirming all things that are, to be comprehended by sense) onely differences are not subsistent.

* A solid body (according to *Apollodorus*) is divisible three waies, into length, breadth, and depth.

* A superficies is the terme of a body, for that which hath onely length and breadth, but no depth; thus *Possidonius*.

* A line is the terme of a Superficies, or a length without breadth, that which hath length only.

* A point is the terme of a line, or the least mark.

* A body is divisible into infinite, yet it consisteth not of infinite bodies.

CHAP. III.

Of Principles.

* **T**he place concerning bodies is divided into two degrees, into those which produce, and those which are produced, the first Principles, the second Elements.

b Laert.

Principles and Elements differ: Principles are ingenerate, incorruptible: Elements shall perish by conflagration. Moreover, Principles are bodies, and void of form; Elements have forme.

c Laert.

There are two principles of all things, the Agent, and the Patient: The Patient is a substance void of quality, called Matter: the Agent is the reason which is in the Matter, God.

d Sen. Ep. 65.

Matter is sluggish, a thing ready for all things, but will cease if none move it. The Cause, that is, the Reason, formeth matter, and moldeth it which way he pleaseth, out of which he produceth various works. There must therefore be something out of which a thing is made, and also by which it is made. This is the Cause, that Matter is. The Cause or active Reason is God.

e 161d.

In the Agent there is power, in the Patient a certain matter [or capacity], and in both, both; for matter it selfe could not cohere, if it were not kept together by a power, nor that power without some matter; for there is nothing, which is not compelled to be somewhere.

f Cic.

Both the selfe, God and the World, the Artist and his work, they comprehend within this terme, Nature, as if nature were God mixed through the World. Sometimes they call that nature which containeth the World, sometimes that which generateth and produceth things upon the earth.

g Laert. 7. 3.

h Laert. 7. 3.

i Stob. Phys. 14.

16.

The Agent is, as we said, called the Cause. A Cause, according to Zeno, is that, by which there is an effect, which is not a Cause, as Chrysippus, the reason of the effect; or, as Possidonius, the first Author of a thing. A Cause is a body, a not-Cause a Categorical. It is impossible that the cause being assigned, the effect should not be present, which is to be understood thus: The Soule is the Cause through which we live, Prudence the Cause by which we are wise. It is impossible, that he who hath a Soule should not live, or he who hath Prudence should not be wise.

CHAP. IV.

Of Matter.

a Laert.

b Stob. Phys. 14.

c Laert.

The substance of all [qualitative] beings is first Matter, according to Zeno and Chrysippus, in his first of Physicks.

Matter is that of which every thing is made, it hath two names, Substance, and Matter. Substance is of all things in generall, Matter of particulars.

d Laert.

e Stob. Phys. 14.

Universall matter is, [according to Zeno, wholly eternall,] not admitting, as Chrysippus saith, encrease or decrease.

Particu-

Particular matter admitteth augmentation, and diminution, for it remaineth not alwaies the same, but is separated and mixed, so that, according to Chrysippus, its parts perish by separation, and exist by mutuall mission. But those who call fire, aire, water, and earth, Matter, assert not a thing void of forme, but of a body.

Matter is a body, [and finite.] Possidonius saith, that the substance and matter of the Universe is void of quality and form, in as much as it hath not a certain figure and quality in it selfe, but it is alwaies seen in some figure and quality. But, the substantiall nature of the Universe, differs from matter intentionally only.

Matter is passible, for if it were immutable, things could not be generated of it. Hence it followeth, that it is divisible into infinite; yet, it selfe, as Chrysippus saith, it not infinite, for nothing that is divisible is infinite, but matter is continuous. Through this matter, Zeno affirmeth, that the reason of the World, which some call Fate, is diffused as seed.

CHAP. V.

Of the World.

Of this matter was made the World. The World hath several appellations, *κοσμος*, the World, *το παν*, the All; *το δαν*, the whole. *κοσμος*, World, is taken three waies: First, for God him- selfe, who is properly qualified with all Essence, incorruptible, and ingenerate, who framed the Universe after a certain period of time, who resolved all nature into him selfe, and again generated it out of him selfe. Secondly for the starry Ornament: and thirdly that which consists of both.

The All, *το παν*, is one way taken, as Apollodorus saith, for the World, and another way for the System of the World, and the vacuity beyond it. The World is finite, the vacuity infinite.

Thus likewise they distinguish betwixt *το παν*, and *το δαν*, *το παν* includeth also an infinite vacuity, in which the world is: *το δαν*, signifies the world without that vacuity, which neither is increased nor diminished; but its parts are sometimes extended, sometimes contracted. It began from the earth as its center, for the center is the beginning of a Circle.

The world is that which is properly qualified with the essence of all things; or, as Chrysippus and Possidonius define it, a System of Heaven and Earth, and of the natures therein contained; or a System of God and Men, and of all things that were made for them.

The world was made by God, for if (saith Chrysippus) there

be any thing which produceth such things, as Man, though indued with reason, cannot produce, that (doubtlesse) is greater and stronger, and wiser then man. But a Man cannot make the Celestiall things, therefore that which made them, transcendeth man, in Art, Counsell, Prudence, and Power, and what can that be but God?

^h Cic. de nat. 2. ⁱ Laert. de ira dei cap. 13. ^k Laert. The World was made for those animate essences which have the use of Reason, these are the Gods and men, then whom nothing is better. All things of which it consisteth, and which it produceth within it selfe, are accommodated to the use of Man.

The World was made in this manner; ^k God in the beginning being alone by himself, converted all substance (which according to Zeno was fire) first into air, then into Water. And as in the Plant the seed is contained; so God, who is the prolifick reason of the World, left such a seed in the humidity, as might afford easie and apt matter for the generation of those things that were to be produced.

^l Laert. Stob. ^m Stob. Phys. cap. 20. ⁿ Laert. Zeno addeth, that one part tending downward, was condensed into Earth, another part remained partly water, and partly, being exhal'd, air, of a particle of which air flashed out fire.

^m Cleanthes describeth it in this manner. The Universe being set on fire, the middle part thereof first settled downwards, then the next parts by little and little were quenched. Thus the Universe being wet, the extreame fire, (the middle part opposing it) sprang upward, and began the constitution of the World, and the revolution of this constitution shall never end. For as the parts of every thing are at certain times produced of Seed; so the parts of the Universe (amongst which are living Creatures and Plants) are produced in their seasons; and as some reasons of the parts are mixed together in the seed, which being composed, are again dissolved, so of one are all things made; and againe of one is all compounded by an equall and perpetuall revolution.

ⁿ Laert. The World is One, of the same corporall substance, and of a Sphaerickall figure, for this is of all figures most apt for motion. Thus Zeno, Chrysippus, Pissidonius, and others.

^o Laert. The World is seated in an infinite incorporeall vacuity, which is beyond it, circumfused about it, into which the world shall be dissolved by conflagration. The World is finite, the vacuity infinite, yet ^p Pissidonius saith, it is no more then will suffice for the resolution of the World, when it shall perish. By this argument they confute the motion of Atomes downward, introduced by Epicure, for in that which is infinite, there are no locall differences of high or low.

The world is not heavy, because the whole fabrick thereof consisteth of heavy and light Elements, and, being placed in the midst, whither such bodies tend, it keepeth its place. In

In the World there is no vacuity, but it is compleatly one, ^l Laert. for that necessitates a conspiracy and harmony, betwixt Celestialls and Terrestrialls.

The World only is self-sufficient, because it alone hath all in it self, whereof it standeth in no need. Of it self it is nourished and augmented; whereas the parts are transmuted and converted into one another. ^p Plut. contra. ^q Stoic.

The World is a perfect body, the parts of the World are not perfect, because they are respective to the whole, and not of themselves. The Universe is by Nature apt to move it self in all parts, to contain, preserve, and not break, dissolve and burn it self, the Universe sending and moving the same point, and the parts thereof having the same motion from the Nature of the body. Like it is that this first motion is naturally proper to all Bodies, namely, to encline towards the midst of the World, considering the World moveth so in regard of it self, and the parts likewise, in that they are parts of the whole.

* The World is a living Creature, rationally, animate and intellectual (so Chrysippus, Apollodorus and Pissidonius) and hath an animate sensible essence. For a living Creature is more excellent then that which is not a living Creature; but nothing is more excellent then the World, therefore the World is a living Creature. That it is animate is manifest from our Soul, which is a piece thereof taken out of it. (but Boethius denies that the world is a living Creature) The mind, or Providence passeth through every part thereof, as the Soul doth in us, but in some parts more, in others lesse; through some permeating, as a habit, as in the bones and Nerves, through some as a mind, as through the principall (Hegemonick) part. In like manner the whole World is an animate rationally Creature, the Hegemonickall part thereof is the Aether, as Antipater the Tyrian in his eighth Book of the World. But Chrysippus in his first of Providence, and Pissidonius, of the Gods, affirm, that Heaven is the Hegemonick of the World; Cleanthes, the Sunne. But Chrysippus in the same Book (differing from what he said before) affirmeth it to be the purest part of the Aether, which they call the first God, sensibly, because it passeth through all in the air, and through all living Creatures and Plants, but through the Earth as a habit.

* The World, according to the greater part of Stoicks, is corruptible, for it is generated in the same manner as things comprehensible by sense. Again, if the parts thereof be corruptible, the whole is also corruptible; but the parts of the World are corruptible, for they are dayly changed into one another, therefore the whole it selfe is corruptible. And again, if any thing admit any change into the worse, it is corruptible; but the World doth, for it admitteth exsiccation, and inundation; therefore, &c.

O o o o

* The

^a Phil. Ind. de
immortal. mun-
di.

^b Plut. com. not.
^c Numen. apud
Enjed.

^d Plut. com. not.

^e Phil. Ind.
^f Cic. Stob.

^a The World shall perish by fire, caused by the power of fire which is in all things, which, after a long time, consuming all the moisture, shall resolve all things into it self. The Moon, Stars, and Sun, saith *Cleanthes*, shall perish, but God shall assimilate all things to himself, and resolve all into himself. ^c This opinion of the generall conflagration of the World, was held by the first and most antient of this Sect, *Zeno*, *Cleanthes* and *Chrysippus*.

^d This fire is the Seed of the World; after the conflagration it diffuseth it self even into the Vacuity that was beyond the World. Afterwards, by order of the same reason which made the World, it shall withdraw and contract it self towards the generation of a new World, yet not be quite extinguished, but so as that some portion thereof remain, for as much as it is the cause of motion.

But ^e *Boethius*, *Possidonius*, and ^f *Panetius* deny this conflagration, of the World, conceiving rather that the World is eternall, to whom likewise *Diogenes* the Babylonian assents.

CHAP. VI.

Of Elements.

^a Laert.

^a God having converted, as we said, all matter into moisture, and prepared it for the generation of future things, in the next place, produced the foure Elements, Fire, Water, Air, and Earth. Of these discourseth *Zeno* in his Book of the Universe, and *Chrysippus* in his first of Physicks, and *Archedemus* of Elements.

^b Laert.

^b Element is that, of which generated things are first made, and into which they are resolved. The foure Elements are matter or substance endued with quality. Fire is hot, water moist, Air cold, Earth dry; yet not so, but that in Air, there is part of the same quality, for in the highest it is fire, which is called *Aether*, in which is generated the first sphere of Planets, next Air, then Water, the basis of all, Earth, being placed in the midst of all.

^c Of the four Elements, two are light, Fire and Air, the other two, Earth and water, heavy, which properly tend to the centre, but the centre it self is no way heavy.

CHAP.

CHAP. VII.

Of Fire.

^a THE first Element is that of Fire, which, as all bodies tend to the middle, enclineth, as much as the lightnesse of its Nature permits, to the centre of the world, by a circular motion round about it.

^b There are (according to *Zeno*) two kinds of fire, one artificiall, requisite to the use of life, which converteth nutriment into it self; the other inartificiall (so ^c *Cicero* renders *ἀνθρώπινον*) by which all things grow, and are preserved; ^d for whatsoever is nourished and groweth, compriseth within it self the power of heat. This fire is diffused through all the parts of the World, and they are all sustained by it. That it is in the Earth appeareth by Seeds and Roots, which spring up and grow by the temperament of this heat. That it is in Water appeareth, forasmuch as Water is susceptible of greater cold, as by freezing. It is consequently in air also; that being a vapour extracted from Water, and supply'd by motion of the heat which is in the Water. But primarily, and originally, it is in the Element of fire, a Nature absolutely hot, which dispenseth salutary, vitall heat to all other things. ^e This is Nature, saith *Zeno*, and the Soul: Of fire consist the Sun, Moon, and Starrs.

CHAP. VIII.

Of the Starrs.

^a IN the *aether* are generated the Starrs, of the noblest and purest part thereof, without admixtion of any other Nature wholly hot and pellucid, animate creatures indued with sense and Intellect.

^b *Possidonius* defineth a Star, a divine body, consisting of *aethericall* fire, splendid and fiery, never resting, but alwaies moving circularly.

^c That the Starrs are wholly fiery, *Cleanthes* proveth by the testimony of two senses, touch and sight. For the Lustre of the Sun is brighter then of any fire, seeing that it shines so far and wide, to so vast a world; and such is its touch, that it not only warmeth, but oftentimes burneth, neither of which it would do if it were not fiery.

Now (saith he) the Sun being fiery, is either like that fire which is requisite to the use of life, or unto that which is contain-
O o o o o 2

ned in the bodies of living creatures; but this our fire, which the use of life requireth, is a consumer of all things, disturbeth and dispatcheth all things. On the contrary, the other is corporeall, vitall, and salutary, it conserveth all things, it nourisheth, encreaseth, sustainerth, and affecteth with sense; therefore, saith he, there's no question to which of these fires the Sun is like, for he causeth all things to flourish and sprout up, according to their severall kinds: Wherefore the fire of the Sun being like those fires which are in the bodies of living creatures, the Sun must be a living creature also, and so must be likewise the rest of the Starrs in the celestiall fire, which is called Æther or Heaven.

* Cic. nat. deor.
2.

* For seeing that of living creatures, one kinde is generated in the earth, other kinds in the water, others in the aire, it were absurd to think, that in that part which is most apt for generation of living creatures, no living creature is generated. The Starrs possesse the Æther, which being most rare, and in perpetuall agitation and vigour, it is necessary the living creature that is generated in it be endued with most acute sense, quickest mobility. The Starrs therefore have sense and intelligence, whence it followeth, that they are to be reputed Gods. For we say, that they who live in the purest aire are much more acute and understanding, then those who live in a thick climate: The diet likewise is thought to conduce not a little to the sharpening of the understanding. Whence it is probable, the Starrs are endued with most excellent understanding, forasmuch as they dwell in the ætheriall part of the world, and are nourished with exhalations from the Sea and Earth, extenuated by a long distance.

The sense and intellect of the Starrs is chiefly manifest from their order and constancy, for nothing can be moved by proportion and number without providence; in which nothing is temerarious, nothing various, nothing casuall. But the order of Starrs, and constancy throughout all eternity, cometh neither from Nature, for that is void of Reason, nor from Fortune, which affecteth variety, and disalloweth constancy.

Again, all things are moved either naturally, or violently, or voluntarily. Those which move naturally, are carried either by their weight downward, or by their lightnesse upwards, neither of which is proper to the Starrs, for their motion is circular. Neither can it be said, that they are moved violently against their own nature; for what power can be greater? it remaineth therefore, that their motion be voluntary.

^d No fire can subsist without some aliment, ^e the Starrs therefore are nourished by the vapours of the earth.

^f Of Starrs (according to *Chrysippus*) there are two sorts, both which are by nature divine, animate, and providentiall, the fixed

^d Cic.
^e Laert.
^f Stob.

fixed and the Erratick. The multitude of the fixed is, incomprehensible; the Erratick are lower then the fixed. The fixed are all ranked in one superficies, as is manifest to the sight; the Erratick in severall. The sphear of fixed Starrs includeth that of the Erratick. The highest of the Erratick, and next to the fixed Starrs, is the sphear of *Saturn*, next, that of *Jupiter*, after which, that of *Mars*, then that of *Mercury*, then that of *Venus*, then that of the *Sun*, and lastly that of the *Moon*, which being neerest the air, seemeth therefore aeriall, and hath greatest influence upon terrestriall bodies.

^a *Saturn*, *φάων*, finisheth his course in almost thirty years; ^b *Cic. de Nat. deor. 2.*
^c *Jupiter*, *φαιδων*, in twelve; *Mars*, *πυρρην*, in twenty foure Months
wanting six daies; *Mercury*, *σινδων*, in a year; *Venus*, *φωσφορος*, (lowest of the five Planets) in a year.

^d The *Sun* and the *Moon* are properly called *ἀστρα*, Starrs; but ^e *Stob.*
^f *ἀσπ* and *ἀστρον* differ; for every *ἀσπ* is *ἀστρον*, but not the contrary.

^g The rising of a star, *Chrysippus* defineth, its advancement above the earth; and the setting thereof its occultation under the earth. The same Starrs at the same time, rise to some, and set to others. The apparition of a star, *ἐμμεληδ*, is its rising together with the Sun; and the setting thereof, is its setting with the Sun: for setting is taken two waies, in opposition to rising, and in opposition to apparition. As the apparition of the Dog-star is its rising together with the Sun, and its setting is its occultation under the earth together with the Sun. The same is said of the Pleiades.

CHAP. IX.

Of the Sun.

^a Next *Venus* (the lowest Planet) is the *Sun*, the ^b chiefe of all ^c *Cic. nat. deor.*
that consist of this ætheriall fire. The Sun is defined by ^d *Stob. p. 56, 57.*
Cleanthes and *Chrysippus*, an intellectuall Taper, gather'd and
kindled from the vapours of the Sea. ^e *Possidonius* defineth the ^f *Cic. nat. deor.*
Sun, a most pure fire, greater then the earth, of a sphericall figure (as ^g *Cleanthes* also affirmes) answerable to that of the ^d *Stob. p. 57.*
world.

^h That the Sun is fiery, is manifest in that it hath all the operations of fire; ⁱ and forasmuch as he is fire, it followeth that hee ^f *Cic. nat. deor.*
must be nourished. ^g The Sun is nourished by exhalations from ^g *Stob. p. 56.*
the great Ocean. ^h *Laert.*

ⁱ According to the expansion of this subjected aliment, saith ^h *Stob.*
Cleanthes, in his motion from Tropick to Tropick. He moveth in a spirall line, from the Equinoctiall towards the North, and towards the South. ⁱ *Zeno* saith, he hath two motions, one with ^d *Stob. p. 57.*
the

^c *Laert.*
^f *Cic.*
^g *Stob. p. 56.*
^h *Laert.*

the World from East to West, the other contrary, through the Signes.

^k Laert. That the Sun is greater then the Earth, appeareth in that it enlightneth, not only all the Earth, but Heaven also. Again, the shadow of the Earth being conicall, argues the Sun to be greater then the Earth. Again, it is visible every where by reason of its magnitude.

^l Laert. The Sun is Eclipsed by interposition of the Moon betwixt us and that part of the Sun which is toward us (as Zeno in his book of the Universe.) For meeting the Sun, and coming under him, she seemeth to darken his light, and afterwards to disclose it again, as will appear in a basin of water.

CHAP. X.

Of the Moon.

^a Stob. Phys. p. 19. ⁴ IN the lowest part of the æther is the Moon: The Moon (according to Zeno) is an intellectuall, wise, igneous, Star consisting of artificiall fire. Cleanthes saith, she is of a fiery substance, and of a dirty figure. ^b Lipsius for *αἰὼνιστὴν*, dirty, substitutes *αἰὼνιστὴν*, as if of the same figure, as a nat or cap. But perhaps there needs no alteration, for they ^c affirmed, as she is nearer to the Earth then the Sun, so is she of a more terrene Nature. ^d Possidonius and most of the Stoicks affirm, she is mixt of fire and air, ^e by reason of which diversity of substance she is not subject to corruption. ^f To this mixtion of air in her composition, they impute likewise those spots which are seen in her face. ^g She is greater then the Earth, as well as the Sun is, and Sphaerick as the Sun, yet appeareth in various figures, the full-Moon, first quarter, New-Moon, last quarter.

^h Stob. p. 59. ^h Chrysippus saith, she is a fire collected after the Sun, from the exhalation of fresh Waters, for which cause she is likewise nourished by them, as ⁱ Possidonius also asserteth.

^k Laert. ^k Her motion is spirall; ^l Zeno saith, she hath two motions, as the one with the World from East to West, the other contrary through the signes. ^m The period of her course is called a Month; ⁿ *μῆς*, is likewise that part of the Moon which appeareth to us, for one halfe of her is alwaies turned towards us.

^l Laert. The Moon is Eclipsed when she falleth into the shadow of the earth. For although every month she is opposite to the Sun, yet she is then only eclipsed when she is fullest, by reason of the obliquity of her course, whereby her latitude is varied towards the north and south. When therefore she happens to be neer the Ecliptick, and opposite to the Sun, she is eclipsed; which happens (as Possidonius saith) in *Libra* and *Scorpio*, and in *Aries* and *Taurus*.

Taurus. Thus *Laertius*, but *Possidonius* seemes to have been ignorant of, or not to have considered the motion of the Nodes of the Moon (commonly called *Caput & Cauda draconis*) whereby the restitution or period of Eclipses is made in fifteen yeeres, (*ἡμετέριος ἀνατολὴ*) which was the ground of *Meton's period*, and of the Cycle of the Moon, in the Julian Calender.

CHAP. XI.

Of Aire.

^a Next the sphere of the Moon (saith *Chrysippus*) is the element of *Aire*, interposed betwixt the Sea and Heaven (^b sphaerick in figure) ^c consecrated by the name of ^d *Juno*, Sister and Wife of *Jupiter*, who is the *Æther's* betwixt these there is a neer conjunction.

^e The Aire is divided into three regions, the highest, the middle, and the lowest. The highest region is the hottest and dryest, and rarest; by reason of the vicinity of the eternal fires. The lowest and neerest to the earth is thick and calligittous; because it receiveth terrene exhalations. The middle region is more temperate then the higher and lower, as to fixity and rarity, but colder then both. This, wherein the clouds and winds are generated, is, according to *Possidonius*, forty furlongs above the earth. Next to it is the pure and liquid aire of untroubled light. From the turbulent part to the Moon is twenty hundred thousand furlongs.

^f To the aire is attributed the primitive cold.

^g As concerning things in the Aire. *Winter* is the rigour of the aire, next above the earth, occasion'd by the remoteness of the Sun, and is the coldest of the seasons of the year. *Spring* is the season succeeding *Winter*, preceding *Summer*, and is a good temperature of the air, occasion'd by approach of the Sun. *Summer* is that season of the year, when the aire above the earth is warmed, by the Sun's access towards the north. *Autumne* that season of the year which followeth *Summer*, and precedeth *Winter*, is made by the return of the Sun from us.

^h *Winter* commeth, when the aire is predominant in thicknesse, and is forced upward: *Summer*, when the fire is predominant, and driven downward.

ⁱ *Winde* is a fluxion of the aire, having severall names, from the variety of places; as for example: That which bloweth from the darknesse of the night, and Sun-setting, is called *Zephyrus*; from the East and Sun-rising, *Apeliotes*; from the North, *Boreas*; from the South *Lybs*. ^k It is occasion'd by the Sun's extension of the vapours.

^l The

1 Laert.

¹ The *Rainbow* is a reflection of the Sun's beams from a humid cloude: or, as *Possidonius*, an apparition of part of the Sun or Moon in a cloud, dewy, concave, and continuous to the phantasy, as in a looking-glasse, the representation of a Circle.

m Laert.

^m *Comets* are fires subsisting of thick air, carried up to the ætheriall place.

n Laert.

ⁿ *Ziaze* is an accension of suddain fire, swiftly carried through the air, appearing length-waies.

o Laert.

^o *Rain* is a conversion of clouds into water, when either from the Earth, or from the Sea, by the power of the Sun, the humour is drawn upwards ineffectually.

p Laert.

^p *Frost* is congealed rain.

q Laert.

^q *Hail* is a concrete cloud, disperfed by the winde.

r Laert.

^r *Snow* is humidity, from a concrete cloud, according to *Possidonius*.

f Laert.

^f *Lightning* is an accension of clouds, which are driven by the winds upon one another, and broken, according to *Zeno*.

r Laert. *Plut.*
plac. *Phil.* 3. 3.

^r *Thunder* is a noise occasion'd by the collision of clouds.

Stob. p. 65.

^u *Thunderbolt* is a strong inflammation, rushing upon the earth with great violence, when the clouds by impulsion of the winds are broken against one another. Some define it a conversion of fiery inflamed aire, violently rushing down.

x Laert.

^x *Typho* is a violent Thunder, thrust down with a great force of winde, or a smoaking winde, which rusheth down upon the breaking of the cloud.

Prefter is a cloud inclosed with fire by winde in the concavities of the earth: There are many kinds thereof, *Earthquakes*, *Chasma's*, and the like.

CHAP. XII.

Of Water and Earth.

a Stob.

^a That part of the world (saith ^a *Chrysippus*) which is the most solid support of nature, as bones are in a living creature, is called the earth: About this the water is evenly diffused. The earth hath some uneven parts arising out of the water, called Islands, or, if of large extent, Continents, from the ignorance of man, who knowes not, that even those are Islands, in respect of the great Ocean.

b Plut. plac.
Phil. 3. 9. 1. aert.
c Plut. plac.
Phil. 3. 10.

^b The earth is in the midst, being in the nature of a Center, one and finite, ^c sphericall in figure. The water is likewise sphericall, having the same center with the earth.

The earth hath five *Zones*, one northern, beyond the Arctick Circle, uninhabitable through extremity of cold; another temperate; a third not habitable by reason of extreame heat, whence

it

it is called *Torrid*; a fourth temperate, a fifth southern, not habitable by reason of cold. * But *Possidonius* conceiveth the Climate ^a *Cleomed.* under the Equinoctiall to be temperate; for, saith he, under the Tropicks where the Sun dwells longest, the places are habitable, and why not then under the *Æquator*? Again, the night being equall to the day, affordeth leisure enough for refrigeration, which is assisted likewise by showers and winds.

* The generation of the world began from the earth, as from ^a *Stob.* the Center; for the Center is the beginning of a sphere.

^d Plants have not any soul at all, but spring up of themselves, ^d *Plut. plac. Phil. 5. 26.* as it were by chance.

CHAP. XIII.

Of Mixture and Temperament.

^a *Chrysippus* asserteth a Spirit moving it selfe to it selfe, and ^a *Stob. Phys.* from it selfe, or a spirit moving it selfe backwards and forwards. He calleth it spirit, as being moved aire, answering in some proportion to the *Æther*, so that it both meets in one; and this motion is only according to those who think, that all nature receiveth mutation, solution, composition, and the like.

Composition, mixtion, temperament, and confusion are different. Composition is a contract of bodies, whose superficies are contiguous to one another, as in heaps of grain or sand. Mixtion is of two or more bodies, whose qualities are diffused through the whole, as we see in fire, and red hot iron, and in our own soules; for every where there is a diffusion through entire bodies, so as one body doth passe through another. Temperament is of two or more humid bodies, whose qualities are diffused through the whole. Mixtion is also common to drie bodies, as to fire and iron, to the soul and the body, temperament only to the humid. For qualities appear from the temperament of severall humid things, as of wine, honey, water, vinegar, and the like; that in such temperament, the qualities of the things tempered remain, is evident from this, that oftentimes they are by some art separated from one another. For, if we put a sponge dipped in oyle into wine mixt with water, the water, separating it selfe from the wine, will gather to the sponge. Lastly, confusion is the transmutation of two or more qualities into another of a different nature, as in composition of Unguents and Medicines.

P P P P P

CHAP.

CHAP. XIV.

Of Generation and Corruption.

^a Stob. Phys.

Possidonius asserteth foure species of generation and corruption, of things that are into things that are (for that of things that are not, and of things that are not he rejected, conceiving there is none such.) Of transmutations into things that are, one is by division, another by alteration, a third by confusion, a fourth of the whole by resolution. Of these, alteration concerneth the substance, the other three are of the qualities which inhere in the substance. According to these are generations made. But the substance it selfe is neither augmented nor diminished by apposition or detraction, but is only altered as happeneth to numbers and measures. But in things properly qualited, as *Dion* and *Theon*, there is augmentation and diminution, wherefore the quality of each remaineth from the generation untill the corruption thereof; in plants and living creatures which are capable of corruption. In things properly qualited, he asserted two susceptible parts; one, according to the substance, another according to the quality. This, as we have often said, admitteth augmentation and diminution. Neither is the thing properly qualited, and the substance out of which it is, all one, nor divers, but only, not all one, because the substance is a part, and occupateth the same place; but things that are divers have distinct places, and are not consider'd in part. That as to the thing properly qualited, and as to the substance, it is not the same, *Mnesarchus* affirmeth to be evident, because it is necessary, that to the same happen the same things. For if, for example, a man having formed a horse, should break it, and make a dog, we would presently, beholding it, say, this was not before, but it is now: So are the qualited and the substance divers. Neither is it likely that we should all be the same as to substance; for it often happens, that the substance is preexistent to the generation, as the substance of *Socrates* was, before *Socrates* was; and after the corruption and death of *Socrates*, the substance remaineth, though *Socrates* himselfe be not.

CHAP. XV.

Of Motion.

^a Stob.

Motion (according to *Chrysippus*) is a mutation of parts, either in whole or in parts, or an excession out of place, either in whole or in part, or a change according to place, or figure.

figure. *Jaculation* is a vehement motion from on high. *Rest* is partly a privation of motion in a body, partly the same habit of a body before and after. There are two first motions, *right* and *oblique*; from the mixtion of these ariseth great variety of motions.

^b *Zeno* affirmes the parts of all things consisting by themselves ^b *Sub.* are moved towards the middle of the whole, and likewise of the World it self; wherefore it is rightly said, that all parts of the World tend to the middle thereof, and principally the heavy, and that there is the same cause of the *rest* of the World in the infinite vacuity, and of the *rest* of the Earth, in the World, in the midst of which it is constituted as a point. All bodies have not gravity, as air, and fire; yet these in some manner tend to the midst of the World.

CHAP. XVI.

Of Living Creatures.

Of Animate Creatures there are two kinds (for Plants as wee ^a *Plat. Pl. Ph.* said have no souls) some are appetitive and concupiscible, others rationally. The *Soul*, according to *Zeno*, *Antipater* and *Possidonius*, is a hot spirit, for hereby we breath and move. *Cleanthes* saith, we live so long as that heat holdeth.

Every soul hath sense and is a spirit innate in us, wherefore it is a body, and shall not continue after death; yet is it by Nature corruptible, notwithstanding, that it is a part of the Soul of the Universe which is incorruptible: Yet some hold, that the lesse firm Souls, such as are those of the unlearned, perish at the dissolution of the body; the stronger, as those of the wise and virtuous, shall last even untill the generall conflagration.

^b The Soul hath eight parts, whereof five are the Sences; the ^b *Laert. Phil. plac. phil. 4. 4.* sixth generative, the seventh Vocall, the eighth Hegemonick.

^c The Supream or Hegemonick part of the Soul, is that which ^c *Plut. plac. phil. 4. 4.* maketh Phantasies, assent, sense, appetite. This Supreme part is called Ratiocination; ^d it is seated in the Heart; some say in the ^d *Plut. plac. phil. 4. 4.* Head, as in its sphear.

^e From the Hegemonick issue and are extended to the body ^e *Plut. plac. phil. 4. 21.* the seven other parts, which it guideth by their proper Organs, as a fish its claws.

Sense is an apprehension by the Sensitive Organ, or a comprehension. Sense is taken many waies; For the faculty, habit, act, phantastic, whereby the sensible object is comprehended, and the Hegemonick parts of the Soul are called Sense. Again, the Sensories are intelligent spirits, diffused from the Hegemonick to the Organs. ^f *Plut. plac. phil. 4. 21.* The senses are Sight, Hearing, Smell, Taste, Touch: ^g *Plut. plac. phil. 4. 21.*

^h *Sight* is a spirit extended from the Hegemonick part to the ^h *Eies.*

Ppppp 2

Eyes. Sight is made by contraction of that light which is between the eye and the object into a Cone, according to *Chrysippus*. *Apolodorus* saith, that part of the Air which is Conicall is next the sight, the Base next the Object; so as that which is seen is pointed out to by the Air as by a stick.

Colour is the first figuration or habit of matter.

Darknesse is visible, for from the sight there issueth a splendor which passeth round about that darknesse. Neither is the sight deceived, for it truly sees that it is dark. *Chrysippus* saith, that we see according to the intention of the mediate air, which is struck by the visuall spirit, which passeth from the Hegemonick to the apple of the eye, and, after that blow, falleth upon the ear next, extending it self in a Conicall figure. Again, from the eye are emitted fiery raies, not black or dusky, and therefore darknesse is visible.

i Plut. Pl. Ph.
4. 21.

Hearing is a spirit extended from the Hegemonick part to the Ears. Hearing is made when the Air betwixt the speaker and hearer is verberated in a circulation; and at last by agitation, passeth in at the Ears, as the circles that are made in a pond, by casting in a stone.

k Plac. Phil.
4. 21.

Smelling, is a spirit extended from the Hegemonick to the nostrils.

l Plut. ibid.

Tasting is a spirit extended from the Hegemonick to the Tongue.

m Plut. ibid.

Touching is a spirit, extended from the Hegemonick part to the superficies, so that it perceiveth that which is obliged to it.

n Plut. ibid.

The sixth part of the Soul is the Generative, which is a spirit from the Hegemonick to the *Parastatae*; of this part, see *Laertius* from *σοφισμα Ν. λεγουσιν ειναι, &c. το αεθ οσφαις*, and *Plutarch de Philosoph. Plac. lib. 5. cap. 4, 5, 9, 11, 12, 13, 15, 16, 17, 23.*

o Plut. ibid.

The seventh and last part of the Soul, is that which Zeno calls vocall, commonly called the Voice. It is a spirit proceeding from the Hegemonick part to the throat, tongue, and other proper Instruments of speech. Voice is Air, not composed of little pieces, but whole and continuous, having no vacuity in it. This Air being struck by the wind, spreadeth into circles infinitely, untill the Air round about it be filled like the Water in a pond by throwing in of a stone, only the Water moves spherically, the Air circularly. Voice is a body, for it acteth, it striketh upon, and leaveth an impression in our Ear, as a seal in Wax. Again, whatsoever moveth and disturbeth some affection is a body; Harmony moveth with delight, discord disturbeth. Again, whatsoever is moved is a body, but Voice is moved and reverberated from smooth places, as a ball against a Wall. So in the Egyptian Pyramids, one Voice is redoubled four or five times.

p Plut. Pl.
Ph. 4. 19.

CHAP.

CHAP. XVII.

Of God.

Hitherto of the Material principle, and that which is produced of it; we come now to the other principle, the Agent, God.

This question they divide into four parts; first, that there are Gods; secondly, what they are; thirdly, that they order the world; fourthly, that they take care of humane affairs. *a Cic. nat. deor. lib. 2.*

Cleanthes saith, that the notions of God are imprinted in the minds of men from four causes. First, from Divination, for the Gods afford us signes of future things, wherein if there be any mistake, it is not from their part, but from the error of humane conjecture. The second is from the multitude of good things we receive by the temperature of Heaven, the fertility of the Earth, and abundance of other benefits. The third from the Terror of Thunder, Tempest Rain, Snow, Hail, Devastation, Pestilence, Earthquakes, and sometimes groanings, showers of stones and blood, Portents, Prodigies, Comets and the like; with which men are affrighted into a belief, that there is a heavenly divine power. The fourth and greatest cause is the acquability of the motion and revolution of Heaven, the Sun, Moon and stars, their distinctions, variety, beauty, order, the very sight whereof declares that they were not made by chance. *Cic. ibid.*

That there are Gods *Chrysippus* proveth thus: If there is something in Nature, which the mind, reason, power, and faculties of man could not make, that which did make it is better then Man; but Celestiall things, and all those, whose order is sempiternal, could not be made by Man; there is therefore something which made them, which is better then Man, and what is that but God? For if there are no Gods, what can there be in Nature better then Man, for in him only is reason, then which nothing is more excellent? But for a man to think that there is nothing in the World better then himself, is a foolish arrogance. Therefore there is something better, and consequently there is a God. *b Cic. ibid.*

Zeno more concisely thus; That which is rationall is better then that which is irrational, but nothing is better then the World, therefore the World is rationall. In like manner may be proved that the World is wise, that it is happy; that it is eternal, for all these are better then the want of these; But there is nothing better then the World; whence it followeth that the World is God. *c Cic. ibid.*

Again, he argues thus. No part of an insensible thing hath sense; but the parts of the World have sense, therefore the World hath sense.

He

He proceedeth to urge this more strictly : Nothing, saith he, that is void of minde and reason, can of it selfe generate that which is animate and rationall ; but the world generates animate and rationall creatures, therefore the world is animate and rationall.

Likewise, according to his custome, he concludeth his argument with a similitude: If out of an Olive-tree should come harmonious Pipes, that made Musick, you would not doubt, but that the science of Musick were in the Olive-tree. What if a Plain-tree should bear Musickall instruments, you would think there were musick in those Plain-trees : Why then should we not judge the world to be animate and wise, that produceth out of it selfe animate and wise creatures.

There is nothing besides the world which wanteth nothing, and which is perfect and compleat in all its numbers and parts : for as the cover, saith *Chrysippus*, was made for the shield's sake, and the scabberd for the swords ; so besides the world, all other things were made for the sake of something else. Fruites of the earth were made for living creatures, living irrationall creatures for the use of man, horses for carriage, oxen for tillage, dogs for hunting and defence ; but, man himselfe was made to contemplate and imitate the world. Not that he is at all perfect, but only a part of that which is perfect. But the world it selfe, forasmuch as it comprehendeth all things, neither is there any thing which is not in it, is every way perfect. What therefore can be wanting to that which is best ? But, there is nothing better then the minde and reason, therefore these cannot be wanting to the world.

Chrysippus addeth this comparison: As all things are best in the most perfect and mature creatures, as in a Horse better then in a Colt, in a Dog better then in a Whelp, in a Man better then in a Child : So that which is best in all the world, must be in that which is perfect and absolute ; but, then the world, nothing is more perfect, nothing better then vertue, therefore the world hath proper vertue. The nature of man is not perfect ; yet, in man there is vertue, how much more then in the world ? The world therefore hath vertue, therefore it is wise, and consequently God.

Thus the notion and apprehension men have of God, is, first, by conceiving the beauty of those things which are objected to their eyes, for no beautifull thing hath been made by chance and adventure, but composed and framed by some ingenious and operative art. Now that the heaven is beautifull, appeareth by the form, colour, and bignesse thereof, by the variety also of starres disposed therein. Moreover, the world is round in manner of a ball, which figure of all others, is principall and most perfect, for it alone resembleth all the parts ; for
being

being round it selfe, it hath the parts also round.

As to the second part of the question, ' God is an immortall c *Laert.*
being, rationall, perfect, or intellectuall in Beatitude, void of all evill, provident over the world, and things in the world, not of human form, maker of all, and as it were father of all. *Plat. Pl. Ph.*

' They define God a spirit full of intelligence, of a fiery nature, having no proper form, but transforming himselfe into whatsoever he pleaseth, and resembling all things. *Plat. Pl. Ph.*

We understand by God, saith *Antipater*, a living nature or substance, happy, incorruptible, doing good to mankind. All men acknowledge the Gods immortall. They who deprive the Gods of beneficence, have an imperfect notion of them, as they likewise, who think they are subject to generation and corruption.

' Yet, are there some Gods, saith *Chrysippus*, ' generative and mortall, as well as there are others ingenerate : [The world is starres, and earth are Gods, but the supremum God is the aetheriall minde, *Jupiter*.] The sun, moon, and other such like Gods were begotten; but *Jupiter* is eternall. Other Gods use a certain nourishment, whereby they are maintained equally ; but *Jupiter* and the world after another sort then the generated, which shall be consumed by fire. *Jupiter* groweth continually, untill such time as all things be consumed in him, death being the separation of the soul and body ; for seeing that the soul of the world never departeth at all, but augmenteth continually, untill it have consumed all the matter within it selfe, we cannot say that the world dieth.

The substance of God, *Zeno* affirms to be the whole World and Heaven, so also *Chrysippus* in his 1st of the Gods, and *Possidonius* in his first of the Gods. But *Antipater* in his 7th of the World, affirms his substance to be aeriall. *Boethius* in his book of nature, saith, the substance of God is the spear of fixed stars. Sometimes they call him a nature containing the world, sometimes a nature producing all upon earth.

As concerning the third part of the question, they affirm, that God is an operative artificiall fire, methodically ordering and effecting the generation of the world, comprehending in himselfe all prolifick reason, by which every thing is produced according to Fate. God is a Spirit, diffused through the whole world, having severall denominations, according to the severall parts of the matter through which he spreadeth, and the severall effects of his power shewn therein. They call him *Δία*, as *Διὸς πατέρα*, by whom all things are : *Ζεύς*, as the author of life. *Μινέρβα*, as diffused through the aether ; *Ιουνο*, as through the aire ; *Βουλκαν*, as through the artificiall fire ; *Νεπτυν*, as through the water ; *Κερες*, as through the earth. In like manner the rest of his names were imposed, with respect to some proper
ty. *ἡγεμον* *ἡγεμον*

n Cic.

o Cic.

ty. " This place was first discoursed upon by *Zeno*, after whom, *Cleanthes* and *Chrysippus* dilated more largely upon it.

° By this Providence, the World, and all parts of the World, were in the beginning constituted, and are in all time ordered. This disputation they divided into three parts: The first, from the same reason that teacheth us there are Gods, inferreth, that the World is ordered by them, seeing that there is nothing higher or more excellent, then this administration. The second, from that reason which teacheth us, that all things are subjected to an understanding nature, and exquisitely ordered by it, inferreth, that it is generated of animate principles. The third place is derived from admiration of celestia and terrestriall things. Upon these, *Cicero* discourseth at large, according to the opinion of the Stoicks.

As to the fourth part of the question in generall concerning the Gods, that they have a particular providentiall care of man-kinde, it is manifest, in that whatsoever is in this world was made for the use of man, and is conducible thereunto; and if for the whole species, they must consequently have the same care of particulars, which they expresse by many portents, and all those signes whereupon the art of *Divination* depends. There was never any great person without some divine inspiration. But we must not argue from hence, that if the corn or vineyard of any man be hurt by a Tempest, or Fortune deprive him of any of the conveniencies of life, that he to whom this hath happened, may be judged to be hated or neglected of God. The Gods take care of great things, the little they neglect; but to great persons all things have alwaies a happy issue.

p Agel. lib. 6.
cap. 1.

° *Chrysippus* in his fourth Book of *Providence* saith, there is nothing more ignorant, nothing more fordid then those persons, who think, good might have been without ill. For, Good and Ill being contraries, it is necessary, that both consist together mutually, sustaining one another, as it were by opposition. For, how could we understand *Justice*, unless there were *Injuries*? What is *Justice*, but a privation of *Injustice*? How can *Fortitude* be understood, but by opposition to *Fear*? How *Continence*, but from *Intemperance*? How *Prudence*, if there were not *Imprudence*? Why do not these fooles desire that *Truth* might be without *Fals-hood*? Such are *good* and *ill*, *happinesse* and *misery*, *griefe* and *pleasure*; one is ty'd to the other, as *Plato* sayes, by their contrary ends.

q Agel. ibid. V.

° Here followeth the question, whether that Providence which framed the world and mankinde, did make likewise those corporeall infirmities and sicknesses which men suffer. *Chrysippus* affirmeth it was not the intent of Nature to make men obnoxious to sickness: For this agreeth not with the Author of Nature, and Parent of all good things; but he having genera-

ted

ted many great things, most apt and usefull, other things also, incommodious to those which he made, were aggenerated together with them, coherent to them, made, not by Nature, but certain necessary consequence, κατὰ παρακαλῶσιν. As, saith he, when Nature framed the bodies of Men, more subtle reason & the benefit of the World, would have required that the head should have been made of the finest and thin bones; but this utility would have been followed by another extrinsecall inconvenience of greater consequence, that the head would be too weakly defended, and broken with the least blow. Sicknesses therefore and diseases are engendered whilst health is engendered. In like manner saith he, whilst *Virtue* is begotten in Man, by the counsell of Nature, vices likewise are begotten by contrary affinity.

CHAP. XVIII.

Of Nature.

NEXT *Jupiter*, *Possidonius* placeth Nature. By Nature they sometimes understand that which containeth the World, as we said, is to be understood of God. For that Nature which containeth and preserveth the World, hath perfect fence and reason, which power is the Soul of the World, the mind and divine Wisdom. ° Thus under the terme of Nature, they comprehend both God and the World, affirming that the one cannot be without the other, as if Nature were God permeating through the World, God the mind of the World, the World the body of God. ° This *Chrysippus* calleth *Common-Nature* in distinction from particular Nature. ^{a Plut. Plac. 1. 28. Laert.}

° Nature is defined by *Zeno* an artificial fire, proceeding in the way of generation, which is the fiery spirit, the Artist of formes; by others, a habit receiving motion from it self, according to prolifick reason, and effecting and containing those things which subsist by it, in certain definite times, producing all things, from which it self is distinct by Nature, proposing to it self these two ends, *Utility* and *Pleasure*, as is manifest from the production of man. ^{b Laert. lib. 7. cap. 3. c Plut. d Laert.}

Q. q q q q

CHAP.

CHAP. XIX.

Of Fate.

a Stob. 1. 9.
Plut.

^a The third from Jupiter (according to *Possidonius*) is Fate, for Jupiter is first, next Nature, then Fate.

b Plut. Pl. Ph.
1. 28.

^b They call Fate a concatenation of Causes, that is, an order and connexion which cannot be transgressed.

Fate is a cause depending on Laws, and ordering by Laws, or a reason; by which the World is ordered.

c Laert.

^c Fate is, according to *Zeno*, the motive power of matter, disposing so and so, not much differing from Nature and Providence.

d Stob.

^d *Panetius* affirmeth Fate to be God.

e Stob.
f Agel.

^e *Chrysippus* defineth Fate a spirituall power, governing the World orderly; or, a sempiternall and indeclinable series and chain of things, it self, rolling and implicating it self by eternall orders of consequence, of which it is adapted and connected; or, as *Chrysippus* again in his Book of *Definitions* hath it, ^g The reason of the World, or Law of all things in the World, governed by Providence; or the reason why things past have been, the present are, the future shall be. For Reason, he useth Truth, Cause, Nature, Necessity, and other termes, as attributed to the same thing in different respects. Fate from the severall distributions thereof, is called *Clotho*, *Lachesis* and *Atropos*. *Lachesis*, as it dispenfeth to every one, as it were by lot; *Atropos*, as it is an immutable dispensation, from all eternity; *Clotho*, in allusion to the resemblance it hath with spinning and twisting of Threads.

h Pl. Pl. Ph. 1.
27.
i Pl. Ph. 1. 29.

^h Necessity is a cause invincible, most violent, and inforcing all things. ⁱ Fortune is a Cause unknown and hidden to humane reason. For some things come by Necessity, others by Fate, some by deliberate Counsel, others by Fortune, some by Casualty.

k Pl. Ph. 1. 27.

^k But Fate, being a connexion of Causes interlaced and linked orderly, compriseth also that cause proceedeth from us.

l Laert.

^l That all things are done by Fate, is asserted by *Zeno* in his Book of *Fate*, and *Possidonius* in his second Book of *Fate*, and *Boetius* in his 1th of *Fate*. Which ^m *Chrysippus* proves thus. If there is any motion without a cause, then every axiom is not either true or false, for that which hath not efficient causes, will be neither true nor false; but every axiom is either true or false, therefore there is no motion without a cause. And if so, then all things that are done, are done by precedent causes, and if so, all things are done by Fate. That all axioms are either true or false, *Cicero* saith, he labour'd much to prove, whereby he takes away,

Possibles

possibles, indeterminates, and other distinctions of the *Academicks*, of which see *Alcinous*, Chap. 26.

ⁿ In answer to the sluggish reason, if it be your fate to die of this sickness, you shall die whether you have a Physician or no; and if it be your fate to recover, you shall recover whether you have a Physician or not. *Chrysippus* saith, that in things some are simple, some conjunct. Simple is thus, *Socrates* shall die on such a day; for whether he do any thing or not, it is appointed he should die on such a day. But if it be destin'd thus, *Laius* shall have a son *Oedipus*, it cannot be said, whether he accompany with a woman or not, for it is a conjunct thing, and *confatall*, as he termes it, because it is destin'd that *Laius* shall lie with his wife, and that he shall get *Oedipus* of her. As if we should say, *Milo* shall wrastle at the Olympick Games, and another should infer, then he shall wrastle whether he have an adversary or no, he were mistaken; for that he shall wrastle is a conjunct thing, because there is no wrastling without an adversary. Thus are refuted all sophismes of this kinde (you shall recover whether you have a Physician or not) for it is no lesse determined by fate that you shall have a Physician, than that you shall recover. They are *confatall*.

Thus there being two opinions of the old Philosophers; one, that all things are so done by Fate, that Fate inferreth a power of Necessitie, as *Democritus*, *Heraclitus*, *Empedocles*, and *Aristotle* held; the other, that the motions of our souls were voluntary without any Fate: *Chrysippus*, as an honourable Arbitrator, took the middle way betwixt these, but inclining most to those who conceived the motions of our souls free from necessitie. The Antients, who held all things to be done by Fate, said, it was by a violence and necessitie; those who were of the contrary opinion, denied, that Fate had any thing to do with our assent, and that there was no necessitie imposed upon assents. They argued thus: If all things are done by Fate, all things are done by an antecedent cause, and if appetite, then likewise those things which follow appetite, therefore assents also. But, if the cause of appetite is not in us, neither is the appetite it selfe in our power, and if so, neither those things which are effected by appetite are in our power, and consequently neither assents nor actions are in our power; whence it followeth, that neither praise can be just, nor dispraise, nor honour, nor punishment; but this is false, therefore all things are not done by Fate.

But *Chrysippus* not allowing this necessity, yet maintaining that nothing happened without precedent causes, distinguisheth thus. Of Causes, saith he, some are perfect and principall, others assistant and immediate. When we say, all things are done by Fate, from antecedent causes, we understand not the perfect and

and principall causes, but the assistent and immediate. He therefore answers the former objection thus: If all things are done by Fate, it followeth, that all things be done by antecedent causes, but not by the principall and perfect, but by the assistent and immediate, which though they be not in our power, it followeth not, that the appetite likewise is in our power. This Argument therefore concludes well against those who joine necessity with Fate, but nothing against those who assert antecedent causes not perfect nor principall. What assent is, and how it commeth to be in our power, we have already shewn in the *Logick*.

o Agell. 6. 2.

Hence it followeth, that notwithstanding that all things are necessarily coacted and connected by Fate, with a certain principall reason; yet (saith *Chrysippus*) our mindes are so obnoxious to Fate, as their property and quality is. For, if at the first by nature they were formed soundly and profitably, all that power which commeth upon them extrinsically from Fate, they transmit easily and inoffensively; but, if they are harsh, ignorant, and rude, not supported by any helps of good art, although they are pressed by little or no conflict of fatall incommodity, yet by their own unluckinesse, and voluntary impulsion, they rush into continuall sins and errors, which thing maketh that this naturall and necessary consequence of things, which is called Fate, be by this reason. For it is, as it were, fatall, and consequent in its kinde, that wicked minds should not be without sins and errors, an instance whereof he bringeth not unapposite. As, saith he, a rolling stone, if you turn it down a steep place, you first give it the cause and beginning of its precipitation, but afterwards it rolleth headlong of it selfe; not that you make it do so any longer, but because its figure, and the volubility of its form is such. In like manner, order, and reason, and necessitie, moveth the beginnings of causes; but the impetuousnesse of our thoughts and mindes, and our own actions, are guided by every mans private will and minde. Thence continueth he, the Pythagoreans say,

Men of their own accord their ills procure.

As conceiving that all ills proceed from themselves, and according to their own appetites when they sin and offend, and according to their own minde and signe.

For this reason he denyeth, that we ought to suffer and hear such wicked, or idle, or noxious, or impudent persons, who being taken in some fault and wickednesse, have recourse to the necessity of Fate, as to a Sanctuary, affirming that they have done wickedly, is not to be attributed to their temerity, but to Fate.

CHAP.

Of Not-Bodies, or Incorporealls; and first of Dicibles.

Hitherto of Bodies, we come next to the second place of Physick, concerning Not-Bodies, or Incorporealls. Incorporeall is that which may be, but is not contained in bodies. ^{a Sext. Empir} Of those there are four kinds, Dicibles, Vacuum, Place, and Time.

Dicible is that which consisteth according to rationall phantasy, a mean betwixt notion and thing. Of this already in the *Logick*.

CHAP. XXI.

Of Vacuum and Place.

The second incorporeall is *Vacuum*, which is the solitude or vacuity of a body. In the world there is no vacuum, neither in the whole nor in any part: Beyond it there is an infinite vacuity, into which the world shall be resolved. Of this already in the Chapter concerning the world.

Next is Place: Place is that which is fully occupied by the body; or, as *Chrysippus* defines it, that which is or may be occupied by one or more things. Thus it differs from vacuity, which hath no body, and from space, which is occupied but in part, as a vessell halfe full of wine.

CHAP. XXII.

Of Time.

Last of the Incorporealls is *Time*. Time is, according to many of the Stoicks, the motion of it selfe, not of heaven, and had no beginning of generation. *Chrysippus* saith, that Time is the measure of slownesse or swiftnesse. *Zeno* defined it the intervall of motion, and measure of slownesse and swiftnesse, according to which, all things were and are.

Possidonius saith, that some are wholly infinite, as all Time; some only in part, as the past and future; for they are joyned together by the present. He defined Time the intervall of motion, or the measure of swiftnesse and slownesse, one part of it being present, the other future, the present connected to the future by something like a point. It is called *αἰών*, attributed to the least part of Time that falleth under sense, subsisting according to the difference of past and future.

Chry-

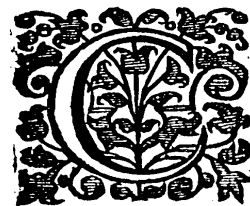
Chrysippus saith, that Time is the intervall of motion, the measure of swiftnesse and slownesse; a consequent intervall to the worlds motion, according to which all things are, and are moved, unlesse rather there be a two-fold Time, as the Earth and Sea, and Vacuity and Universe, have the same names with their parts. And as vacuity is every way infinite, so Time is both waies infinite, for the present and future have no end. He likewise asserts, that no entire present is Time, for continuous things being divided into infinite, Time likewise admitteth of the same division; so that no Time is properly present, but so called, after a lesse accurate manner. The present only is subsistent, unlesse it be understood as of Categorems; as, walking is attributed to him that walketh, but not to him that sitteth or lyeth. Thus much for the *STOICALL PHILOSOPHY*.

CLEAN.

CLEANTHES

C A P. I.

His Life.



Cleanthes was of *Assus* an *Aeolian* City (fortified, as *Strabo* describes it, both by Nature and Art) sonne of *Phanias*. He was first according to *Antisthenes* a wrastler, and coming to *Athens*, having no more then four Drachms, he apply'd himself first to *Crates*, then to *Zeno*, whom he heard constantly, and persevered in his Philosophy and Opinions.

He was much commended for his laboriousnesse, in as much as being poor, he went by night to the Gardens to draw water, and in the day time studied Philosophy. Hence he was called *The drawer of water*.

Being cited to the Court to give an account how he lived, being so healthfull and lusty, hee produced the Gardener, under whom he drew water, and a woman for whom he ground meal, to witnesse how he subsisted. The *Arcopagites* wondring hereat, allotted him 10. *mine*, which *Zeno* would not suffer him to accept. *Antigonus* gave him 3000. *mine*. On a time leading some young men to a spectacle, the wind blew back his Cloak, and discovered that he had no Coat; whereupon the Athenians much applauded him, and, as *Demetrius* the *Magnesian* saith, bestowed a Coat upon him.

Antigonus, who was his Auditor, asked him why he drew water, he answer'd, *Do I only draw water? Do I not also dig and water the ground, and all for the sake of Philosophy?* For *Zeno* brought him up to this, and bad him bring him an *obolus* gained by his labour. Upon a time he brought in his gains before all his Disciples, saying, *Cleanthes*, *If he would, could maintain another Cleanthes, but they who have wherewithall to maintain themselves, would be supply'd by others; yet study Philosophy nothing the more diligently.* Hence *Cleanthes* was called a *second Hercules*. He was very laborious, but dull and slow.

He

He used to write the dictates of *Zeno* in shells, and the shoulder-blades of Oxen, for want of money to buy paper. He was his auditor 19. years.

For these reasons, though *Zeno* had many other eminent Disciples, yet he succeeded him in the School.

CHAP. II.

His Apophthegmes.

a Laert.

^a His Fellow-Disciples derided him, he took it patiently, and being called *Asse*, answered, he onely could bear *Zeno's* burthen.

Another time being reproached as timorous, *therefore*, saith he, *I sin little.*

Preferring his own Poverty before the plenty of the rich *whilst they*, saith he, *Play at Ball, I manure a hard barren soil.*

He often chid himself, being all alone, which *Aristo* overhearing; whom, saith he, do you chide, he smiling, answered, *a grey-headed old fellow without wit.*

To one that said *Arcefilaus* abrogated the offices of life's peace, saith he, dispraise him not, for though he take away offices in discourse, he commends them in his actions; To whom *Arcefilaus* saying, I cannot endure flattery; *I do indeed flatter*, replies *Cleanthes*, *when I say, you speak one thing and do another.*

To one that asked what he should teach his Son, he answer'd in the words of *Elestra*;

Peace, peace, a little step.

A Lacedemonian saying, that labour was good, hee laughed, answering,

My Son, thou of a gen'rous race art come.

Disputing with a young man, he asked him whether hee did feel; the other answers he did, he replied, *why then do I not feel that you feel?*

Sophybius the Poet saying in the publick Theatre when *Cleanthes* was present;

Those whom Cleanthes madnesse leads away; hee fate still, not changing his countenance; whereupon the Auditors applauding him, turned out Sophybius, who afterwards coming to Cleanthes, told him he was sorry that he had reproached him; Cleanthes answer'd, it were unfit I should behold unconcerned Bacchus and Hercules derided by the Poets, and be angry at a little word against my self.

He

He compared the *Peripateticks* to *Lutes*, that make good Music, but hear it not themselves.

Holding according to *Zeno* that the mind may be discerned in the countenance, some merry young men brought an effeminate youth to him rustically cloathed, desiring his opinion of that mans disposition, He bad him depart, which the other going to do, sneezed; *Cleanthes* presently cryed out, *I have found out the man, he is effeminate.*

To one that was all alone talking to himself, you discourse saith he, *with a man that is not ill.*

To one that reproach'd him with his age, *I would be gone*, saith he, *but when I consider that I am in health, fit to write and study, I rather chosse to stay.*

^b *Cleanthes* bad those who came to hear him, to fancy pleasure painted in a Tablet, richly habited and adorned, sitting upon a Throne, the Vertues standing about her, as her handmaids, doing nothing else but wait on her commands, and whispering in her ear (if it can be phancied of a picture) to bid her take heed of doing any thing imprudently, that may offend the minds of men, or any thing that may occasion grief.

^c He said, whosoever sweareth, at the same time sweareth truly, or forswareth himself: if he intend to do that which hee sweareth, though he do it not, he sweateth truly; if he intend it not, he is forsworn.

^d One observing him silent, said to him, why do you hold your peace, it is pleasant to talk to friends; *It is indeed*, answer'd *Cleanthes*, *but the more pleasant it is, the more we ought to allow them the freedom of it.*

^e Hee said that unlearned men differed from Beasts in their figure.

^f Being demanded why amongst the Antients, when there were fewest Philosophers, there were more eminent then at this time; he answer'd, *because then they minded the thing it self, now only in words.*

To one that asked him, how a man might be rich; he answer'd, by being poor in desire.

CHAP. III.

His Writings.

HEE left behind him (saith *Laertius*) these excellent Books.

Of time.

Of Zeno's Philosophy.

Explications of Heraclitus, 3.

RRRR

8f

CLEANTHES.

Of Sense 4.
 Of Art.
 To Democritus.
 To Aristarchus.
 To Erillus.
 Of Appetite 2.
 Archaeology.
 Of God.
 Of Gyants.
 Of Hymenealls:
 Of a Poet.
 Of Office 3.
 Of right consultation.
 Of Gratitude.
 Protreptick.
 Of Vertues.
 Of Ingenuity.
 Of Gorgippus.
 Of Envy.
 Of Love.
 Of Liberty.
 The Art of Love
 Of Honour.
 Of Glory.
 The Politicke
 Of Counsell.
 Of Laws.
 Of Judging.
 Of the reason of living.
 Of speech 3.
 Of the End.
 Of honest things.
 Of Actions.
 Of Science.
 Of a Kingdom.
 Of Friendship.
 Of a Symposium.
 That the vertue of man and woman is the same.
 That a wise man may use Sophismes.
 Of Chria's.
 Dissertations 2.
 Of Pleasure.
 Of Properties.
 Of Inexplicables.
 Of Dialectick.
 Of Tropes.
 Of Categoriemes.

Besides,

CLEANTHES.

Besides these, are mention'd

^a Of Atoms.

Of Brasse.

^b Of Sumptions.

Fabulous Traditions.

^c The Art of Rhetorick^a Laert. vit.
Zen.^b Athen. deign.^c Cic. de fin. l. 4.

CHAP. IV.

His Death.

HE lived according to *Laertius* 80. years, according to *Lucian*,
 99. The occasion of his death this, being troubled with a fore-
 nesse of his gumms (*Stobaeus* saith, an Ulcer under his Tongue)
 he was enjoyned by the Physitians to fast two daies, which he did,
 and was wel; then they told him he might eat again, but he would
 not, saying, he was now gone a great way on his journey; ^a would
 you hate me, saith he, having past over the greatest part of my life, return ^a *Stob.*
 back again, and begin it anew? ^b Having fasted two daies more hee ^b *Laert.*
 died.

^c *Simplicius* saith, he saw an exquisite statue of *Cleanthes* in *Affus*, ^c *In Epist.*
 an example of the magnificence of the Romane Senate, dedicated
 to his honour.

Rrrrr 2

CHRY:

CHRYSIPPVS.

CHAP. I.

His Life.

Laert.



Chrysippus was of Soli, (a City of Cilicia, afterwards called Pompeiopolis.) his Father was of Tarsis, named Apollonius, or, as Suidas, Apollonides, who came and lived at Soli, which perhaps gave Laertius, and from him Suidas, occasion to doubt whether Chrysippus himself were not of Tarsis.

He first exercised in the Hippodrome. Hecaton saith, that having wasted his Patrimony in the Kings service, hee applyed himself to Philosophy. Coming to Athens, he heard, as some affirm Zeno, or rather (as Diocles and others) Cleanthes, from whom whilst he was yet alive he dissented. He was an eminent Philosopher, ingenious and acute in every thing; so that in most opinions he differ'd from Zeno and Cleanthes, to whom he would only say, *tell me the Doctrines and let me alone for proofes*. If at any time he crossed Cleanthes in dispute, he was afterwards sorry for it, often saying,

*Of happinesse in all I am possesse'd,
But in Cleanthes, there alone unblest'd.*

He was so famous for Dialectick, that it was a common speech, *If the Gods themselves woul'd use Dialectick, they would make use only of the Chrysippean*. But he was more plentiful in matter then free in expression.

He was infinitely studious and industrious, as appeareth from the multitude of his Books. An old woman that waited on him said, that he wrote every day 500. Paragraphs.

When any question'd him in private, he answer'd meekly and freely; but as soon as any company came, he grew eager and litigious, saying,

*Brother, there hangs a cloud before your eyes,
Cast quite away this madnesse, and be wise.*

When

CHRYSIPPVS.

When he drunk at Feasts he lay very still, only shaked his legs; whereupon his woman said, *Chrysippus's legs only are drunk*.

He had so good an opinion of himselfe, that to one who asked him to whom he should commend his son, he answered, *To me; for if I knew any better, I would hear Philosophy of him my selfe*: Whence it was said of him,

*He is inspir'd by Jove,
The rest like shadowes move.*

As also that,
*Had not Chrysippus been,
No Stoa we had seen.*

Arcefilaus and Lacydes (as Sotion saith) coming into the Academy, he studied Philosophy with them, whence he disputed against Custom, and for Custome, and of Magnitude and Multitude, using the arguments of the Academicks.

He was a great despiser of honours, for of all his writings, he dedicates none to any King. He was content with little, for he lived without any other attendants then one old woman; and when Ptolomy wrote to Cleanthes, desiring he would come to him, or send some one of his Disciples, Sphaerus went, but Chrysippus refused.

Having sent for Aristocreon and Philocrates, his sisters sons, he first taught in the Lyceum in the open air, as Demetrius writes.

CHAP. II.

His Apophthegmes.

To one that blamed him for not hearing Aristo as many did; *If I should follow many, saith he, I should not study Philosophy.*

To a Dialectick assaulting Cleanthes with sophismes: *Leave, saith he, diverting an aged person from serious things; propound those to us that are young.*

He said, meditation is the fountain of discourse.

He said, drunkennesse is a lesser madnesse.

He said, a wise man grieveth, but is not troubled, for his minde yields not to it.

To one that said to him, your friend revileth you behinde your back: *Blame him not, saith he, for he might do it before my face.*

To a wicked man that cast many aspersions upon him: *You have done well, saith he, not to omit any thing that is in your selfe.*

Being told that some spoke ill of him; *It is no matter, saith he, I will live so, that they shall not be believed.*

CHRYSIPPUS.

^h He said, there is a difference between swearing true, and swearing truly, and betwixt swearing false and forswearing. That which is sworn, at the time that it is sworn must necessarily be either true or false, seeing that the form of swearing is an *Axiom*: But he that sweareth, at the same time that he sweareth is not necessarily perjur'd, or sweareth true, because the time is not yet arriv'd that must determine his oath. For as a man is said to have covenanted truly or falsely, not when the covenant is made, but when the time whereby it is limited is come: so a man is said to swear truly or falsely, when the time comes wherein he promised to make good his oath.

ⁱ Being demanded why he did not undertake the government of the Commonwealth; *Because*, saith he, *If I govern ill, I shall displease the Gods; if well, the people.*

^k He said, he who hath arriv'd at perfection dischargeth all offices, omitting none, yet his life is not happy: for Beatitude is a post-accession thereto, when as the mean actions acquire a constancy, habit, and peculiar confirmation.

CHAP. III.

His Writings.

BEcause, saith *Laertius*, his writings were very celebrated, we shall give an account of them digested according to their subjects: They were these.

Of the Logickall place, Theses.

Logick.

Philosophick Commentaries.

Dialectick definitions, to Metrodorus, 6.

Of Dialectick names, to Zeno 1.

Dialectick art, to Aristagoras 1.

Of connex Probables, to Dioscorides 4.

The first order of the *Logickall place* of things.

Of Axioms 1.

Of not-simple Axioms 1.

Of Connex, to Athenades 2.

Of Negatives, to Aristagoras 3.

Of Catagoreuticks, to Athenodorus 1.

Of things spoken by privation, to Thearus 1.

Of best Axioms, to Dion 3.

Of Indefinites 4.

Of things spoken according to Time 2.

Of perfect Axioms 2.

The

CHRYSIPPUS.

The second order.

Of true disjunct, to Gorgippides 1.

Of true connex, to Gorgippides 4.

Division, to Gorgippides 1.

Of Consequents 1.

Of that which is for three, to Gorgippides 1.

Of Possibles, to Clitus 4.

Of Significations, against Philo 1.

What are false 1.

The third order.

Of Precepts 2.

Of Interrogations 2.

Of Percontation 4.

Epitome of Interrogation and Percontation 1.

Epitome of Answers 1.

Of Question 2.

Of Answer 4.

The fourth order.

Of Catagorems, to Metrodorus 10.

Of right and supine, to Philarchus 1.

Of Conjunctions, to Apollonides 1.

To Pasylus, of Catagorems 4.

The fifth order.

Of the five cases 1.

Of expressions defined according to the subject 1.

Of Assimilation, to Stesagoras 2.

Of Appellatives 2.

Of the *Logickall place* concerning words, and their reasons, the first order.

Of singular and plurall expressions 6.

Of words, to Soligenes and Alexander 5.

Of the anomaly of words, to Dion 4.

Of Sorites pertaining to voice 3.

Of Solæcismes, to Dionysius 1.

Of unusuall speech 1.

Words, to Dionysius 1.

The second order.

Of the elements of speech 5.

Of the syntax of things said 4.

Of the syntax and elements of speech, to Philip 3.

Of

Of the elements of speech, to Nicias 1.
Of relative speech 1.

The third order.

Of not-dividends 2.
Of Amphibolies, to Apollas 4.
Of Tropicall Amphibolies 1.
Of connex Tropicall Amphibolies 2.
Upon Panthœdus, of Amphibolies 2.
Introduction to Amphiboly 5.
Epitome of Amphibolies, to Epicrates 1.
Connex to the Introduction of Amphibolies 2.

Of Logically place concerning Reasons and Moods,
the first order.

The Art of Reasons and Moods, to Dioscorides 5.
Of Reasons 3.
Of the composition of Moods, to Stesagoras 2.
Comparison of tropicall Axioms 1.
Of reciprocal Reasons and connex 1.
To Agatho, or of sequent problems 1.
Of Inferences, to Aristagoras 1.
Of placing the same reason in diverse Moods 1.
Against those who oppose that the same reason may be placed
in syllogistick and not syllogistick Moods 2.
Against those who oppose the reduction of Syllogismes 3.
Against Philo's book of Moods, to Timostratus 1.
Logically conjuncts, to Timocrates and Philomathes.
Upon Reasons and Moods 1.

The second order.

Of conclusive Reasons, to Zeno 1.
Of first indemonstrable Syllogismes, to Zeno 1.
Of Reduction of Syllogismes 1.
Of redundant Syllogismes, to Pasylus 2.
Theorems of Solœcismes 1.
Syllogistick Introductions, to Zeno 1.
Introductions to Moods, to Zeno 3.
Of Syllogismes false in figure 5.
Syllogistick reasons by reduction in indemonstrables 1.
Tropicall Questions to Zeno and Philomathes (suspected to
be spurious) 1.

The third order.

Of coincident reasons, to Athenades 1. spurious.
Coincident reasons as to the medium 3. spurious.
Of Aminiuss's disjunctions 1.

The

The fourth Order.

Of Hypotheses to Meleager 3.
Hypothetick reasons in Law, to Meleager 1.
Hypothetick Reasons for introduction 2.
Hypothetick reasons of Theorems 2.
Solution of Hedyllus's Hypotheticks 2.
Solution of Alexander's Hypotheticks 3. Spurious.
Of expositions, to Leodamas 1.

The fifth order.

Of introduction to the lying reason, to Aristocreon 1.
Lying reasons to the Introduction 1.
Of the lying reason, to Aristocreon 6.

The sixth order.

Against those who think true and false are one, 1.
Against those who dissolve the lying Reason by distinction 2.
Demonstration, that infinites are not to be divided 1.
Upon that which hath been said against the division of infi-
nites, to Pasylus 3.
Solutions according to the Antients, to Dioscorides 1.
Of the solution of the lying reason to Aristocreon 3.
Solution of Hedyllus's Hypotheticks, to Aristocreon and
Apollas.

The seventh Order.

Against those who say the lying reason hath false sumpti-
ons 1.
Of the negative, to Aristocreon 2.
Negative Reasons, to Gymnasias 1.
Of the diminutive reason, to Stesagoras 2.
Of opinionative and quiescent reasons, to Onetor 2.
Of the veiled reason, to Aristobulus 2.
Of the occult reason, to Athenades 1.

The eighth Order.

Of the Nullity, to Menecrates 8.
Of reasons consisting of indefinite and definite, to Pasylus 2.
Of the Nullity to Epicrates 1.

The ninth Order.

Of Sophismes to Heraclides and Pollis 2.
Of insoluble dialectick reasons to Dioscorides 5.
Against Arcefilaus's method, to Sphaerus 1.

The tenth order.

Against Custom, to Metrodorus 6.

S f f f f

of

CHRYSIPPUS.

Of the Logickall place, besides these four differences,
there are dispersed, not containing in the body of
Logical Questions, 39.

Of the Ethick Place, for direction of morall notions, the
First Order.

Description of speech, to Theoporus 1.

Morall Theses 1.

Probable sumptions for Doctrines, to Philomathes 3.

Definitions of civill person, to Metrodorus 2.

Definitions of wicked persons, to Metrodorus 2.

Definitions of mean persons, to Metrodorus 2.

Generall Definitions, to Metrodorus 7.

Definitions of other arts, to Metrodorus 2.

The second Order.

Of things like, to Aristocles 3.

Of Definitions, to Metrodorus 7.

The third Order.

Of things not rightly objected against Definitions, to Laodamas 7.

Probables for Definitions, to Dioscorides.

Of Species and Genus, to Gorgippides 2.

Of Divisions 1.

Of Contraries, to Dionysius 2.

Probables for Divisions, genus's and species.

Of Contraries 1.

The fourth Order.

Of Etymologicks, to Diocles 6.

Etymologicks, to Diocles 4.

The fifth Order.

Of Proverbs, to Zenodotus 2.

Of Poems, to Philomathes 1.

How Poems must be heard 2.

Against Criticks, to Diodorus 1.

Of the morall place of common speeches, according to Arts and Vertue: The first Order.

Against Rescriptions, to Timonax 1.

How we think and speak singulars 1.

Of notions, to Laodamas 2.

Of Suspicion, to Pythonax 2.

Demonstration,

Demonstrations that a wise man doth not opinionate 1.
Of Comprehension and Science, and ignorance 4.
Of Speech 2.
Of the use of Speech, to Leptines.

The second Order.

That the Antients approved Dialectick with Demonstrations, to Zeno 2.
Of Dialectick; to Aristocreon 4.
Upon the objections against Dialectick 3.
Of Rhetorick, to Diolcorides 4.

The third Order.

Of habitude, to Cleon 3.
Of art and sloth, to Aristocreon 4.
Of the difference of Vertues, to Diodorus.
What vertues are 1.
Of vertues, to Pollis.

Of the morall place concerning Good and Ill; the first Order.

Of Honesty and pleasure, to Aristocreon 10.
Demonstration, that Pleasure is not the chief end 4.
Demonstration, that pleasure is not good 4.
*Of those which are said ******

Thus concludes the seventh Book of *Laertius*, and who seeth not that the last of these titles is defective, and moreover that the rest of the *Orders*, concerning this place of *Good and Ill*, (whereof this is but the first) are wanting. Doubtlesse the end of this book is imperfect, and wanteth, if not the lives of any Stoicall Philosophers, who succeeded *Chrysippus* (whereof he mentions *Zeno* and others else where) yet at least a considerable part of his Catalogue, containing the rest of his *Ethick* writings and all his *Physick*, many of which are elsewhere cited even by *Laertius* himself, which as the learned *Cassaubon* had observed, he would not have ascribed to *Laertius*'s neglect that *Chrysippus*'s book of *Laws* is not mentioned. Of his *Ethick* writings, besides those here named, were these,

- ^a *Of Laws.*
- ^b *Introduction to the consideration of things good or ill.*
- ^c *Of Honest.*
- ^d *Of Consent.*
- ^e *Of things expetible in themselves.*
- ^f *Of things not expetible in themselves.*
- ^g *Of Politick.*
- ^h *Of ends.*

- ^a *Ael. 14. 4.*
- ^b *Athen. deipn. 4. & 11.*
- ^c *Deipn. 4. & 8.*
- ^d *Deipn. 6.*
- ^e *Athen. Deipn. 7.*
- ^f *Ath. Deipn. 4.*
- ^g *Laert. vit. Zen. Pl. Rep. Stoic.*
- ^h *Laert. Zen. Pl. Rep.*

i Laert. vit. Zen.
k Laert.
l Plut. rep.
m Laert.
n Plut. repug.
o Laert.
p Plut. rep.
q Plut. repugn.
r Plut. repugn.
s Plut. repug. &
de com. not.
t Plut. repug.
u Plut. repug.
x Plut. repug.
y Plut. repug.

- i Of Passions.
k Of Ethick questions.
l Of lives, whereof Plutarch cites the 4th book.
m That Zeno used names properly.
n Of Justice, the first book cited by Laertius.
o Of Life and Transaction.
p Of Offices.
q Demonstration of Justice.
r Protrepicks.
s Of the End.
t Of a Common-wealth.
u Of the office of a Judge.
x Of Good.
y Of Habits.

To Physick belong these.

z Laert.
a Laert.
b Laert.
c Plut. repug.
d Plut. rep.
e Laert.
f Laert.
g Plut. rep.
h Plut. rep. &
com. not.
i Plut. repug.
k Plut. rep.
l Plut. rep.
m Plut. rep.
n Plut. com. not.
o Plut. com. not.
p Laert.
q Laert.

- z Physicks.
a Of the Soul, the 12th book cited by Laertius.
b Of Providence, the first book cited.
c Of the Gods.
d Of Fate.
e Of Divination.
f Of the Philosophy of the Antients.
g In calumination of the Senses.
h Of Jupiter.
i Of Nature.
k Physicall Theses.
l Of Substance.
m Of Motion.
n Physicall questions, the third book cited.
o Of Vacuity.
p Epistles.

The number of all his writings, according to Laertius, was 705. He wrote so much, that he had often occasion to treat upon the same subject, and setting down whatsoever came into his minde, he often corrected and enlarged it by the testimonies of others; whence having in one book inserted all Euripides's *Medea*, one having the book in his hand, answer'd another that asked him what book it was, It is Chrysippus's *Medea*. And Apollodorus the Athenian, in his collection of *Doctrines*, asserting, that Epicurus had written many books upon his own strength, without using the testimonies of others, and that he therein far exceeded Chrysippus, addes these words; For if a man should take out of Chrysippus's writings all that belongs to other men, he would leave the paper blank.

q De Benef. 1. Seneca gives this censure of him: 1 He is most subtle and acute, penetrating into the depth of truth. He speaks to the thing that is to

to be done, and useth no more words then are necessary to the understanding thereof; but addes, that his acutenesse being too fine, is many times blunted, and retorted upon it selfe; even when he seemes to have done something, he only pricks, not pierceth.

Some there are who inveigh against him, as one that wrote many obscene things, not fit to be spoken, as in his *Commentary of the antient Physiologists*, what he writes concerning Jupiter and Juno is obscenely feigned, delivering that in 600 Paragraphs, which the most impudent person would not have committed to writing; for, say they, he hath related the story most unhand-somly, and though he prais'd it as naturall, yet it becommeth Curtezans rather then Gods.

Moreover what he saith of those that writ of *Tables* is false, not to be found neither in Polemo, nor Hippocrates, nor Antigonus, but forged by himselfe.

In his book of a *Common-wealth*, he allows marriage with a mother and a daughter, and repeats the same in the beginning of his book, *Concerning things expetible in themselves*.

In his third book of *Justice*, extending to a thousand Paragraphs, he advsed to feed upon the very dead.

In his second book of *Life and Transaction*, he affirmeth, a wise man ought to take care to provide himselfe food; but to what end must he provide himselfe food? for Livelyhood? Life is an indifferent. For Pleasure? Pleasure also is indifferent. For Vertue? that is selfe-sufficient for *Beatitude*. Such kinds of acquisition of wealth are very ridiculous. If they proceed from a King, there is a necessitie of complying with him; if from a friend, that friendship is veniall; if from wisdom, that wisdom is merce-nary. For these things, saith Laertius, some have inveigh'd against him.

CHAP. IV.

His death.

HE died, according to Apollodorus, in the 143^d Olympiad, (to supply Laertius, in whom the centenary number is wanting by Suidas) having lived 73 years.

The manner of his death is differently related; Hermippus affirms, that being in the *Odeum* (a kinde of publick Theatre at Athens) his Disciples called him away to Sacrifice, and thereupon taking a draught of wine, he was immediately seiz'd by a Vertigo, of which at the end of five daies he died. Others report, he died of excessive laughter: Seeing an Ass eat figs, he bad his woman offer it some wine, and thereat fell into such extremity of laughter, that it killed him. As

CHRYSIPPUS.

As to his person, he was very little, saith *Laertius*, as appeareth by his Statue in the *Cerameick*, which is almost hid by the horse that stands next it, whence *Carneades* called him *καρυφωτός*, hid by a horse. The posture of this Statue, *Cicero* saith, was fitting, and stretching forth his hand. *Pausanias* saith, it was set up in the *Gymnasium*, called *Ptolomæan* from the Founder, not far from the *Forum*.

Laertius reckons foure more of this name.

The first, a Physician, to whom *Erasistratus* acknowledgeth himselfe beholding for many things.

The second, his sonne, Physician to *Ptolomy*, who, upon the calumnies of some that malign'd him, was publickly punished and beaten with rods.

The third, Disciple to *Erasistratus*.

The fourth, a writer of *Georgicks*.

ZENO.

ZENO.

^a ZENO was of *Tarsis*, or, according to others, of *Sidon*, his ^a *Suidas*. Father named *Diostrides*. He was Disciple to *Chrysippus*, and his successor in the School. ^b He wrote few bookes, but left ^b *Laert. vit. Zen.* behinde him many Disciples.

DIOGENES.

DIOGENES was born at *Seleucia*, he was surnamed the *Babylonian* ^a *Laert. vit. Diog.* from the vicinity of that place. He was Disciple of *Diogenes*, *Chrysippus*, and is styled by *Cicero* an eminent and serious Stoick. ^b *Seneca* relates, that discoursing earnestly concerning anger, ^a *De ira. 3. 38.* foolish young man standing by, spat in his face, which he took meekly and discreetly, saying, *I am not angry, but am in doubt whether I ought to be so or not.* He was one of the three that was sent from *Athens* on Embassy to *Rome*, of which already in the life of *Carneades*, who learn'd Dialectick of him. *Cicero* saith, he lived to a great age. Amongst other things, he wrote a treatise of *Divination*.

ANTIPATER.

ANTIPATER was of *Sidon*, Disciple to ^b *Diogenes* the *Babylonian* ^a *Laert. De offic. 3.* *Cicero* calls him a most acute person; *Seneca*, one of the great authors of the Stoicall Sect. ^c *Plut. de Car. vul.* He declined to dispute with *Carneades*, but filled his bookes with confutations of him, whence he was called *καλαμίστας*, the clamorous penman. ^d He disputed much against those who asserted nothing. Besides other things, he writ two books of *Divination*. ^e *Cicero*, at the latter end of his second book of *Offices*, saith, he then was lately dead at *Athens*. ^f *Cic. de divin. l. 1.*

PANÆTIUS.

PANÆTIUS was of *Rhodes*, his Ancestours eminent for Martiall affairs and exercises. He was ^b Disciple to *Antipater*, ^a *Strab. l. 14. b* *Cic. de Divin. lib. 1.* intimate friend to ^c *P. Scipio Africanus*, whom he accompanied in his journey to *Alexandria*. *Cicero* calls him, ^d almost Prince of the Stoicks, a person extremely ingenious and grave, worthy the familiarity of *Scipio* and *Lælius*. ^e *Plut. Apoph. d* *Acad. 24.* He

Cic. Tusc.
quæst. lib. 1.

He was a great admirer of *Plato*, whom every where he calleth, *divine, most wise, most holy, the Homer of Philosophers*. But his opinion of the immortality of the Soul he approved not, arguing thus; Whatsoever is generated dieth; but soules are generated, as is manifest from the likeness of those that are begotten to their Parents, not only in body, but disposition. His other argument was, There is nothing that is grieved or pained but is subject to be sick; whatsoever is subject to sickness is likewise subject to death; soules are subject to griefe, therefore they are subject to death.

Cic. de divin.
lib. 2.
De divin. 1x.

He alone rejected Astrologically predictions, and receded from the *Stoicks*, as to *Divination*; yet, would not positively affirm there was no such art, but only that he doubted it.

He wrote three books of *Offices*, much commended by *Cicero*.

Lipsius conjectures he died old, because *Cicero* affirmeth out of *Posidonius*, that he lived thirty years after he had written his Bookes of offices.

POSIDONIUS.

Strab. lib. 14.
Cic. Tusc. qu. 1. 2.

POSIDONIUS was born at *Apamea* in *Syria*. He lived at *Rhodes*, and there managed civill affairs, and taught Philosophy. *Pompey* in his return from *Syria*, went to *Rhodes* purposely to hear him, and coming to his dore, forbade the Lictor to knock as was the custome, but he (saith *Pliny*) to whom the East and West had submitted, himselfe submitted his *Fasces* at this Gate. But understanding that he was very sick of a great pain in his joynts he resolved only to give him a visit. At his first coming and salutation, he told him with much respect, that he was extreemly sorry he could not hear him. *Posidonius* answer'd, *You may; for no corporeall pain shall make me frustrate the coming of so great a person*; And thereupon he discoursed seriously and copiously upon this subject, as he lay in his bed, *That nothing is good, but what is honest*. And as often as his pain took him, he would say, *Pain, it is to no purpose; though thou art troublesome, I will never acknowledge thou art ill*.

Cic. de nat.
Deor. lib. 1.

He made a *Sphæar*, wherein were all the conversions of the Sun, Moon, and Planets exactly as they moved in the Heavens every day and night.

De divin.

Of his writings are cited by *Cicero*, five Bookes of *Divination*; as also five bookes of the nature of the Gods.

Thus far we have a continued succession of the *Stoick* Philosophers, the last *School*, according to *Laertius's* disposition; of those that were descended from *Thales*.

FINIS.

2		52	
3		53	
4		54	<i>Pisistratus</i> died having reigned 17 years; <i>Arist.</i>
Lxiii		55	<i>Polit.</i> 5.
2		56	
3		57	
4		58	
Lxiv	<i>Miltiades. Hal. 7.</i>	59	
2		60	
3		61	
4		62	
Lxv		63	<i>Darius</i> begun his reign.
2		64	
3		65	
4		66	
Lxvi		67	
2		68	
3		69	
4		70	
Lxvii		71	
2		72	
3		73	
4		74	
Lxviii	<i>Lyfagoras Marm.</i>	75	
2		76	
3		77	
4		78	
Lxix	<i>Acæstorides 11. Hal. 5.</i>	79	
2		80	
3		81	
4		82	
Lxx	<i>Myrus Hal. 5.</i>	83	<i>Anaxagoras</i> born. <i>Laert</i> by compute.
2		84	
3		85	
4		86	<i>Pythagoras</i> died. <i>Euseb.</i>
Lxxi	<i>Hipparchus Hal. 6.</i>	87	
2	<i>Pithocritus. Marm.</i>	88	
3		89	
4		90	
Lxxii	<i>Diognetus. Hal. 6.</i>	91	The Marathonian fight.
2	<i>Hybrilides. Hal. 7. Paus.</i>	92	
3	<i>Phanippus. Plut. Aristie.</i>	93	
4		94	
Lxxiii	<i>Archifes. Hal. 8.</i>	95	
2		96	
3	<i>Aristides. Marm.</i>	97	<i>Darius</i> died. <i>Xerxes</i> succeeded.
4	<i>Philocrates. Marm.</i>	98	
Lxxiv	<i>Leostatus. Hal. 8.</i>	99	
2	<i>Nicodemus. Hal. 8.</i>	100	
3		101	
4		102	
Lxxv	<i>Calliades. Marm.</i>	103	<i>Xerxes</i> cross the Hellespont: the fight at <i>Salamis</i> . <i>Anaxagoras</i> went to <i>Athens</i> .
2	<i>Xantippus Marm.</i>	104	
3	<i>Timothenes Marm.</i>	105	
4	<i>Adimantus Marm.</i>	106	
Lxxvi	<i>Phædon. Diod. Sic.</i>	107	
2	<i>Dromoclides</i>	108	
3	<i>Acæstorides</i>	109	

A CRONOLOGIE.

4	Menon	110	
lxxvii	Charcs	111	
2	Praxiteles	112	
3	Demotion	113	
4	Apsephion	114	Socrates born.
lxxviii	Theagenides	115	A stone fell down from Heaven at <i>Egōs</i>
2	Lyfistratus	116	Potamus; foretold by <i>Anaxagoras</i> .
3	Lyfianias	117	
4	Lyficheus	118	
lxxix	Archedemides	119	
2	Tlepolemus	120	
3	Conon	121	
4	Euippus	122	
lxxx	Phrafcclides	123	
2	Philocles	124	
3	Bion	125	
4	Mnefithides	126	
lxxxii	Callias 1.	127	
2	Sofiftratus	128	
3	Ariston	129	
4	Lyfcrates	130	
lxxxiii	Chærephanes Hal.	131	Xenophon born about this time.
2	Antidotus	132	
3	Euthidemus	133	Anaxagoras (having profest Philosophy 30
4	Pedicus	134	years at <i>Athens</i>) condemn'd and banish'd; collected from <i>Laert</i> .
lxxxiii	Philifcus Hal	135	
2	Timarchides	136	
3	Callimachus	137	
4	Lyfimachides	138	
lxxxiv	Praxiteles	139	
2	Lyfianias	140	
3	Diphilus	141	
4	Timocles	142	
lxxxv	Murichides	143	
2	Glaucides	144	
3	Theodorus	145	
4	Euthemenes	146	
lxxxvi	Naufimachus	147	
2	Antiloehides	148	
3	Acharcs	149	
4	Apfeudas Ptol.	150	
lxxxvii	Pythodorus Thuc.	151	1 Year of the Peloponnefian war: <i>Thucid. l. b. 2</i>
2	Euthidemus <i>Athen. 5.</i>	152	
3	Apollodorus. <i>Athen. 5.</i>	153	
4	Epanimondas	154	
lxxxviii	Diotimus	155	4 <i>Anaxagoras</i> died, by compute from <i>Laert</i>
2	Euclides	156	
3	Euthydemus	157	
4	Stratocles	158	
lxxxix	Iſarchus	159	8 The fight at <i>Delium</i> , wherein <i>Socrates</i> & <i>Xenophon</i> fought. The <i>Clouds</i> of <i>Aristophanes</i> acted.
2	Amyntas	160	9 The <i>Clouds</i> of <i>Aristophanes</i> acted the fecond time.
3	Alcæus	161	
4	Ariston	162	11 The time of <i>Xenophon's</i> fymposium
xc	Aristophilus	163	
2	Archias	164	
3	Antiphon	165	
4	Euphemus	166	

ACRONOLOGIE

xc	Aristomneftus	167	16	
2	Chabrias	168	17	
3	Pifander	169	18	
4	Cleocritus	170	19	
xcii	Callias	171	20	
2	Theopompus	172	21	<i>Thucydides</i> ends his hiftory; <i>Xenophon</i> begins where he left.
3	Glaucippus	173	22	
4	Diocles	174	23	
xciii	Euftefon Marm.	175	24	
2	Antigenes Marm.	176	25	The first afcent of <i>Cyrus</i> into <i>Afia</i> . <i>Marm.</i>
3	Callias Marm.	177	26	<i>Dionyfius</i> made K. of <i>Syracufe</i> . <i>Diad.</i> the fight
4	Alexias	178	27	at <i>Arginus</i> ; the 10 Captains put to death.
xciv	Pythodorus Athen.	179		The thirty Tyrants. <i>Theramenes</i> put to death.
2	Euclides	180		
3	Micon	181		
4	Exenætus	182		The afcent of <i>Cyrus</i> into <i>Afia</i> againft his brother; his death. <i>Xenophon</i> retreats with the army. The 30
xcv	Laches	183		Tyrants put down.
2	Aristocrates	184		<i>Socrates</i> put to death. <i>Thimbro</i> ſent into <i>Afia</i> againft
3	Ithicles	185		<i>Tiffaphernes</i> by the <i>Lacedæmonians</i> ; and of <i>Xenophon's</i> retreat
4	Lyfiades	186		
xcvi	Phormio	187		<i>Agefilaus</i> goes into <i>Afia</i> againft the <i>Perſian</i> . <i>Crœna.</i>
2	Diophaneus	188		<i>Agefilaus</i> called home; fights with the <i>Boetians</i> at <i>Co-</i>
3	Eubulides	189		<i>Conon</i> reedifies the walls of <i>Athens</i> .
4	Demoſtratus	190		
xcvii	Philocles	191		
2	Nicoteles	192		
3	Demoſtratus	193		
4	Antipater	194		
cxviii	Pyrrhio	195		
2	Theodorus	196		
3	Myſtichides	197		
4	Dexitheus	198		
xcix	Diotrephes	199		<i>Ariſtotele</i> born. <i>Laert</i>
2	Phanoſtratus	200		
3	Menander	201		
4	Demophilus	202		
c	Pytheus Marm	203		
2	Nico Hal.	204		
3	Naufinicus Hal	205		
4	Calleas Hal.	206		
ci	Chariander	207		
2	Hippodanius	208		
3	Socratides	209		
4	Afteius Paut.	210		
cii	Alciſthenes. Hal.	211		
2	Phrafcclides Marm.	212		
3	Diſcimetuſ Paut.	213		
4	Lyfiftratus	214		
ciii	Naufigenes Marm.	215		
2	Polyzelus Hal.	216		
3	Cephifodorus Hal.	217		
4	Chion	218		
civ	Timocrates Hal.	219		
2	Cariclideſ	220		
3	Molon. Hal. <i>dinar.</i>	221		
4	Nicophemus	222		
cv	Callimedes	223		<i>Xenophon</i> died. <i>Laert.</i>

A CRONOLOGIE.

2	Eucharistus	224
3	Cephalodorus	225
4	Agathocles <i>Paus. Mar.</i>	226
cvi	Elpines	227
2	Callistratus <i>Marm.</i>	228
3	Diotimus	229
4	Eudemus	230
cvii	Aristodemus	231
2	Theffalus	232
3	Apollodorus	233
4	Callimachus <i>Athen.</i>	234
cviii	Theophilus. <i>Paus. Ath.</i>	235
2	Themistocles	236
3	Archias	237
4	Eubulus	238
cix	Lizifcus	239
2	Pithodorus	240
3	Sofigenes	241
4	Nicomachus	242
cx	Theophrastus	243
2	Lyfimachides	244
3	Charonidas	245
4	Phrynichus	246
cx	Pythodorus <i>Arr.</i>	247
2	Euzetus	248
3	Ctesicles	249
4	Nicocrates	250
cxii	Niceratus	251
2	Aristophanes <i>Arr.</i>	252
3	Aristophon <i>Ar.</i>	253
4	Cephalophon	254
cxiii	Euthycritus	255
2	Hegemon <i>Hal. Ar.</i>	256
3	Cremes	257
4	Anticles	258
cxiv	Hegesias <i>Arr.</i>	259
2	Cephalodorus	260
3	Philocles <i>Laert.</i>	261
4	Archippus <i>Laert.</i>	262
cxv	Nexchnus <i>Hal.</i>	263
2	Apollodorus	264
3	Archippus	265
4	Demogenes	166
cxvi	Democles	267
2	Praxibulus	268
3	Nicodorus	268
4	Theophrastus	269
cxvii	Polemo	270
2	Simonides	271
3	Hieromnemion	272
4	Demetrius Phalerens	273
cxviii	Carinus	274
2	Anaxicrates	275
3	Coræbus	276
4	Xenippus	277
cxix	Phericles <i>Hal.</i>	278
2	Leostriatus	279

Plato died 82 years old. Athen. lib. 5.

Aristotle went to Mitelene. Laert.

Aristotle went to King Philip's Alexander being 15 years old. Laert.

Aristotle teacheth in the Lycæum 12 years.

Aristotle went to Chalcis, and died there near 63 years old. Laert. Theophrastus succeeded.

Polemo president of the Academy.

A CRONOLOGIE.

3	Nicocles	280
4	Calliarchus	281
cx	Hegemachus <i>Laert.</i>	282
2	Euctemon	283
3	Mnesidemus	284
4	Antiphanes	285
cx	Nicias	286
2	Nicostratus	287
3	Olympiodorus	288
4	Philippus	289
cxii		290
2		291
3		292
4		293
cx		294
2		295
3		296
cx		297
2		298
3		299
4		300
cx		301
2		302
3		303
4		304
cx		305
2		306
3		307
4		308
cx		309
2		310
3		311
4		312
cx		313
2		314
3		315
4		316
cx		317
2		318
3		319
4		320
cx		321
2		322
3		323
4		324
cx		325
2		326
3		327
4		328
cx		329
2		330
3		331
4		332
cx		333
2		334
3		335

Pytharatus Cic.

Diognetus Marm.

4
CXXXIV
2
3
4
CXXXV
2
3
4
CXXXVI
2
3
4
CXXXVII
2
3
4
LXXXVIII
2
3
4
CXXXIX
2
3
4
CXL
2
3
4
CXLI
2
3
4
CLXII
2
3
4

336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372

*Laoydes president of the Academy 26 years
Laert.*

*Laoydes resignes the school to Euander and
Telecles. Laert.*

Carmendes horn.

The

THE TABLE,

The first Part,

Containing those on whom the attribute of
wise was conferr'd.

T ALES Chap. 1. His Country and Parents	pag. 1
2 The time of his birth	2
3 His travells	4
4 How he lived at Miletus	ibid
5 The attribute of wise conferred on him	6
6 Of his Philosophy	ibid
Sect. 1. That water is the principle of all things	9
Sect. 2. Of God	11
Sect. 3. Of Demons	12
Sect. 4. Of the soul	ibid
Sect. 5. Of the world	14
7 Of his Geometry	15
Sect. 1. Propositions invented by him	16
Sect. 2. Of his taking the height of the Pyramid	18
8 Of his Astronomy	ibid
Sect. 1. Of the Celestiall spheres	19
Sect. 2. Of the Sun, Moon, and Stars	ibid
Sect. 3. Of Eclipses	20
Sect. 4. Of the year	22
Sect. 5. His Astrological prediction	ibid
9 His morall sentences	23
10 His judgement in civill affairs	25
11 His writings	26
12 His auditors and schollers	28
13 His death	29
SOLO N Chap. 1. His Parents, Country and condition	30
5 How by his means the Athenians took Salamis, Cyrrha, and the Thracian Cher- sonesus	31
3 How he composed differences at home, and was made Archon	34
4 What alterations he made during his government, and first of the Sifachthia	37
5 How he divided the people into Classes, and erected Courts of Judicature	39
6 His lawes	41
7 Of the Axes and Cyrtes, Senators Oath and other institutions of Solon	51
8 How he entertained Anacharsis: his Travells to Egypt, Cyrus, Miletus, Del- phi, Corinth, and Creet	50
9 The	9 The



The Table.

9 The attribute of wife conferred on him; his morall sentences	53
10 How he opposed Pisistratus, and reprehended Thespis	55
11 How he travelled to Lydia and Cilicia	58
12 His death	62
13 His writings	63
CILON chap. 1. his life	69
2 His morall sentences, precepts, and verses	71
3 His death and writings	72
PITTACUS chap. 1. his life	73
2 His morall sentences, precepts, and verses	81
3 His death, brother, wife, son, writings	75
BIAS chap. 1. His life	79
2 His morall sentences, precepts, and verses	77
3 His death and writings	82
GLEOBULUS chap. 1. his life, death, and writings	85
2 His morall sentences, precepts and verses	86
PERIANDER chap. 1. His Country, Ancestors and Parents	89
2 The time of his birth, reign, and the change of his disposition	91
3 Of his being placed in the number of the Seven sages: his sentences and writings	93
4 The story of Arion	95
5 Of his wife	96
6 Of his Children	ibid
7 His death	99
Sociades his (collection of the) precepts of the seven Sophoi.	101
Ausonius his play of the seven Sophoi	108
ANACHARSIS Chap. 1. His life and writings	109
His Apophthegmes	111
MYSON	113
EPIMENIDES	114
PHERECYDES	119

The

The Table.

The Second Part.

Containing the Ionick Philosophers.

ANAXIMANDER Chap. 1. Of his life	1
2 His opinions	2
ANAXIMENES Chap. 1. His life	6
2 His opinions	9
ANAXAGORAS Chap. His Country, time, and study of Philosophy	10
2 His opinions Sect. 1. Of the first principle of things	11
Sect. 2. Of the Heavens	12
Sect. 3. Of meteors	13
Sect. 4. Of the Earth	ibid
Sect. 5. Of living Creatures	14
3 His predictions	15
4 His Schollers and Auditors	16
5 His trial, death, sentences, and writings	19
ARCHELAUS	

The third Part.

Containing the Socratick Philosophers.

SOCRATES Chap. 1. His Country, Parents, and time of birth	1
2 His first education	3
3 His masters	4
4 His school and manner of teaching	5
5 Of his Philosophy	6
Sect. 1. His Metaphysicks	8
Sect. 2. His Ethicks	9
Sect. 3. Oeconomicks	17
Sect. 4. His Politicks	ibid
Of his Daemon	19
7 His military actions	24
9 How he carried himself in the Democracy and the Oligarchy	26
9 His falling out with all the Sophists, and with Anytus	30
10 His trial	33
11 His imprisonment	38
12 The time and manner of his death	40
13 What happened after his death	46
14 Of his person and virtues	48
15 His wives and children	51

Aaa

16 His

The Table

16 His scholars and Auditors	54
17 His writings	57
Socrates his Epistles	59
The Clouds of Aristophanes	67
XENOPHON Chap. 1. His Country, Parents, and following Socrates	95.
2 Upon what occasion he followed Cyrus into Asia	96
3 How he brought off the Grecian Army	97
4 End of the retreat	101
5 His following of Agesilaus and banishment	103
6 How he lived at Scillus and at Corinth	104
7 His death, person and virtues	107
8 His writings	108
Xenophons Epistles	110
ÆSCHINES Chap. 1. His life	115
2 His writings	116
CRITO	118
SIMON	ibid
GLAUCON	ibid
SIMMIAS	ibid
CEBES	ibid

FINIS.

Errata.

Many errors have escaped the press by reason of the Authors absence, as pag. 1. lin. 15. from whence it is derived to us. p. 2. l. 4. a very great anachronisme. 1. 9. *golus* p. 4. his time travell; He went to Crete. p. 28. l. 8. for his birth. p. 29. l. 9. my wave-washt grove. p. 39. l. 3. Judicature; 1. 23. a silent unexpressed consent. p. 41. l. 6. with Minors. p. 63. l. 4. the checkerd cloister. 21. Dion Chrysostome; Aristides Lycurgus. p. 69. l. 5. in Stobæus, Pages. p. 74. l. 42. as the ground. p. 114. l. 9. other Dofades; others Agiasarchus: Apollonius, Bolus, Laertius and Suidas name his p. 14. l. 24. the ninety third Olympiad. p. 19. l. 43. These five, Thales, &c. In the third part, p. 1. l. 26. p. 14. l. 24. the ninety third Olympiad. p. 19. l. 43. These five, Thales, &c. In the third part, p. 1. l. 26. lived 70. yeares. p. 29. l. 42. your heard. p. 39. l. 6. what I writ before. 1. 7. greater overtures. 1. 9. over to you. p. 68. l. 30. well, my good. p. 73. l. 26. fervent vows. p. 75. l. 25. I thought that Jove. p. 78. 1. 17. the thing that I demand. p. 79. l. 17. and Lysinna. 1. 34. within your selfe. p. 81. l. 30. dele why. p. 82. 1. 16. come and I. p. 83. l. 2. of folly or. p. 85. l. 41. Illoye fooles. p. 92. l. 34. rules all heaven. p. 105. l. 19. to Diana. In the margin, p. 17. the words perhaps are inverted, and for *ἡ γὰρ ἡ γὰρ* read *ἡ γὰρ ἡ γὰρ*. p. 27. both the Interpreters. p. 110 for *ὁ δὲ δὲ δὲ* read *ὁ δὲ δὲ δὲ*.

Spargapithes.

Lycus.

Gnarus.

Anacharis

Saulius, or
Caduida.

Indathyrus.

Part. 2. pag. 9. Laert: perhaps, *δὲ δὲ δὲ*. Part. 3. p. 63. for *σαπιδῶν* read *χρηδῶν*.

THE TABLE.

The fourth Part.

Containing the *Cyrenaick, Megarick, Eleack*
and *Eretriack* Sects.

A RISTIPPUS. Chap. I. His Country and Parents	1
II. How he went to Athens and heard Socrates	2
III. How he went to Aegina	ibid
IV. His institution of a Sect	3
Sect. 1. Of Judgment and Judicatories	4
Sect. 2. Of the End or chief Good	4
Sect. 3. Of Vertue	ibid
V. How he went to Dionysius's Court	6
VI. His Emulators	8
VII. His Apophthegms	11
VIII. His Writings	14
IX. His Death	14
X. His Disciples & successors	15
HEGESIAS. Chap. I. His Life	ibid
II. His Philosophy	17
ANNICERIS. Chap. I. His Life	ibid
II. His Philosophy	19
THEODORUS. Chap. I. His Life	20
II. His Philosophy	21
III. His Death, Writings, &c.	22
BION. Chap. I. His Life	23
II. His Apophthegms	24
III. His Death	27
EUCLED. Chap. I. His Country and Masters	ibid
II. His institution of a Sect	28
III. His Apophthegms, Writings	29
EUBULIDES	31
ALEXINUS	32
EUPHANTUS	ibid
APOLLONIUS CRONUS	ibid
DIODORUS. Chap. I. His Life	33
II. His Philosophy	34
ICHTHIAS	ibid
CLINOMACHUS	35
STILPO. Chap. I. His Life	36
II. His Philosophy	37
III. His Disciples	38
IV. His death, writings	39
PHÆDO	40
PISTHENES	ME

Tttt

The Table.

Chap.	Pag.
MENEDEMUS , Chap. I. His Countrey, Parents,	ibid
II. His School and Philosophy	41
III. His manner of living	ibid
IV. His Civill Employment	43
V. His Vertues and Apophthegmes	44
VI. His Departure from Eretria, and Death	46

The Fifth Part.

Containing the *Academick Philosophers.*

PLATO , Chap. I. His Countrey, Parents and time	P. 1
II. His first Education, Exercises, and Studies	6
III. His Masters in Philosophy, and his Travels to that end	7
IV. What Authors he follow'd	10
V. His School	13
VI. How he instituted a Sect	14
Sect. 1. Ethick	15
Sect. 2. Physick	ibid
Sect. 3. Dialectick	16
VII. His Inventions	17
VIII. His Distinctions	19
IX. His three voyages to Sicily	23
X. His Authority in Civill Affairs	34
XI. His Vertues and Morall Sentences	37
XII. His Will and Death	49
XIII. His Disciples and Friends	42
XIV. His Emulators and Detractors	43
XV. His Writings	45

The Doctrine of Plato delivered by *ALCINOVS.*

Chap. I. Of Philosophy, and how a Philosopher must be qualify'd	pag. 56
II. That contemplation is to be preferred before Action	57
III. The three parts of Philosophy	ibid

D I A L E C T I C K.

IV. Of the Judiciary part	58
V. The Elements and office of Dialectick	61
VI. Of Propositions and argumentations	62
VII. Of THEORETICK Philosophy	63
VIII. Of first matter	66
IX. Of Ideas	67
X. Of God	68
XI. Of Qualities	70
XII. Of the Causes, generation, Elements, and order of the World	ibid
XIII. Of the convenience of Figures, with the Elements and World	72
XIV. Of the Soul of the World, the spheres and Starres	73